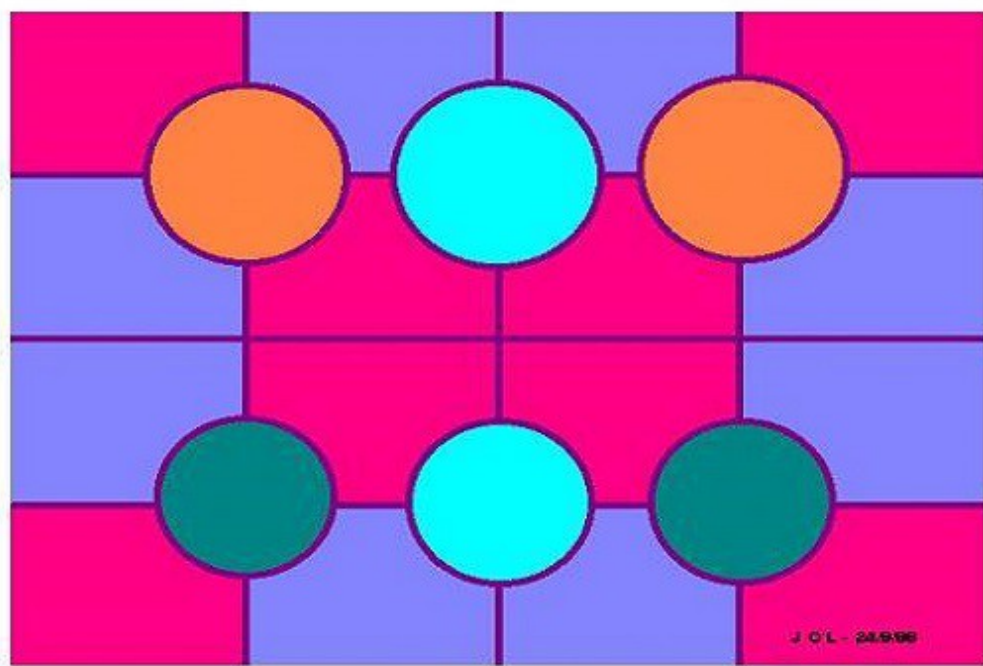


THE FATHER OMEGA SEXTET

John O'Loughlin



THE FATHER OMEGA SEXTET

By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

This edition of *The Father Omega Sextet* first published
2012 and republished (with revisions) 2022 by
Centretruths Digital Media

Copyright © 2012, 2022 John O'Loughlin

All rights reserved. No part of this eBook may be
reproduced in any form or by any means without
the prior written permission of the author/publisher

ISBN: 978-1-4467-0174-4

CONTENTS

Preface

Father Omega's Last Testament

Revaluations and Transvaluations

The Classless Solution

The Dialectics of Synthetic Attraction

The Dialectics of Civilization

The Dialectics of Gender and Class

Biographical Footnote

PREFACE

This substantial aphoristic project, dating from 2004, derives its title from the first book in the sextet, namely 'Father Omega's Last Testament', which rather sets the tone for what follows while simultaneously harking back to the previous project, the so-called *Free Testament Quartet* (2003–4), which featured a number of 'testaments' to the ideological philosophy of Social Theocracy and its concern with the concept of religious sovereignty conceived as an ultimate sovereignty that, in the event of mass endorsement, should lead to a context analogous to 'Kingdom Come', to use traditional terminology

Such terminology, however, would not have much applicability to a society characterized by Social Theocracy. But it helps, nonetheless, to draw on traditional Christian or Bible-inspired concepts when they can be seen to portend what would stand up to logical scrutiny as the best possible resolution or, rather, reinterpretation of them, since one has to work within parameters that suggest a link with the past as well as the possibility of extending beyond it on terms that would not, as is often the case at present, be at axial variance with it.

Hopefully, this sextet of six books of aphoristic philosophy succeeds in doing so, as well as investigating history and, in particular, the dialectical process from

several new angles that outflank anything attempted by philosophers like Engels and Marx, who did not have the benefit of a Social Theocratic analysis to draw upon.

Marx's interpretation of history in terms of dialectical materialism gets little sympathy or further encouragement here, in this immense project, since it manifestly fails to match-up to the sort of criteria that derive not from state-hegemonic but from church-hegemonic traditions, being in his case the product, by and large, of a disposition that would, to say the least, be non-Catholic.

Analogies with Karl Marx there certainly are here, but the investigation of the dialectical process is much deeper and broader, involving both gender and class as well as civilization and, to begin with, the concept of what has been called synthetic attraction, which should become sufficiently intelligible by the time one reaches the fourth book not to require any initial explanation here.

Suffice it to say, this is one of my most significant projects, and should provide more than enough ideological sustenance to those who, from ethnic predilections, can be expected to be disposed to Social Theocracy and its promise of a better outcome to the historical process than could be envisaged from standpoints axially at variance with church-hegemonic – and in particular Roman Catholic – traditions. Father Omega may not be a Catholic priest, but he is certainly

someone for whom the promise of metaphysical
redemption continues to ring true, and now more than
ever!

John O'Loughlin, 2004 (Revised 2022)

FATHER OMEGA'S LAST TESTAMENT

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 sustain its own unequivocal hegemonic control from standpoints of either somatic freedom or, in the case of metaphysics, psychic freedom which, unlike those obtaining in the world ... of phenomenal relativity, have an absolute right to existence as the epitome of antithetical modes of eternity – alpha and omega, outer and inner, sensual and sensible.

012. Before we discuss that further, let us return to the four gender/class contexts, which have been distinguished from one another in terms of a division between noumenal and phenomenal sensuality on the one hand, and a division between

phenomenal and noumenal sensibility on the other hand.

013. Not only does soma not prevail over psyche in phenomenal sensuality because of the countervailing influence, in free psyche, of noumenal sensibility, specifically with regard to the influence of metaphysics on anti-physics, but the female modes of bound psyche and free soma do not prevail over their male counterparts, despite the nominal hegemony of chemistry over anti-physics, but are encouraged to take an inferior status in which the bound psyche of nonconformism exists in a secondary relationship to the bound psyche of anti-humanism, and the free soma of realism in a secondary relationship to the free soma of anti-naturalism, so that the resulting diagonally-ascending axial integrity from phenomenal sensuality to noumenal sensibility follows from the unequivocal hegemony, in the latter context, of metaphysics over anti-metachemistry, and makes for a progression, in psyche, from anti-humanism to transcendentalism in respect of primary church-hegemonic criteria (male) and from nonconformism to anti-fundamentalism in respect of secondary church-hegemonic criteria (female), while simultaneously making for a progression or, more correctly, counter-regression, in soma, from anti-naturalism to idealism in respect of primary state-subordinate criteria (male) and from realism to anti-materialism in respect of secondary state-

subordinate criteria (female) – the church-hegemonic progressions commensurate with salvation from sin to grace on primary terms and from pseudo-evil to pseudo-goodness on secondary terms, the state-subordinate counter-regressions commensurate with counter-damnation from folly to wisdom on primary terms and from pseudo-crime to pseudo-punishment on secondary terms.

014. Contrariwise, not only does psyche not prevail over soma in phenomenal sensibility because of the countervailing influence, in free soma, of noumenal sensuality, specifically with regard to the influence of metachemistry on anti-chemistry, but the male modes of bound soma and free psyche do not prevail over their female counterparts, despite the nominal hegemony of physics over anti-chemistry, but are encouraged to take an inferior status in which the bound soma of naturalism exists in a secondary relationship to the bound soma of anti-realism, and the free psyche of humanism in a secondary relationship to the free psyche of anti-nonconformism, so that the resulting diagonally-descending axial integrity from noumenal sensuality to phenomenal sensibility follows from the unequivocal hegemony, in the former context, of metachemistry over anti-metaphysics, and makes for a regression, in soma, from materialism to anti-realism in respect of primary state-hegemonic criteria (female) and from anti-idealism to naturalism in respect of secondary state-hegemonic

criteria (male), while simultaneously making for a regression or, more correctly, counter-progression, in psyche, from fundamentalism to anti-nonconformism in respect of primary church-subordinate criteria (female) and from anti-transcendentalism to humanism in respect of secondary church-subordinate criteria (male) – the state-hegemonic regressions commensurate with damnation from crime to punishment on primary terms and from pseudo-folly to pseudo-wisdom on secondary terms, the church-subordinate counter-progressions commensurate with counter-salvation from evil to good on primary terms and from pseudo-sin to pseudo-grace on secondary terms.

015. I have gone into the whys and wherefores of these axial distinctions often enough in my writings before, so I shall not waste time explaining the reasons why salvation and counter-damnation in respect of the diagonally ascending axis should be sharply distinguished from damnation and counter-salvation in respect of its diagonally descending counterpart, the axis characterized by somatic primacy on account of female hegemonic criteria which put it for ever at loggerheads with everything permitting, in male hegemonic vein, of moral redemption in free psyche.

016. I shall return, instead, to the four main gender/class contexts, as outlined at the beginning, and endeavour to show what corresponds to what in

terms of state or church, soma or psyche, when we analyze each one in relation to such symbolically metaphorical terms for the precedence of soma by psyche or succedence of psyche by soma as God the Father or the Son of God, Man the Father or the Son of Man, not to mention for the precedence of psyche by soma or succedence of soma by psyche in respect of terms like Devil the Mother or the Daughter of the Devil, Woman the Mother or the Daughter of Woman, and so on, starting with the noumenally sensual context of metachemistry and anti-metaphysics in which, as we have seen, the materialism and fundamentalism of the one have to be contrasted with the anti-idealism and anti-transcendentalism of the other.

017. Therefore where the distinction in metachemistry between free soma and bound psyche is concerned, we have to distinguish not only between materialism and fundamentalism but ... the free will and spirit of the one and the bound ego and soul of the other, as between Devil the Mother and Hell the Clear Spirit in respect of materialism, and the Daughter of the Devil and the Clear Soul of Hell in respect of fundamentalism, the former pairing commensurate with state-hegemonic criteria on primary terms, the latter pairing with church-subordinate criteria on such terms.
018. Likewise where the distinction in anti-metaphysics between free soma and bound psyche is concerned,

we have to distinguish not only between anti-idealism and anti-transcendentalism but ... the free will and spirit of the one and the bound ego and soul of the other, as between the Anti-Son of Anti-God and the Unholy Spirit of Anti-Heaven in respect of anti-idealism, and Anti-God the Anti-Father and Anti-Hell the Unholy Soul in respect of anti-transcendentalism, the former pairing commensurate with state-hegemonic criteria on secondary terms, the latter pairing with church-subordinate criteria on such terms.

019. Therefore the context of noumenal sensuality presents us with an overall state-hegemonic distinction between the primacy of Devil the Mother and Hell the Clear Spirit in relation to materialism, and the secondariness of the Anti-Son of Anti-God and the Unholy Spirit of Anti-Heaven in relation to anti-idealism, but with an overall church-subordinate distinction between the primacy of the Daughter of the Devil and the Clear Soul of Hell in relation to fundamentalism, and the secondariness of Anti-God the Anti-Father and Anti-Heaven the Unholy Soul in relation to anti-transcendentalism.

020. Where the distinction in anti-chemistry between bound soma and free psyche is concerned, we have to distinguish not only between anti-realism and anti-nonconformism but ... the bound will and spirit of the one and the free ego and soul of the other, as

between Anti-Woman the Anti-Mother and Anti-Purgatory the Unclear Spirit in respect of anti-realism, and the Anti-Daughter of Anti-Woman and the Unclear Soul of Anti-Purgatory in respect of anti-nonconformism, the former pairing commensurate with state-hegemonic criteria on primary terms, the latter pairing with church-subordinate criteria on such terms.

021. Likewise where the distinction in physics between bound soma and free psyche is concerned, we have to distinguish not only between naturalism and humanism but ... the bound will and spirit of the one and the free ego and soul of the other, as between the Son of Man and the Holy Spirit of Earth in respect of naturalism, and Man the Father and Earth the Holy Soul in respect of humanism, the former pairing commensurate with state-hegemonic criteria on secondary terms, the latter pairing with church-subordinate criteria on such terms.

022. Therefore the context of phenomenal sensibility presents us with an overall state-hegemonic distinction between the primacy of Woman the Mother and Anti-Purgatory the Unclear Spirit in relation to anti-realism, and the secondariness of the Son of Man and the Holy Spirit of Earth in relation to naturalism, but with an overall church-subordinate distinction between the primacy of the Anti-Daughter of Anti-Woman and the Unclear

Soul of Anti-Purgatory in relation to anti-nonconformism, and the secondariness of Man the Father and Earth the Holy Soul in relation to humanism.

023. Let us now turn from the state-hegemonic and church-subordinate alternatives of the diagonally descending axis to the church-hegemonic and state-subordinate alternatives of the diagonally ascending one, starting with the context of phenomenal sensuality.
024. Where the distinction in anti-physics between bound psyche and free soma is concerned, we have to distinguish not only between anti-humanism and anti-naturalism but ... the bound ego and soul of the one and the free will and spirit of the other, as between Anti-Man the Anti-Father and Anti-Earth the Unholy Soul in respect of anti-humanism, and the Anti-Son of Anti-Man and the Unholy Spirit of Anti-Earth in respect of anti-naturalism, the former pairing commensurate with church-hegemonic criteria on primary terms, the latter pairing with state-subordinate criteria on such terms.
025. Likewise, where the distinction in chemistry between bound psyche and free soma is concerned, we have to distinguish not only between nonconformism and realism but ... the bound ego and soul of the one and the free will and spirit of the other, as between the Daughter of Woman and

the Unclear Soul of Purgatory in respect of nonconformism, and Woman the Mother and Purgatory the Unclear Spirit in respect of realism, the former pairing commensurate with church-hegemonic criteria on secondary terms, the latter pairing with state-subordinate criteria on such terms.

026. Therefore the context of phenomenal sensuality presents us with an overall church-hegemonic distinction between the primacy of Anti-Man the Anti-Father and Anti-Earth the Unholy Soul in relation to anti-humanism, and the secondariness of the Daughter of Woman and