

**His  
Children  
are far from  
Safety  
...crushed in court  
without a defender**

**H. Kirk Rainer**



**MY HOME  
INDUSTRY**

Copyright © 2014 by H. Kirk Rainer

**ISBN is forthcoming**

Campaign Printing  
Published by Home Industry  
Anniston, Alabama 36206

All rights reserved. No portion of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, and any other—except for quotations cited as from other or “Resources (and references)” (not originating from the copyright).

Permission to use the “Resources (and references)” will be granted by way of a request to each of the respective publishers. At this time (or as of September 2012), no requests have been granted (or requested) in that publication of this material is in a “campaign” printing (and not for sale or profit).

The book is being published as a campaign version, and as such, is not being sold or distributed for profit. This First Printing and publication is being offered as a free item; no profit or revenue has resulted from the distribution.

Questions and comments on the book and content can be directed by e-mail to [info@hkirkrainer.org](mailto:info@hkirkrainer.org) or [hkirkrainer@gmail.com](mailto:hkirkrainer@gmail.com)

*This project is dedicated to parents who  
presently or previously have been unjustifiably  
separated or removed from their children, their  
family.*

*May God grant you restoration; hope, peace  
and, if possible, reconciliation through  
forgiveness and love.*

# Contents

<b>Before the story</b> .....	1
<b>Children are remarkable</b> .....	2
<b>Books, good or bad</b> .....	3
<b>Truth that makes you</b> .....	4
<b>Bullying and the tyrant</b> .....	5
<b>As we worship</b> .....	6
<b>The mystic road (we follow)</b> .....	7
<b>Finally (before the story)</b> .....	9
<b>Somewhere to begin ; ACT 1</b> .....	10
<b>Run silent, run deep ; Scene 1</b> .....	11
<b>Who wants to do good ; Scene 2</b> .....	16
<b>Death is a stranger ; Scene 3</b> .....	26
<b>Want for truth, or a lie ; Scene 4</b> .....	31
<b>Tyranny or ; Scene 5</b> .....	34
<b>Feelings of the heart ; Scene 6</b> .....	36
<b>Somewhere in between ; ACT 2</b> .....	39
<b>Sons have always ; Scene 1</b> .....	40
<b>Adult-child is ; Scene 2</b> .....	46
<b>Certain that ; Scene 3</b> .....	51
<b>Life of kindness ; Scene 4</b> .....	55
<b>All are equal but ; Scene 5</b> .....	61
<b>Several excuses ; Scene 6</b> .....	68
<b>Progress has ; Scene 7</b> .....	75
<b>Music's mystery ; Scene 8</b> .....	81
<b>More lasting than ; Scene 9</b> .....	84
<b>Love by loving ; Scene 10</b> .....	91
<b>Some time till now ; ACT 3</b> .....	97
<b>MAI happy ; Scene 1</b> .....	98
<b>Experience teaches ; Scene 2</b> .....	106
<b>Happiness is boring ; Scene 3</b> .....	112
<b>Nothing doing ; Scene 4</b> .....	118
<b>What you do ; Scene 5</b> .....	123
<b>Enemy of me ; Scene 6</b> .....	129

## Foresight hereafter (Author's notes)

Cast (the animated characters of <i>His Children</i> ) .....	136
Anagrams (reversals and other treatments of words) .....	139
Fiction (the writing of <i>His Children</i> ) .....	140
Illustration (art & images, the meaning & message) .....	144
Power (& possession) .....	147
Divorce (and the conventional family) .....	150
Restraining (orders and injunctions) .....	155
Courts (and the family) .....	159
Prison (and jails) .....	163
Plea (bargain?) .....	169
Rights (of children and their parents).....	172
Individuals (and then institutions).....	173
Just (or justice).....	176
Defiance ( <i>defiant</i> ) .....	178
Dissent (the dissident) .....	183
Job (the book, the character) .....	186
Friendship (and other f-words).....	190
WAL (the law).....	193
COG (corporatism).....	197
GOC (communications control).....	199
Submission (and compliance).....	201
Custody (non-custodial).....	205
Health (and healing) .....	210
Leviathan (DOG) .....	213
“Lesser” (of two parents) .....	217
Blackstone (and the <i>Rights of Englishmen</i> ).....	224
Marriage (its abolition).....	228
Family (and civilization).....	233
Statistics (of divorce and fatherlessness).....	240
Afterthoughts (and post notes).....	242
Resources (and references).....	243



## **Before the story**

*His children are far from safety; crushed in court without a defender.*

- Job 5:4 NIV

*His Children* is a fictional story loosely based on the Book of Job; this fictional story features a main character named BOJ or “BO”, who is confronted with a personal crisis and, as with Job (from the Bible), suffers from the loss of his family. Whereas Job is described as attempting to confront God, BO seems more intent on challenging institutions considered responsible or at fault; the common thread is the condition for which an individual will confront institutional authority in the face of possible if not certain injustice.

The cast includes several counselors, facsimiles or reflections of BO representing the soul (LOUS), the heart (TRA-EH), the mind (DN-IM), and the Spirit (TI-RIPS). As apparent, the naming convention uses spelling-reversal whereby some inferences or associations may be drawn (“BOJ” reversed is “Job”, for example). Some detail or description of the cast is provided in the Author’s Notes, along with other topics pertaining to the subjects and story. Other terms or inanimate characters include: the law (WAL) as an ever expanding enterprise; corporatism (COG) as a predominate force of power & possession; and the media (GOC) as the voice of state and corporate interests.

The setting (generally called Time & Place) is a land called ASU. This land has been embroiled in war (RAW) for many years and is otherwise strikingly similar to the USA. Life is described as “the mystic road”.

The plot expands from a personal crisis to the broader issues of this Time & Place; and it unfolds as the type (of plot) draws some association of personal and prevailing events. As with Job, “BO” has the opportunity to grow and mature through the crisis and its consequences—to acknowledge, accept and appreciate *what really matters*.

## Children are remarkable

Aldous Huxley wrote: “Children are remarkable for their intelligence and ardor, for their curiosity, their intolerance of shams, the clarity and ruthlessness of their vision”.<sup>1</sup> They do possess wonderful qualities, don’t they?

My concern and conviction—my cause for writing this book—pertains to civil courts and the laws enabling involuntary or unilateral divorce. Under several names and descriptions, this form of divorce has spread across our land over several decades; it has caused countless cases of parent and child separation and loss—often for no justified reason. The creation and credibility of these laws has an advocacy on such basis as individual rights and entitlements; yet, the costs and consequences continue to mount along with my concern and conviction.<sup>2</sup>

Costs and consequences mount in part because families are effectively regulated by the state.<sup>3</sup> Familial relationships are reduced to very limited and insufficient contact that deprives these small governments<sup>4</sup> of certain rights, obligations or duties. States that participate in child support programs will award the children to one parent—dispossessing the other parent—to receive Federal subsidies.<sup>5</sup> Even with such revenue flowing into the state however, societal costs and losses have been enormous; and though not always immediate, the costs and consequences often personify the result of a house-divided.<sup>6</sup> In the ruins of my own “house-divided”, I continue with this third of three books—pleased to present *His Children are far from Safety*.



---

<sup>1</sup> Aldous Huxley is perhaps best known for his book, *Brave New World* published in the late 1930’s.

<sup>2</sup> Much information is available in the appendices; Foresight hereafter (author’s notes).

<sup>3</sup> Regulated relationships, visitation plans; result from the laws, the divorce decree and other litigation.

<sup>4</sup> Families are considered as small governments—each and all contribute to the larger society.

<sup>5</sup> Child support enforcement as a federally subsidized program; called Title IV of the Social Security entitlement, the child enforcement model subsidizes the collection of Child Support—for states that subscribe and comply with the program. The states are able to profit through these programs...that incentivize non-custodial arrangements. For more on this program, see “Custody (non-custodial)” in Foresight hereafter (author’s notes).

<sup>6</sup> This phrase refers to the Mark 3:25; *a house divided cannot stand*.

## Books, good or bad

Aldous Huxley said on writing and publishing books: “A bad book is as much of a labor to write as a good one, it comes as sincerely from the author’s soul.” Whether deemed a good or bad book, *His Children* is worthy to be written if just for the children’s sake.

In this book, Huxley’s words are combined with the Book of Job as key inspirations as well as primary references. For what might seem like an odd combination, these two offer a degree of dissent—opposition and even defiance to the dictates of authorities and the like.<sup>7</sup>

The Book of Job is the inspiration behind the main character, BO. His condition and circumstance is similar to Job; he has lost his family, and longs for what Job calls “the golden years”.<sup>8</sup> In this crisis of losing his family through divorce, BO seeks answers to the basic question, “Why?” Whereas Job pursued God alone (for answers), BO confronts other institutions he considers at fault or cause. Finally, BO is able to realize that what has happened was not without God’s purpose or allowance.

Regarding his own condition and circumstance, Job exclaims: “If only my words were written in a book—better yet, chiseled in stone!”<sup>9</sup> It is my hope that *His Children* is written with such desire and determination (as Job exclaims); not as a distraction, or worse, as a device for furthering destruction beyond that resulting from divorce or its effect. This writing and work should remind me (and possibly others) that hope, life and love can never die. *His Children* should reinforce what matters most—or what should matter to marriage, family and society.



---

<sup>7</sup> Job was the subject of a book by William Safire; details of dissent and related material can be found in Foresight hereafter under such topics as Blackstone, Conflict, Defiance, Dissent, Job, Justice, Leviathan, and Rights.

<sup>8</sup> The phrase “the golden years” describes Job’s life before the crisis—before losing his children and....

<sup>9</sup> Job 19:23; the *Message*.

## **Truth that makes you**

On the mention of the word “truth”, I often think of the film, “A Few Good Men”<sup>10</sup> or the account of Christ’s pre-crucifixion when Pontius Pilate asks, “What is truth?”<sup>11</sup> In either association there is a rising tension that coincides with the questions and responses: in one case, a young JAG pursues the truth; in the other, a powerful judge does not seem to consider it; but in both cases, the common understanding is that truth and justice should coexist.



On truth, Aldous Huxley adds a twist to what is commonly scriptural<sup>12</sup>; he says: “You shall know the truth, and the truth shall make you mad.” How does the truth (or learning the truth) make you mad? Well, I think you know that truth can make you mad or angry because it conflicts with what you thought was true. Not only are you mad for possibly being fooled or misled, but you are also mad at those who you considered at fault or cause. What is almost certain about learning the truth is that it results in being mad—at least momentarily.<sup>13</sup>

Job was confident in knowing what was true or truth; he knew that he had not done anything to justify the loss of his family (among other losses). But he apparently knew (or considered) that being right or righteous was not enough to justify his cause—or even expect answers. **If God does not answer, who will?** Job cried out: “I know it is so of a truth: but how should man be just with God?”<sup>14</sup> Job trusted by faith that God knew the truth.<sup>15</sup>

---

<sup>10</sup> “A Few Good Men”; a 1992 film directed by Rob Reiner; “You can’t handle the truth!”

<sup>11</sup> The case, Governor Pilate’s question regarding truth; John 18:38.

<sup>12</sup> Scriptural referring to John 8:32 (NIV); you will know the truth, and the truth will set you free.

<sup>13</sup> Healing and forgiveness is always possible; more details can be found in Foresight hereafter.

<sup>14</sup> Job 9: 1-2; KJV.

<sup>15</sup> Faith is represented in Job’s pursuit of answers; his demand for an audience with God was testimony that he believed God as sovereign, therefore ultimately responsible.

## **Bullying and the tyrant**

We've all seen examples of bullying, but what is a tyrant? One of my favorite, recent reads is *The Tyranny of Good Intentions*; a book that portrays the tyrant as largely government institutions and the legal community.<sup>16</sup> Tyrants or tyrannies are basically cruel—often crushing justice and fairness in the wake of what I term as “power & possession”.<sup>17</sup> A tyrant or tyranny is almost always more than one individual; in most cases, it is one or more institutions. Examples have been recorded in history and continue to the present day. Consider or think about such examples in your own experiences of learning and living.

Whether an individual or institution<sup>18</sup>, a tyrant rises and reins in the midst of a crisis. Ironically, the cruel nature of a tyranny may coincide with good intentions or causes. Aldous Huxley describes such an ironic mix of causes: “Everyone who wants to do good to the human race always ends in universal bullying.” On the subject of tyranny, another great quote from David Simon, writer/producer of *The Wire*<sup>19</sup>: “Wherever an institution has been given full sway, it has devoured individuals at an incredible rate. I think this is going to be the paradigm for the 21st Century.”



Also in the mix are one or more fears: the crisis, its costs and consequences; the tyrant, their power & possession; and so on. Consider, for example, the earlier mentioned Pontius Pilate: he knew that Jesus was innocent yet, acting from fear, he ordered the scourging of Jesus followed by the exchange for Barabbas.<sup>20</sup> Symbolically removing himself from any cause—or attempting to calm his fears still—Pilate washed his hands before the mob of accusers and spectators.

---

<sup>16</sup> *Tyranny of Good Intentions*, a book by Paul Craig Roberts and Lawrence Stratton.

<sup>17</sup> See “Power (& possession), Foresight hereafter.

<sup>18</sup> See “Individuals (and then institutions), Foresight hereafter.

<sup>19</sup> *The Wire* is an American television drama series set and produced in and around Baltimore, Maryland.

<sup>20</sup> Barabbas had been previously in prison as an insurrectionist and possible murderer. His sentence was, or would have been, determined on presumed guilt. He was set free by way of mob rule...rather than by judgment.

## As we worship

What about this fear, our nature? How can we possibly overcome this nature of fear—especially when it is protracted by the bullying, the tyrant?

In the futuristic setting of *Brave New World*, Huxley writes: “So long as men worship the Caesars and Napoleons, Caesars and Napoleons will duly arise and make them miserable.” As fear is natural, even in Huxley’s future, the questions continue: what or whom should be feared; what are the objects of our fears? For in this basic question is the answer of whom or what we worship. We worship or exalt that which we fear.

Besides his family, Job lost his farm—or seemingly all his power & possession. What would he do in response; what could he do having felt the blow of bullying, the tyrant? In the closing verses of the opening chapter, the Book of Job:

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.<sup>21</sup>

Job fears God more than anything else. Though suffering immeasurably, he fears God. As time & place pass however, Job remains resolute in seeking answers—what he considers as a justified response. William Safire writes:

Man and God had this in common: Neither was willing to accept his loss. Neither would acknowledge defeat. There stood Job, demanding an explanation of injustice; there stood God, demanding Job worship him without explanation.<sup>22</sup>



---

<sup>21</sup> Job 1:20-21; KJV.

<sup>22</sup> Safire, p. 146.

## **The mystic road (we follow)**

Job laments: “Oh, how I miss those golden years when God’s friendship graced my home, when the Mighty One was still by my side and my children were all around me....”<sup>23</sup> Clearly and concisely, Job equates life with his children or family as being “graced” by God.

We do follow a mystic road. A road that, as the old soothsayer describes in *O Brother Where Art Thou*, can be “fraught with peril”.<sup>24</sup> We may fool ourselves into thinking that life’s conditions and circumstances are earned: if we are good, good things happen and vice versa. Harold Kushner is among modern writers<sup>25</sup> that dispute such notions however; and besides, we should acknowledge and accept the scripture that *the rain does fall on the just and unjust just as the sun rises on all*.<sup>26</sup>



It is a mystic road Job followed: he learned that what was lost was never his in the first place (“naked I came...”)—though he is never aware that these losses occurred over a wager. Aldous Huxley offers some advice that might have application to the condition and circumstance of Job:

Uncontrolled, the hunger and thirst after God may become an obstacle, cutting off the soul from what it desires. If a man would travel far along the mystic road, he must learn to desire God intensely but in stillness, passively and yet with all his heart and mind and strength.

How the soul progresses is not always the result of freewill or self-determination; rather, it is mystic—an undeterminable combination of what is planned and what is purposed.<sup>27</sup>

---

<sup>23</sup> Job 29: 4-5; the *Message*.

<sup>24</sup> *O’ Brother Where are Thou?* is a comedy film in 2000 directed by Joel and Ethan Coen.

<sup>25</sup> Harold Kushner has written several books on this theme; he lost a child prematurely to illness.

<sup>26</sup> A phrase from Matthew 5:45 to indicate that all good things are gifts from God; not earned but endowed for man’s benefit and pleasure. In the context of this scripture is the instruction that love should be applied even to enemies.

<sup>27</sup> From Proverb19:21; many are the plans in a person’s heart, but it is the purpose of the Lord that prevails.

God evidently hears Job (or God knows already), but does not answer. To expect that any soul can get all the answers is to discount faith; yet it is faith that fires the soul to be demanding—to seek answers to such apparent injustices. But such demanding carries with it pain, even resentment, as Job insists:

He lets the wicked take over running the world; he installs judges who can't tell right from wrong. **If he's not responsible, who is?** "My time is short—what's left of my life races off too fast for me to even glimpse the good."<sup>28</sup>

Commentary on this particular chapter suggests that Job desires a mediator or counselor: someone who can represent his cause; someone who can appeal to God on his behalf; someone who can ease his pain and suffering.<sup>29</sup>

---

<sup>28</sup> Job 9: 24-25; the *Message*.

<sup>29</sup> From [www.blakekidney.com](http://www.blakekidney.com); "Summary of the Bible book of Job", page 1-2, Job 9-10.

### **Finally (before the story)**

With this introduction, we enter the fictional world of BO. All that has been presented so far, to include the author's notes, "Foresight hereafter" aims to prepare us for this story.<sup>30</sup>

If BO's story has a narrator, it is represented by ANNA (SOH) and TI-RIPS—essentially one character that has traveled the mystic road and therefore, has the means to shed some light in passing. ANNA (or TI-RIPS) is perhaps a counselor or mediator sought by Job (to appeal to God regarding his cause). .

Other characters include: MAI or "the master" of all good through all time & place; DOG as the center of all that is not good or that is evil; and several manifestations of BO represented as the mind or DN-IM, the heart or TRA-EH, and the soul or LOUS. All other characters are inanimate; and though they take-on a life of their own, they are institutions: GOC as the media, COG represents corporations or "corporatism", RAW encompasses conflict & contention, and WAL is the courts, the law.<sup>31</sup> The setting is described as a place & time called ASU.<sup>32</sup>

The setting of ASU is not necessarily futuristic or science-fiction; rather, it is described more in social terms—such as marriage, family and parenthood, and classic and contemporary issues of Western society—intentionally similar to our contemporary culture.

The plot begins where BO is slammed with a series of losses. What follows is much time to realize that what has been lost—or taken—is not likely to be ever recovered or returned. Restitution is never certain, if realistic at all.

As the story unfolds, BO and the counselors interact in the effort to make sense from what has happened (or is happening); each and all counter and contribute while considering and confronting related issues in this contemporary culture. Always lurking in the backdrop of BO's crisis is DOG—the author or authority of RAW, WAL and other minions.

---

<sup>30</sup> Foresight hereafter has other topics too. At least perusing the content is helpful to the reader.

<sup>31</sup> See "Cast (the living and existing characters of *His Children*); Foresight hereafter.

<sup>32</sup> For more on ASU refer to Foresight hereafter.

## **Somewhere to begin ; ACT 1**

**(In the Light, above this Time & Place)**

**ANNA (SOH)**

What matters most to those living—to those called beings?

What matters most remains to be certain; but what should matter?

Hope, life and love should matter most.

Hope should matter because it is more than simply believing in something or someone; it is about taking action, taking risks in life and in love.

Life should matter because it is more than our bodies, breathing and heartbeats; it is about celebrating that there is something or someone that represents our hope.

Love should matter because, without it, there is no hope and life. Love is a powerful force—it has no equal—that prevails even beyond death.

There are many stories about hope, life and love—as there are many opinions or ideas.

Of the many, this story involves a being named BOJ or BO. This being lived in the time & place called ASU, where some seemingly bad things happened.

**(Near this Time & Place)**

What bad things happened? It happened while BO was caring for his family.

Why did it happen; why did it have to happen to BO? This something happened because it could; that is, in ASU things happened—some good and some bad.

These things happened for reasons or causes that are not certain—or cannot be easily understood and explained.

Hope, life and love still matter (in ASU); but these are not certain or even common.

To try to understand what happened to BO begins by first learning of what happened above or beyond this Time & Place called ASU; a time & place that is before and after ASU.

## **Run silent, run deep ; Scene 1**

**(Before this Time & Place)**

**MAI**

Where have you been?

**DOG**

Here, there...always on the move. Why, what is it to you?

**MAI**

There is this being named BO—one of those who have hope, life and love.

**DOG**

Hope, life and love...? Why should such things matter?

Who is this BO; is this being one of those who have been “blessed”?

Take away these so-called blessings; then, we’ll see what matters most?

**MAI**

Yes, we will see.... You can take away the blessings...but leave his soul alone.

**DOG**

The soul; why does that matter? The souls of these beings have been bought before, haven’t they? Beings don’t care about their souls. Hell, most beings ignore the soul...until it’s too late.

If the soul matters so much, you save it! With your power & possession—your miracles—you can save a soul, can’t you? Those many spirits, those angelic souls, can do it—so you say?

Tell you what; give me the soul and you can have all your creation back.<sup>33</sup>

---

<sup>33</sup> This proposition follows the recorded temptation of Christ. Here however, DOG is attempting a similar proposition with MAI; a proposition that cannot work simply because MAI has power to set and keep the terms. DOG wants to change the terms and, seemingly, is willing to turnover all times & places (creation). With the soul, DOG would supposedly be able to destroy all hope, life and love—and not just that for a being. DOG is deceiving; the initial questioning of the soul is aimed at tricking MAI—but these tricks do not work against the absolutes.

**(Still, near ASU)**

**TI-RIPS**

So that is how the “something bad” began; it involved hope, life and love: MAI offered BO and, of course, DOG accepted; DOG bargained for the soul, but could not win; DOG accepted the terms of the offer—another test of hope, life and love; the assault began.

**(Long before ASU)**

Long before a time & place called ASU, assaults of this kind were common. Even now, assaults continue—not just for beings, but also for their souls. What happened to BO was not unusual.

**(Long after ASU)**

Hope, life and love are eternal, everlasting. Please believe this—like a promise made good.

**(At or on ASU)**

But for now, this—which should matter most—is treated with contempt, deep hatred.

DOG hates hope, DOG loathes life; DOG lacks the capacity to love anything—even its own.

At this Time & Place, DOG accepted...then departed to dash all hope, life and love for BO.

And on that day—and even many days to come—the “something bad” happened.

**(On ASU, something bad)**

First was the news that BO’s mate had left, had moved away. This mate left for what was later described as a pursuit for happiness.<sup>34</sup> What was said was that BO did not make this mate happy.<sup>35</sup> But this pursuit for happiness was not what the mate claimed; what was said was that BO was unkind, perhaps cruel, and therefore did not deserve his family. Such was claimed—never with evidence—

---

<sup>34</sup> This was the reason for divorce stated in the trial.

<sup>35</sup> The statement is very personal; indeed, this is what was said in the author’s actual case of divorce.

**TI-RIPS**

but always on one testimony only. Whether it was true was of no matter for those with power & possession—or the authority to dissolve marriage, to dismember the family, and to criminalize the disavowed mater and father.<sup>36</sup>

**(Only one testimony)**

**ANNA**

The problem with only one testimony or witness is that it can condemn out of maliciousness—where the one witness lies to hurt or harm another. At least two witnesses should be present to agree on what happened—but that was not so in this case.<sup>37</sup> Yet, one testimony is accepted as received, without validation.<sup>38</sup>

**(More of "something")**

**TI-RIPS**

After the mate left, more bad news came: BO could not see his family or talk with them: to talk or see them was forbidden; any attempt to see or talk with them could mean arrest, even prison.<sup>39</sup>

Still, more bad news came: a Complaint for Divorce; a document that describes the intention of dissolving the marriage, often by a single decision and direction.<sup>40</sup>

But that was not all; for in the process of leaving, the mate had taken a large sum of money.

This money was taken through lies, through deceit.<sup>41</sup>

**(Something to consider)**

Was this news just bad; or was the news more of a test? If MAI allowed DOG to deliver this news and events, was it to test BO regarding hope, life and love?

---

<sup>36</sup> The divorce process sets in motion the state's "machine"—capable of criminalizing without due process, or for that matter, without any charge of criminal wrongdoing.

<sup>37</sup> The mandate for two or more witnesses comes from Deuteronomy 19: 15-16.

<sup>38</sup> Not only is one testimony sufficient but, further, it goes unchecked for its truth, veracity.

<sup>39</sup> This legal action describes a restraining order that, if alleged as violated, results in arrest and incarceration.

<sup>40</sup> This legal action describes a Complaint for Divorce—the initial legal proceeding for divorce.

<sup>41</sup> This was money obtained through forgery—deception by imitating someone's signature.

**(Sometime after)**

**TI-RIPS**

Sometime after the news and events, BO's family returned to their home. The mate claimed: the Complaint for Divorce would not be carried through; and further, that the money obtained through deceit would be returned. That which had described BO as unkind, perhaps cruel, was temporarily dismissed both through those that ordered it—those with power & possession—and, more importantly, by the mate's return.<sup>42</sup>

The family, now returned to their home, was an opportunity for reconciliation.<sup>43</sup>

**(Some more time after)**

The worst news to the present was that reconciliation would not be; the Complaint was carried through to divorce, the money was not returned or accounted for, and that which had been ordered to "restrain" BO from his family would resume indefinitely.<sup>44</sup>

**(Something else to consider)**

In much of conflict & contention, the determined winner is often the scribe; those who win invariably pen the news and events of their "victory" or success. Just because the story is written however, does not mean that it is true—or altogether true. Time can be a test of what is truth.

**(I am not perfect)**

**BO**

I am not perfect; but neither am I that which my mate claims as "unkind, perhaps cruel". I do not want a divorce; I do not want to lose my marriage and family; yet, I cannot have what I want—what I am certain is the right thing.<sup>45</sup>

---

<sup>42</sup> A restraining order can be overturned or nullified by the claimants action either to dismiss the order or, in this order, to return to the residence. Ironically, the claimant cannot be accused of violating the order—which means the claimant has impunity, or is free from cause or conduct if they violate the restraining order in principle.

<sup>43</sup> Regardless of who is right or wrong, reconciliation can occur when each and all decide to try; but to try also means to be truthful regarding wrongdoing, to accept responsibility, and to seek forgiveness.

<sup>44</sup> By "indefinitely" to mean a series of restraining orders or similar court orders that are apparently open-ended.

<sup>45</sup> This statement describes the dilemma of uncontestable, unilateral or involuntary divorce.

**(False claims)**

**BO**

That which my mate claims is not true. The claims are made without any risk of wrongdoing; thus, my mate has no restraint or restrictions—but is enabled and empowered to lie.<sup>46</sup>

Do the courts issue a license to lie; do they, who claim to be the system of justice, care nothing about facts or truth?

**(Single-parent custody)**

Though I have lost my family, I am ordered to pay for them; though my children have been taken for no justified reason, their lives remain my liability.<sup>47</sup> I want to support my children; but only if they are mine too. They have been abducted.

**(Costs and consequences)**

I am drowning in debt.

Deceit has framed this obligation, this oppression; it is much more than I can afford.

I am going down without the courage or strength to continue in this conflict & contention.

I do not care what happens...let alone what should matter most.



---

<sup>46</sup> BO has observed that false claims in court go unaccounted for; that is, the witness is not held responsible for spurious testimony or ludicrous claims. The witness is given impunity from false and even fraudulent testimony.

<sup>47</sup> These circumstances describe the paradox of the non-custodial parent; they lose their children—often for no justified reason—but are imputed for at least a portion or percentage of their child's or children's cost of living. They retain financial liability for the children removed from their parental authority and participation.

## **Who wants to do good ; Scene 2**

**(Above ASU)**

**ANNA**

DOG went looking for MAI once again.

**MAI**

Where are you going?

**DOG**

Going? You should know; you know everything, don't you?

But do you really think that BO can last? You know these beings will give-up everything to save their lives; everything! They are fools for hoping in this life; for hoping in love.

**MAI**

What are you looking for; do you need me, do you want more time?

**DOG**

Need you? Nah, I don't need you for anything. I'm fine just the way I-am.

**(Near ASU)**

**TI-RIPS**

More loss, more pain; BO lost family, his mate, and material possessions. Much of the loss will diminish over time; but the family is something for which BO has yet to realize its true worth. You never know that value of something until it is gone; it is having a thing and losing it that is most difficult and disheartening. Some never recover; yet there is the possibility that hope remains or returns; love and life still have a chance.

Surviving such a test is never certain, but the chance may be all that anyone has of this place.<sup>48</sup>

**(The question remains)**

The question remains: what matters most?

---

<sup>48</sup> This description and view of time and chance is inspired by Ecclesiastes 9:11: *There is a time for...*

**TI-RIPS**

What matters to one, may not matter to others. What I mean by this is that a person's mate and family have more value to them than anyone else. That BO has lost these things may not matter that much to others, but what a difference it has made for BO.<sup>49</sup>

**(But "something bad" is nothing new)**

What has happened to BO is nothing new *under the sun*.<sup>50</sup>

Long before ASU, beings begged for independence and self-determination. They pursued these ends to the highest courts and, in time, they were able to achieve much—even some good.<sup>51</sup>

**(Once... a contract)**

Some might say that leaving one's mate should be their own decision—regardless of expressed commitments or the present conditions.<sup>52</sup> Others refer to a time & place when such matters really meant something; a time & place when, perhaps, having a mate was a contract.<sup>53</sup>

**(...commitment mattered...)**

Few if any however can argue that when it comes to their own mate, faithfulness and commitment matters; that is, if they consider their mate as their most trusted friend.

**(...to communities)**

Even the larger community needs such relationships; lasting relationships make for strong families that, as small governments, under gird the larger government, the civil system. But as the family has faltered and fragmented, so too have

---

<sup>49</sup> In Job's experience, the grief or burden was notably on him...because it was his personal loss. Though his friends or counselors expressed their grief (for his loss) they did not (or were not able to) have feelings at the same depth; but in their somewhat distant position, each and all could offer advice (or counsel) without empathy or without knowing of Job's real sorrow.

<sup>50</sup> More inspiration from Ecclesiastes; the general phrase described the recurring nature of life.

<sup>51</sup> This description of civil or individual rights is influenced by the last century in the United States.

<sup>52</sup> This is the whole basis of involuntary divorce; a singular decision to end a mutual-decision of marriage—or to remove the ability of one to protect their own marriage.

<sup>53</sup> The description, "meant something", to suggest societal practices that establish-ed marriage as a contract, binding commitment., or even covenant.

**TI-RIPS**

communities and societies. History has traced such developments and outcomes.<sup>54</sup>

**(ASU is no different)**

ASU is no different; it is another example of how the concept of such relationships are so broadly defined that, with time, they lose their meaning, their value.

**(But is BO...?)**

What has happened to BO?

Has BO *lost it*?<sup>55</sup> Have the losses of this crisis been so great?

Some beings might agree—those that show concern or give a care.

Others may care less, or not at all, yet still offer their own opinion; they may say:

"Still living in the past, are you? *Get over it!*"<sup>56</sup>

But how does BO get "over it" when "it" is not over?

The bleeding has not stopped; the pain remains as an open wound or some terminal disease—a kind of death that keeps on dying.<sup>57</sup>

**(Some have always wanted...)**

Some have always wanted their way—there own version of freedom; and, with much pain, MAI allowed beings to leave their mate and to end their relationships with their family.<sup>58</sup>

**(...convenience over commitment)**

Some beings chose convenience over commitment; they wanted to gratify their desires, to find their expectation of happiness. In taking this course, they might have denied the truth or, worse, they might have twisted the truth laying-out lie upon lie.

---

<sup>54</sup> A history of such "developments" is presented in *Family and Civilization*, Carle C. Zimmerman.

<sup>55</sup> The term "lost it" means no longer able to function, no longer wanting to live, or similar.

<sup>56</sup> The Book of Job, in 2:9, uses different language: Job's wife suggests he curse God, then die.

<sup>57</sup> Divorce is often said to be *the death that keeps on dying*.

<sup>58</sup> ANNA is referring to the Law of Moses, the Book of Deuteronomy in chapters 22-24.

**(Compromising the truth)**

**TI-RIPS**

There is really no justification for compromising truth, yet beings do it all the time: they lie to themselves, lie to each other, lie about each other, and even lie about committing a lie; and of course, they lie by saying nothing about “something”, while all along, knowing something else.

One being who took note of such natural behavior, said:

Great is truth, but still greater from a practical point of view, is silence about truth. By simply not mentioning certain subjects, [some] have influenced opinion much more effectively than they could have by the most eloquent denunciations.<sup>59</sup>

**(At the WAL)**

Then there is the WAL; the WAL that protects, but also imprisons.

In the presence of the WAL, truth itself has been made a slave—prostituted by power & possession.<sup>60</sup> No sooner is the WAL erected than someone or something finds a way to break or breach it. The WAL can never remain as is; it must be ever-expanding—an ever increasing maze of complexity that serves the few and controls the many.<sup>61</sup>

At times the WAL, its creators, can be a theatrical affair; a stage of apparent mixed interests deliberating the issues while, in fact, conspiring with one another for their own interests.<sup>62</sup>

It is true indeed; “power tends to corrupt and absolute power corrupts absolutely.”<sup>63</sup>

**(The WAL in ASU)**

In ASU, the WAL enabled ever more losses—the losses of a mate, a family, and children.<sup>64</sup> This form of WAL began perhaps as a way-out of a bad

---

<sup>59</sup> Aldous Huxley; the deliberate suppression or distortion of truth is, in fact, a lie.

<sup>60</sup> With enough power & possession, who needs the truth?

<sup>61</sup> The U.S. creates over 25,000 laws per year from municipal to national governments.

<sup>62</sup> This statement is referring to legislators who serve themselves and one another—for their own ends.

<sup>63</sup> A quote from Lord Acton.

<sup>64</sup> This statement or claim suggests that the WAL is used to assault marriage & family.

**TI-RIPS**

relationship—though touted as a way to self-fulfillment.<sup>65</sup> The WAL has cast darkness on the sanctity of marriage, birth, children, and family.<sup>66</sup>

**(Facing the WAL)**

The WAL is power & possession:

The WAL is made by beings—very limited [beings], very opinionated [beings] and [beings] that have very special interests. They make the WAL; they tell us what it is—and is not—and then they act as if it's Holy rite.<sup>67</sup>

**(At the foundation of the WAL)**

Such “Holy rite” is a counterfeit; a ruse made of a god of DOG.

The WAL will not always stand; authority does corrupt, and a lie cannot last forever.

**(Standing in the ruins of the WAL)**

What has become of the WAL?<sup>68</sup>

The WAL cracked, and then crumbled into corruption.<sup>69</sup>

There is the possibility that gods can (or could) do good; but

“Everyone who wants to do good...always ends in universal bullying.”<sup>70</sup>

**(RAW on WAL)**

Remember that conflict & contention are both the cause and consequence of the WAL: the WAL is proposed to limit conflict & contention, but paradoxically, it produces more....

Carried to extremes, this conflict & contention becomes RAW.<sup>71</sup>

---

<sup>65</sup> The term “self-fulfillment” seemingly inspired no-fault, unilateral or other descriptions of involuntary divorce.

<sup>66</sup> A relationship that has ever expanding meaning in ASU, marriage became like the politician: something or somebody that became all things to all people and, in turn, nothing to no one.

<sup>67</sup> Howard Zinn, “You can't be neutral on a moving train”; adapted for application to ASU, the terms of “the WAL” (instead of law), and using “beings” (instead of humans).

<sup>68</sup> As though seeing the future, the question is asks, “What has become of the WAL?”

<sup>69</sup> The consequences of law cause much damage and destruction to the family as a small government.

<sup>70</sup> Another quote from Aldous Huxley: the inevitability of even good intentions.

<sup>71</sup> The WAL is created presumably to limit conflict yet with its progression, conflict never ceases as both a cause and consequence. Laws are created to maintain order, yet even in the authority of the laws, disorder occurs as the law is abused. Laws are enforced to limit violence, yet violence is applied to enforce the law. Laws are repealed by additional laws, replaced by more laws, and

## **TI-RIPS**

When RAW is perpetuated and protracted, it reaps unparalleled damage, destruction and death. Whether RAW is perpetuated in the family or among the larger social structures, the effect is similar; it divorces, destroys and dismembers.

Whether seemingly justified or not, RAW produces no true winners; but in fact, all suffer—the innocent suffer with the guilty.<sup>72</sup>

### **(The Civil RAW . . . and WAL)**

WAL uses this term, “civil” as the system that dismembers families, among other conduct.<sup>73</sup>

A civil WAL and The Civil RAW have much in common; each are (or were) justified to redress conflict & contention; yet invariably, each produce more of it.

ASU had its Civil RAW.<sup>74</sup> I believe the paradox of it (the RAW) is best summed-up with the desperate and disheartened cry of one theatrical figure; a being name of Ruby.

They call this RAW a dark cloud over the land—but they created the weather—then, they stand-out under the [dark] clouds and say, “Shit, it’s raining”.<sup>75</sup>

But let me explain what this theatrical figure, Ruby, was saying: in a simple way, the power that poses to resolve conflict & contention is, ironically, the same that created it: the “dark cloud”, the rain, is where RAW looms over the figurative landscape—unbridled power & possession being the primary cause and condition for the “weather”, its wrath.



---

enhanced by laws—all the while adding complexity and confluence to something described as a system of order.

<sup>72</sup> The certainty of war is that, in the end, no one wins; wars continue in another place and time.

<sup>73</sup> Referring to civil law and civil courts—the agent of divorce and family dismemberment.

<sup>74</sup> This Civil RAW is, of course, referring to the United States Civil War (1861-1865). Have you wondered why it is documented as a civil war instead of an uncivil one; can there be any war or RAW that is civil?

<sup>75</sup> Script from the film, “Cold Mountain”: Ruby’s assessment of the American Civil War.

**TI-RIPS**

But worse—if worse were possible—is that the creators or instigators of such so-called civil actions cannot be convinced of, or confess to, their culpability.

They are self-acclaimed gods.

But the Greeks call it hubris.<sup>76</sup>

**(Testifying of truth on RAW)**

Ending a family is like RAW—it dismembers and destroys the past and the future, the immediate and all things intimate and sacred.<sup>77</sup>

It is a DOG-eat land, this ASU; and while there is always RAW and rumors of RAW, the truth is that MAI hates the cause, the condition, the conflict & contention, the power and its possession, the RAW and the WAL.<sup>78</sup>

Oh yes, MAI hates all that attempts to divorce, destroy and dismember what really matters—of what should matter to the soul.<sup>79</sup>

**(Things hated, things detested)**

Yes, there are things that are hated and things that are detested.

To hate is not necessarily wrong; a soul can truly love and still hate.

The Spirit offers love—real love—but does not remove the certainty or condition to hate.<sup>80</sup>

---

<sup>76</sup> Hubris is a Greek term for excessive pride or self-confidence; arrogance.

<sup>77</sup> RAW, or war, is timeless; it is the consequence of the past, history, and has immediate and long-term effects—almost always for the worse. Again, no one really wins at war; the spoils may go to the victor, but in the end, no one wins at war. Yet even with such time-tested proof (of the pervasive pains of war), there is no respite; the U.S. alone, from its colonial days, have been involved in several major wars and several hundred conflicts, conquests, and other costly engagements. As a super power, the U.S. has followed the course of Rome in that it has overextended its powerbase and position with, at present, well over 700 international bases or other military installations; and, with such infrastructure, an annual expenditure that far exceeds any other nation in modern history.

<sup>78</sup> A saying to suggest some have stooped to the level of animals.

<sup>79</sup> Finally, after all the compromise and relenting, God hates divorce; Malachi 2:16.

<sup>80</sup> To hate some things is righteous; after all, God hates: pride (in the worst sense); lying; a heart that devises wicked schemes; the want and the way to evil; a false witness; and one who creates dissension in the church body. Proverbs 6:16-19.

**(Life and love was)**

**TI-RIPS**

From the beginning, life and love was set in the hearts of beings; yet they (the beings) could not understand what had been done on their behalf.

Everything that was created was created for good; but that which was created has been exploited through the power & possession of institutions.<sup>81</sup>

**(Then institutions began...)**

Then institutions began to build great towers and other edifices to their own glory; they worshiped and marveled at their own creation—though their own weakness invariably limits what they could do and what they have done.

Institutions claim: we have come far; we live in a modern age of many conveniences. But have these kingdoms and empires come far?<sup>82</sup>

**(...but they destroyed and are destroyed)**

They come, but they also go; great structures and systems collapse under their own weight.<sup>83</sup>

Sometimes their creations were claimed for my behalf, my glory; these claims however are flawed because life and love have always related to the individual, not institutions.<sup>84</sup>

**(The individual, the soul<sup>85</sup>)**

Individuals and institutions are uniquely different and therefore, are at odds. **Is** it a wonder that institutions are against individuals; how they think, what they believe, and sometimes what they consider as moral and ethical?<sup>86</sup>

The individual has a soul, but institutions do not...

---

<sup>81</sup> This passage is inspired from the Book of Ecclesiastes 3:11-13; the observation and determination of the Teacher.

<sup>82</sup> The term “*come far*” to mean advanced or with progress over past generations of history as we know it.

<sup>83</sup> They collapse under their own weight to suggest that they often fall from causes within structures and systems.

<sup>84</sup> Real life and love are directed at the individual (soul)—not institutions, nations or other collectives.

<sup>85</sup> See Author’s Notes: “Institutions (then individuals)”.

<sup>86</sup> This statement is undoubtedly debatable; some institutions tout, and transfer, a high-level of moral and ethical standards; perhaps, higher than some individuals...that are affiliated or affected by the institution.

**(Institutions of ASU)**

**TI-RIPS**

Institutions in ASU comprise a threesome:

WAL, its hierarchy of structures and systems, is slavery.<sup>87</sup>

COG, or the collective of commerce and corporatism, is riches.<sup>88</sup>

GOC, or the communications control, is the tongue.<sup>89</sup>

This “threesome” comprises unprecedented power & possession aimed at their own interests or benefit.<sup>90</sup>

**(The threesome destroys hope...)**

In ASU, the threesome has made great progress toward destroying what matters most: hope, life and love. Oh, they described good intentions—the removal of many four-lettered words (declared as profane). But in truth, their objective was to eradicate what matters most to the individual, the soul.<sup>91</sup>

**(But the threesome creates fear)**

But the threesome creates fear: no one speaks of fear or its effect; yet it is everywhere—pervasive as a plague, insidious in its effect to eradicate hope, then life and love.

**(But do not fear)**

Fear is fragmentary; it turns individuals against each other—it transfers power to institutions.

Such fear is nothing new *under the sun*; and though my word is often prefaced with “do not fear”, the fact remains....<sup>92</sup>

Thus I say now and always: Do not fear, for I am with you; you who call my name and who believe by faith.<sup>93</sup>

---

<sup>87</sup> WAL (or law) is described as slavery because it is it prone to corruption by its originators and enforcers.

<sup>88</sup> COG (corporatism) pursues riches at *light speed* (not necessarily wealth, but immediate short-term gains).

<sup>89</sup> GOC (the media) is described in the bodily and Biblical sense of “tongue” as foreboding of deceit.

<sup>90</sup> By “own interest”, that which benefits or serves institutions’ interest—and not necessarily the *common good*.

<sup>91</sup> This measure or mandate seemed good *on the surface*: to ban profanity. But as to the outcome, such laws banned many good, four-lettered words such as “hope”, “love”, and “life”.

<sup>92</sup> “Do not fear” and “fear” are common subjects and messages of the Bible; to “fear” God is to honor God, but the commonly-used phrase, “Do not fear”, instructs the follower to fear nothing else.

<sup>93</sup> This statement describes the opposing relationship of fear and faith.

**(Finally, on fear...)**

**TI-RIPS**

The thoughts of these beings are known; their thoughts full of fear. <sup>94</sup>

“The mind suffers the onslaughts of the powers of darkness more than any other organ of the whole man.” <sup>95</sup>

And though eternity has been set in their hearts; yet the heart is deceitful above all things. <sup>96</sup>

**(...and the individual)**

Every individual being has a soul by which they are known; still, the soul must be broken.

Only as the soul is broken can the Spirit enter; and as, or if, the Spirit finds place in the soul, the heart and mind are sure to know and to follow what matters most. <sup>97</sup>

---

<sup>94</sup> This statement is an elaboration of Psalm 94:11.

<sup>95</sup> From Watchman Nee; a Chinese-born, Christian minister who died a martyr while imprisoned in his native land.

<sup>96</sup> Influenced by Ecclesiastes 3:11 and Jeremiah 17:9.

<sup>97</sup> The source is *The Release of the Spirit*, Watchman Nee, Sure Foundation, 1965.

### **Death is a stranger ; Scene 3**

**(Thoughts & memories of marriage, family and...)**

**BO**

I thought that if I cared and if I tried, this would not happen. But has it really happened (or is it just a bad dream)? I don't know at times; I cannot tell if it's real or a dream.

This could be like a death except no one died—no one is gone for good.

They are there; they are still alive and living—living where we once lived together. But it could have been any place—the house is of no matter.

What I mean is that my home, my family, has been broken apart now, and forever.

**(Child-custody is like...)**

Imagine that the property you own is seized; some individual on behalf of an institution shows-up at your door and informs you that you must give-up your house or property, your home.<sup>98</sup>

You respond: “But I have done nothing wrong; my mortgage is paid as well as my property taxes.”<sup>99</sup> But this institution does not care; it has power & possession to take you property without cause or reason.<sup>100</sup>

But wait, there is more.... The institution tells you that you are obligated to pay for the property that you no longer own, or occupy.<sup>101</sup> The property remains your liability—but is not yours to own or to occupy any more.<sup>102</sup>

Now you might say that this story is unbelievable; that it is so unjust and unfair...and would not happen in ASU.<sup>103</sup> But I say that it not only could happen—but it is happening!<sup>104</sup>

---

<sup>98</sup> You have no right to your own; it has been taken by tyrannical means.

<sup>99</sup> You have been a responsible owner—maintaining your obligations and duties of ownership.

<sup>100</sup> Unlawful search and seizure represents what courts do when they take children from parents without justification.

<sup>101</sup> When the state deems one parent a non-custodial, they impute financial liability for the children upon that parent while, at the same, removing the parent from their responsibility and care of their natural children.

<sup>102</sup> Liability for the disparate parent, Child Support levies financial responsibility for the children taken....

**BO**

As another bright being once said:

[Institutions] are fearful masters: not faithful, not truthful, can't produce for us. [An institution] doesn't [stay within] its own [WAL] it doesn't keep us safe; and it won't leave us alone. It is mortgaging our futures, raising our taxes, and treating us all like children.<sup>105</sup>

**(A confession of the heart & mind)**

**TRA-EH / DN-IM**

I am broken and broke. My heart may be deceitful above all things,<sup>106</sup> but it is devastated beneath the weight of such losses.

I had no say in what has come and what has gone.

I will be the one whom they avoid; the one that they say: “poor old BO, pathetic soul.”

The one they conveniently conclude is bad—and is deserving of what happened. In their eyes, these institutions are stellar; it's not possible that the courts<sup>107</sup> would act unjustly—that they would take children away for no reason—treating them as property.

**(A confession of the soul to the Spirit)**

**LUOS / TI-RIPS**

Death is not so bad. Didn't a great soul say that to live is [to be] with [ANNA], to die is gain?<sup>108</sup>

Somehow I thought that this life would be wonderful.

I chose to believe the unbelievable.

I am too tired to rest and too afraid of death.

I am angry—but not enough to end myself.

---

<sup>103</sup> This illustration is the U.S. child enforcement model. States that subscribe to this model receive tax revenue from the Social Security through Title IV, Part C. Child Support has been described as *taxation without representation*.

<sup>104</sup> Everyday parents are unjustly denied parental rights in Family Court.

<sup>105</sup> Judge Andrew Napolitano in the article: “Can the Government Keep Us Safe?”

<sup>106</sup> Jeremiah 17:9; BO acknowledges the truth of both a deceitful but devastated heart.

<sup>107</sup> Refer to the Author's Notes, “Courts (family court)”, for more information.

<sup>108</sup> Philippians 1:21; that living in Christ means dying to self.

**LUOS / TI-RIPS**

I believed that these young beings were my own; that all these things belonged to me. But I have realized—I have come to realize—that it is not so. The worst of my fears has come true.

My soul is shattered, my peace destroyed. I am no longer worth living.<sup>109</sup>

I hoped, lived and loved; but such things no long matter.

Hope has been taken. I hate my life. This thing called love is merely a feeling.

**(Drawing on wisdom)**

**TI-RIPS**

To draw on the wisdom of another of those beings:

A belief in hell and the knowledge that every ambition is doomed to frustration at the hands of a skeleton [or death] have never prevented the majority of beings from behaving as though death were no more than an unfounded rumor.<sup>110</sup>

BO is so much a being; a soul in search of a spirit; a soul that is waiting to die so that death may possibly bring life—if just relief from the present.

BO knows: naked beings come into this world, naked they depart.<sup>111</sup>

**(Death, then life)**

The realization of the unimaginable has taken hold; DOG has been unleashed to do the worst...so that the best can be discovered—rather than remain dormant or die...without first knowing how to live.

The best of beings (alone) was never good enough; the soul must be transformed

from within, being dealt some death to be raised again and again in life.<sup>112</sup>

There is pain in this death. It takes courage and strength beyond just a being.



---

<sup>109</sup> Job 3:25-26; what was feared most, the loss of his family, has come to BO too.

<sup>110</sup> Aldous Huxley.

<sup>111</sup> The basic premise is that nothing is truly owned or possessed, given mortality.

<sup>112</sup> The concept that one must die (to the physical) in order to live in the spiritual is exemplified in Christ and elicited in the process of sanctification. The death comes in degrees however; and it depends on God's sovereign plan.

**TI-RIPS**

The wisdom of yet another of those beings: most do not confront the “realization of the unimaginable”—at least not in complete conscious.

**(Mixed-up, diluted and deceived)**

Beings are mixed-up, diluted and deceived: their thinking has faltered to the most trivial and temporal of things, with their conscious preoccupied with personal peace and prosperity: never having enough, never getting it all, they mostly live lives of quiet desperation.<sup>113</sup>

**(Death and taxes)**

Beyond the notions that having more is a measure of one’s blessings, they have forgotten the realization that death is as certain as taxes—neither avoided nor eluded except for those with power & possession to evade taxes...before their eventual mortality. They are gods.

For the many however, taxes are a pain that must be endured; ever increasing so that DOG can ensure their safety & security. Oh yes, the taxes are a realization—but it is death that they need to think about. Can they forget that death comes even before taxes?<sup>114</sup>

**(How should they live?)**

If beings are going to be their best, they must hate this Time & Place. Thinking that they can find paradise is just plain stupid. Sure, MAI created ASU and, beyond the being’s capacity to imagine, it was good. But remember what I said: “...one may consider something as bad, while another, the same thing as good.” How should they live? How do they live in a place they hate—a place that possibly hates them?

At the same time, how should they hope, live and love?

**(How do we live?)**

How do we live? In ASU, and possibly beyond...:

---

<sup>113</sup> Referring to Henry David Thoreau’s statement or idea: that most men live lives of quiet desperation.

<sup>114</sup> Referring to inheritance taxes; a tax levied on the dead.

**TI-RIPS**

Blessings become indulgences and self-gratification;<sup>115</sup>

Joy is reduced to happiness and self-fulfillment;<sup>116</sup>

Providence is the excuse for conquest and self-determination;<sup>117</sup>

Predestination produces institutional pride and self-righteousness;<sup>118</sup>

Cause & effect replace the wonder and will of MAI with want and simple-mindedness.<sup>119</sup>

As to what matters most (in ASU):

Conflict & contention that can heighten consciousness, does instead dilute awareness;<sup>120</sup>

Power & possession, seemingly aimed to win rights, does instead destroy rights;<sup>121</sup>

Safety & security that is supposed to quell our fears, does instead demand fear.<sup>122</sup>

---

<sup>115</sup> The concern in this statement is that “blessings” are so often equated to materialism and prosperity. At least some of the Christian community has misinterpreted what it means to be blessed: do blessings mean “anything” that pleases the person; do such blessings have a direct cause & effect to one’s own self-assessment of their worthiness?

<sup>116</sup> Joy and happiness are not the same, of course: joy can occur supernaturally in the worst of circumstances—as described in the Scriptures—but happiness is seemingly based on one’s condition or circumstance. Confusion occurs when joy and happiness are considered as equal or similar—perhaps based on behavior or feelings. Joy is not derived from gratifying personal desires. Joy is an inexplicable presence of peace.

<sup>117</sup> “Manifest Destiny” (God’s providence) was the mantra for early U.S. formation and expansion—the conquest of native peoples and the “civilizing” of the regions now called the United States and its provinces. A similar mantra is implied to the present day of global and empirical expansion; that is, that the U.S. is the bearer and deliverer of freedom and democracy...and to ensure world peace there must be war.

<sup>118</sup> Not to open-up the longstanding debate over Calvinism; in this statement is the implication that—while God is accepted as sovereign or all-knowing, the pilgrim is not exempt from pressing-on in his journey; and nor is he obliged to either leave it to grace or, on the other end, to work out of fear that eternity is earned, not endowed.

<sup>119</sup> Implied is the practice or proclivity to second-guess God; to seek certainty in why things happen and, for sake of one’s on security, be satisfied with speculation. Such second-guessing leaves no room for “wonder” and the limitless knowledge and wisdom of God.

<sup>120</sup> Ideally, conflict—within and beyond the soul—can raise consciousness; but continuing conflict can erode consciousness of what is right and wrong, justified and not.

<sup>121</sup> Power & possession, abused, has been the instrument to destroy—rather than protect—rights.

<sup>122</sup> Safety & security, however perceived, is the excuse to render fear and impose measures or law that otherwise, would not be acceptable or tolerated.

## **Want for truth, or a lie; Scene 4**

**(More thoughts & memories...)**

**DN-IM**

Never should have married her in the first place (you should have seen it coming).

The fact is that you chose poorly, and now, you're simply reaping what you sowed.<sup>123</sup>

I tried to tell you, but you wouldn't listen. Now, maybe you'll listen; maybe you'll trust me. You have got to get on with your life.

It was only a matter of time; it was only a matter of....

Marriage takes two; and if one doesn't want it, well....

All things happen for a reason. You may not understand it (now), but someday you will.

Don't blame fate if things go wrong—as trouble doesn't come from nowhere.

Beings are born and bred for trouble, as certain as fire sparks fly upward.<sup>124</sup>

Somehow I guess I failed you; I failed to teach you about the ways of this Time & Place (the way that someone can lie about you in a court of law and can get away with it).

Remember that for some, a thrilling lie is more exiting than truth.<sup>125</sup>

I failed to describe to you uncontested or involuntary divorce, non-custodial child support and other variety of civil law that is ironically, uncivil.

I have failed to tell about these things; that you can lose it all—even your children—for no justified cause or reason.

Someday your mate's house-of-cards will collapse; the children will grow-up and discover that they have been lied to—realizing that the one seemingly closest...actually abused them.

---

<sup>123</sup> Referring to the analogy of agrarian life in Biblical context; *you reap what you sow* is analogous to the cause & effect that bad or unrighteous causes lead to similar effects and vice versa.

<sup>124</sup> Job 5:7-8, from the *Message*.

<sup>125</sup> Aldous Huxley.

**(In response to "more thoughts & memories")**

**BO**

How did you know; how could you know (when you never knew before)?

**(The mind is crazy)**

**TI-RIPS**

The mind is crazy and, in turn, is driving BO crazy.

Confusion comes when the mind tries to reason all these things—to find answers to the questions of life both here and beyond...



The truth is that the wonder and will of MAI is boundless; but this truth is not so easily understood in the being's life—especially in the greatest or deepest losses.<sup>126</sup>

**(Choosing, or being chosen as, a mate)**

Did BO choose a mate poorly given the outcome of this relationship? If the outcome or condition of a relationship is the measure of one's choice, then many beings have chosen poorly.

My closest beings cautioned that a mate is not a mandate; that is, not everyone would or should have a mate.<sup>127</sup> After all, they have a mate if they choose me...and I choose them.

**(Wisdom watered-down)**

Some beings have a saying that "hindsight is always 20/20". How convenient is it to tell someone what they should or should not have done based on the outcome, after the result?

Wow, what wisdom: a watered-down form at best; made-up of those whose lives have been untouched—or those too proud to admit personal losses, regrets, and the like.

---

<sup>126</sup> A parent can (or should) have both power and position for the care of their young. When a parent loses their child or children, usually in death, the loss is understandably great and deep.

<sup>127</sup> This statement refers to the instruction of St. Paul regarding marriage; if you must marry, then do so, as described in 1 Corinthians 7.

**(The trouble with being in trouble is...)**

**TI-RIPS**

The trouble with being in trouble is that, though born into trouble, beings do not always know the cause or the consequences. And though trouble has its origins, I can't tell how many times I have spared my beings from poor choices—not to mention the consequences of sin. Why, I even spread this grace to those who don't like me, don't know me or don't care one way or another.<sup>128</sup>

**(Ingratitude for grace)**

Yet even with my grace, they can be so proud (in the worst sense)! They may claim to know more than they know; a tendency usually aimed at ending the matter (their concerns) conveniently while calming one's fears and doubts at the same time. But such self-confidence is merely a façade—a masquerading of fears, those frequent and futile thoughts that bombard the brain with doubt.

**(The mind as a matter)**

Is the idle mind the workshop of DOG? Deeper still, is the mind ever completely idle?

The mind may race, so fast and furious.

The mind may have deep thoughts, distance thoughts and thoughts long thought dead.

The mind may be mixed-up, or it may be maimed in some way: a mind that is not well—born or brought into much trouble or troubling thoughts.

Further, the mind may be weakened by age, infirmities or the like; it may drift here and there—vacillating, unreliable, or even without any sense of reality.

The mind can concoct the worst; thoughts and images too bizarre to describe, too bane to admit.

But can the mind understand the heart; or can the heart feel what the mind is thinking?

Then there is the soul; that unphysical, inner part of every being.

---

<sup>128</sup> Perhaps best illustrated in the phrase that the sun shines on the evil and the good; Matthew 5:45.

## **Tyranny or ; Scene 5**

**(Waging RAW)**

**LUOS**

Your mate is wicked. You should be glad that the marriage is over.

Consider it a blessing when you are disciplined; those who are disciplined, are loved. Don't deny this discipline and don't refuse it either; rather, rejoice in it and take pleasure for it.<sup>129</sup>

I've known of a few nasty cases, but never one quite this bad.

This is no time to be sentimental; you've got to be put on your game-face and fight!

Is all fair in RAW (as in love)? Someone must always lose (more)—the other to seemingly gain.

**(The tyrant)**

**BO**

But not everyone wins at RAW; it is more likely that everyone loses something. In RAW, the truest of tyrants can be cloaked in a victim's veil; and in such a disguise is not only coy, but is also capable of protection by WAL, power & possession.<sup>130</sup> In such disguise, the tyrant can do its dirty work—going as far as even ending the freedoms once protected by WAL.

A being once said of RAW and tyranny—the eventual and inevitable effect on freedom:

A democracy which makes or even effectively prepares for modern, scientific [RAW] must necessarily cease to be democratic. No country can be really well prepared for modern [RAW] unless it is governed by a tyrant, at the head of a highly trained and perfectly obedient bureaucracy.<sup>131</sup>



---

<sup>129</sup> In part, this instruction is taken from Hebrews 12:10.

<sup>130</sup> Such methods were applied by The Third Reich, for example; posing as a defender rather than aggressor.

<sup>131</sup> Aldous Huxley.

**(The dirty work...)**

**BO**

Do you see what [has been] dished-out for me? It's enough to turn anyone's stomach!

Everything in me is repulsed by it—and it makes me sick.<sup>132</sup>

**(...dished-out...)**

**TI-RIPS**

Well, I guess that's one way of viewing it?

Some describe it as “dished out”; others call it “condemnation”; and then there is always “a judgment”, “a curse”, “the trials of life” and a variety of other possible descriptions.

What is it really, this mystic road we travel?<sup>133</sup>

And for that matter, what are beings; what are they that MAI should care?

**(... But is it deserved?)**

But you can be sure that you haven't gotten half of what you deserve.<sup>134</sup>

**(When it comes to mercy...)**

Is DOG even close to MAI when it comes to mercy?

**(...an unmerciful DOG...)**

When the pursuit of power & possession is prevalent, mercy is merely a plea.<sup>135</sup>

**(...to the lesser)**

Don't forget—but be always aware—that it's easy for the well-to-do to point their fingers in blame, for the well-fixed to pour scorn on the strugglers.<sup>136</sup>

---

<sup>132</sup> Job 6: 6-7 from the *Message*.

<sup>133</sup> The use of “mystic road” is a metaphor for a journey or adventure; figurative or actual travels into the unknown.

<sup>134</sup> Job 11: 1-6.

<sup>135</sup> Power & possession has no patience or place for mercy; in turn, the “lesser” are preyed upon.

<sup>136</sup> Job 12: 4-6.

## **Feelings of the heart ; Scene 6**

**(Broken or bitter)**

**TRA-EH**

How broken can the heart be; how much pain is possible before repose is a lost cause? I don't know; does the search for love, it's meaning, ever die?

Oh, the heart can grow cold; it can become calloused by scarring—seared by the heat of anger. Bitterness can be the death of love; the heart broiled to the degree that all moisture is removed—nothing but blood barely resembling the natural form.

**(To hate life)**

If we are to hate this Time & Place, how do we make love stay?

I don't want to hate my life, but I do. I hate my life so much that nothing can give reason for why I should live. I hate my life to the degree that I loath to be around me. I cannot stand me—the stench of my soiled soul.

Why couldn't "their" life be my life; why does my life have to be this way?

They still love—and don't seem to really consider that it could go away, it could die.

I have nothing left except the memories.

My life has come to an end; but their lives just continue on course—the way that they planned it, with all the effort evident in the results— with the reaping of what was sacredly sowed.

**(Strong feelings)**

But these are all feelings that must be worked-out; strong feelings no less—the consequences of pain, the sacrifices of love—where my effort seems futile and the results, if any, are ruined.



**(Hate and feelings)**

**TRA-EH**

To hate is not necessarily wrong; but what is wrong is to hate your neighbor. Remember that your feelings have a purpose; but also, remember that your feelings can be misleading and misguiding. The heart has its place to be sure, but it never trumps truth.<sup>137</sup> The heart can help love, but it cannot save love from death.

The heart belongs to bodies and souls—and therefore can be divisive as well as deceitful. Momentary feelings are not necessarily from the heart.

**(What are beings anyway?)**

**BO**

"What are beings anyway, that you bother with them, that you even give them the time of day? The way things are going, I'll soon be dead. You'll look high and low, but I won't be around."<sup>138</sup>

**(What we feel)**

**TI-RIPS**

Another of those beings said: "What we feel and think is to a great extent determined by the state of our ductless glands and viscera."<sup>139</sup>

This statement has some truth to it; feelings are largely derived from our bodies.

**(To hate your life)**

That you hate your life is not unexpected; naturally, you have every reason to hate your life. The question is not whether you should, or should not, hate your life; rather, the question is whether your life is yours alone. Did you make yourself; are you responsible alone for what you are, for what represents you? Consider that you really hate what has happened or is happening to you. Further, and as love has its chance, you may hate similarly for those who experience such losses—even for those who seem to cause them.

---

<sup>137</sup> The heart can be deceitful—contrary to truth.

<sup>138</sup> From Job 7: 17-21, the *Message*, with minor alterations.

<sup>139</sup> Aldous Huxley.

**(The paradox of pain)**

**TRA-EH**

One cannot understand the pain of others unless they have known such pain; one cannot fully value the sacrifices of love unless they have known the results (of love), ridiculed or ruined.

Pain is part of healing; surgery may heal and restore—but not without pain, even much pain. One blade may enter our bodies to kill; another, even sharper, may enter to heal. Both blades can cause great pain—the purposes however are completely opposite where one is intended to destroy, the other to restore.

**(Pain for good)**

**TI-RIPS**

I do some cutting of my own; some wounding of the heart, even the soul; yet in such surgery is always an intention for good and wellness.<sup>140</sup>

One being received his wound in a fight with me! We wrestled all day until, at last, I dislocated his hip.<sup>141</sup> For some time he walked with a limp, with pain. You might ask, “Why did you wound him?” To this possible question, I say; having a wound reminded him of that event—of the blessing he asked for, and received from me. Having a wound, a limp, served him well when reunited in a longstanding-bitter relationship; for when reunited, and from a distance, the angry brother felt compassion—rather than retribution—at first sight of my wounded, limping being.<sup>142</sup>

Each day of this life, though not your own, offers choices.

The being I speak of did not want or seek the wound—though deserving much worse. The being did ask for a blessing and it was done.

An unwanted wound, a wanted blessing; but who is to know which is which?

---

<sup>140</sup> One of several possible Scriptures, Psalm 147:3 – he binds up there wounds.

<sup>141</sup> Referring to an event with Jacob; Genesis 32: 22-32.

<sup>142</sup> This reaction of Esau to Jacob is not confirmed, thought conjectured based on circumstances.

## **Somewhere in between; ACT 2**

**(What should matter does not matter)**

**BO**

What should matter does not matter. What should matter just doesn't...!  
"Where's the strength to keep my hope? What future do I have to keep me going?"<sup>143</sup>

**(But...faith)**

**LOUS**

You've been hit hard and you're reeling from the blow.  
But shouldn't your faith give you confidence now?<sup>144</sup>

**(Consider it a blessing)**

**DN-IM**

But you should continue to hope; after all, many are dealt the hand of injustice.  
Consider this (time) as a blessing, another aspect of sanctification.<sup>145</sup>

**(Feeling everything)**

**TRA-EH**

I go to sleep and, on waking, realize that it is not nightmare; it's real...and seemingly never going to stop. If I felt nothing, hope would have a chance; as it is, I feel everything.<sup>146</sup>

**(Life and hope)**

**TI-RIPS**

For a life, there is always hope; here, in this Time & Place, and then....<sup>147</sup>

---

<sup>143</sup> Job 6: 11; the *Message*.

<sup>144</sup> This statement is inspired by Job 4: 1-6.

<sup>145</sup> This statement is inspired by Job 5: 8-16.

<sup>146</sup> This statement is inspired by Job 7: 1-6.

<sup>147</sup> This statement is inspired by Job 14: 1-17.

## Sons have always; Scene 1

(Some talk of...)

DN-IM

Oh yes, the mind can talk; thoughts can become words. Then again, words sometimes occur without a thought at all; words can be not only mindless but worthless, even destructive.

When the mind is working well, words have more meaning; and when the heart and soul are on-board, words have the potential and possibility to be the most.

**(Family, as a government)**

There was this family of beings, this small government.

Words were exchanged between the three of them; words that may have been aimed to harm and hurt—to be destructive toward the family, even themselves.<sup>148</sup> The three, this family, did not agree or see eye-to-eye. If represented as a rope, they were becoming disentwined or unraveled.

**(A divided-house, a rope unraveling)**

Remember that, just as a divided-house cannot stand, an unraveling rope cannot hold.

Though two of three may hold, any single one can cause the unraveling: they can push away—apparently because they want to go at it alone; but more,

because they want to undue this chord of three strands.<sup>149</sup>

Why they want to go so far may be never fully understood.

But along the mystic road are choices or decisions; like a tug-of-RAW, one or more may pull away.



---

<sup>148</sup> This example is influenced by the *Prodigal Son*.

<sup>149</sup> Unraveling rope refers to Ecclesiastes 4:12; a chord of three strands is not easily broken.

**(It is not a game, but a choice)**

**DN-IM**

It is not a game; it is a choice or reaction—though without a complete understanding of cause or consequence. But like this game of tug-of-RAW, there are opposing forces. A great being noted these “opposing forces” (or reaction) in the relationships of father and son; he said: “Sons have always a rebellious wish to be disillusioned by that which charmed their fathers.”<sup>150</sup>

**(Too much talk)**

**BO**

There has been talk; too much talk; too much hurtful and painful talk. First the warnings, the threats: “If you don’t do this, I will do that”; or “If you do this, I won’t do that”; but over time, such talk leads one to realize that it does not matter what you do or don’t do; either way or any way, you’re screwed.<sup>151</sup>

**(Words have a way)**

Words have a way in such warnings; words are the pretext for power & possession—and with such words a house becomes divided, a rope unraveled, a small government dissolved.

**(Two beings and a child)**

Two beings came to a magistrate in the matter of the custody of a child; one being claimed the child was his and, on record, that he had been a loving and supportive father; the other being represented a state agency, and claimed that—regardless of the father's reputation—“the best interest of the child” could be provided by the state.

On precedence, the magistrate was aware that the state frequently appealed for such custody, but also valued was the virtue of families and fathers as a contribution to society. Perhaps in inner turmoil over the precedence and politics of such cases of custody, the magistrate drew a sword from his scabbard and announced that the child would be cut in-half—giving one half to the father and the other to the state.

---

<sup>150</sup> Aldous Huxley.

<sup>151</sup> This argument is best described by metaphors; each time you jump successfully, a hurdle is added...or the bar is raised. Any sense of accomplishment is always short-lived by a moving target.

**DN-IM**

That representing the state said nothing as the magistrate raised his sword, but the father shouted: "Stop...I beg you to stop!"

Immediately, the magistrate returned the sword to the scabbard and, fully convinced of his wise judgment, returned the child to his father.

**(When words save)**

A few words spared the child; the willingness of a parent to sacrifice a relationship for love, real love. And in that moment, the parent's plea won over the senseless state. Words are powerful, of course, and nearly resulted in the child's end. But words of love saved the child's life and restored the parent's place.

**(When words hurt)**

When I was a child, it was popular to "cut-down" someone with words; a cut-down was considered funny or clever. Two or more might spend much time hurling cut-downs at each other. One might begin, "Hey, I could cut-you-down so low, you'd be knee-high to a grasshopper." With such openings, the cut-downs would commence—and who knows what might happen, or did! Cut-downs do cut, don't they?

**(When words matter)**

When do words matter? On the one hand, words can be worthless—merely the vomiting of an ill-conceived thought. Words can be malevolent or malicious; something of jealousy, envy or fear. On the other hand, words can be wonderful voices and messages intended to build-up and to encourage or, where necessary, to caution or counsel.

But what the tongue can do. <sup>152</sup>

---

<sup>152</sup> The Book of Proverbs, for example, warns of the tongue—what danger and destruction lie in words alone.

**(When words condemn)**

**BO**

But worthless words become valuable when underwritten with power & possession. Institutions—and those who use them—carry out such schemes where: black becomes white, bottom becomes top, and bad is good.<sup>153</sup> Power to manipulate or twist words is a force-multiplier; the sliver-tongue that spins that language in Orwellian style—that condemns the innocent and protects the guilty.<sup>154</sup> Oh, how words can condemn as the conscience of the individual is excused; or the conscience of institutions is, well, non-existent.<sup>155</sup>

**(Withholding words)**

I am not innocent from such words (the worthless variety that were better left to a thought or notion). But can I recall where I have lied about someone; lied to have them convicted or even condemned? For if I have done such things, than why should I complain when such is done to me—as has occurred in court? Before anyone who may listen or care: I have not gone this far—to falsify words and defraud the court.

Yet, I must contend with one who has...

**(Falsified words)**

Having felt the pain of falsified words, I realize the destruction that such words can render; incrimination and its consequences, its costs.<sup>156</sup>

This life, my life, has been engaged in a long-standing RAW; conflict & contention that seemingly stop at nothing to disavow and destroy. I did not want or declare RAW.

I come in peace—I am for us.<sup>157</sup>

---

<sup>153</sup> Such inversions or perversions to civility are described as Orwellian.

<sup>154</sup> This term refers to: George Orwell's *1984*; the inversion of standards, norms, and morals.

<sup>155</sup> Noam Chomsky was quoted: "Institutions are not moral agents."

<sup>156</sup> These statements and the subject pertain to BO who, besides having the aforementioned pain and loss, must accept the consequences of false accusations or claims. As difficult as it might seem to believe, a testimony of this kind is almost always accepted de facto; thus, the defendant is rendered powerless—charged without opportunity to counter any claims however farfetched, with the witness given full impunity from perjury or fraud.

<sup>157</sup> This is a declaration of family unity, borrowed from the file, "The Family Man".

**(Rebellious words)**

**TI-RIPS**

I like the illustration, “a tug-of-RAW”; few words, but lots of groans, grimaces and grips.

Then there is rebellion, or at least rebelliousness; a decision to oppose another for reasons or causes that are not always clear or concise. Rebellion, rebelliousness, or rebels; these terms describe actions or persons that challenge and resist the status quo, The Establishment.<sup>158</sup> Rebellion sounds like a dangerous and destructive event or action; yet didn’t one great being suggest that a little rebellion now and then is a good thing?<sup>159</sup>

**(Greater threats)**

Such an event or action can insight fear; not only fear of the immediate, but a greater threat that some figurative light may expose or illuminate truth. Should the truth be found, then as another being so aptly put it: “And then one day, in my dream, one of them let the cat out of the bag.”<sup>160</sup>

**(Rebellion)**

A rebellion is a good thing every once in while—the case or cause founded on the possibility of what is right and what is good. Those that engage in rebellion, in dissent or defiance, may have been forced to do so simply to survive for another day—self-defense as nature calls.

I cannot condone violence; but the condition may emerge where rebellion is a response—and not a cause of aggression. Not necessarily violence, but civil disobedience; for as another great being said: “You never need an argument against the use of violence, you need argument for it.”<sup>161</sup>

---

<sup>158</sup> “The Establishment” is the prevailing political, economic or cultural power; i.e. status quo.

<sup>159</sup> Thomas Jefferson.

<sup>160</sup> C.S. Lewis, a collection essays, “Present Concerns”.

<sup>161</sup> In his essay, “The Legitimacy of Violence as a Political Act”, Chomsky writes: “Any rational person would agree that violence is not legitimate unless the consequences of such action are to eliminate a still greater evil.” Of course; then comes the question or determination of “greater evil”. For the individual—whom Chomsky considers as the custodian and recipient of any moral base—rests that question, determination.... Yet violence should never be a reaction, an impulse; for without forethought, violence is wrong—as it leads to only more violence and more evil.

**(Justice)**

**BO**

If it's a question of who's stronger, [they] win, hands down; and if it's a question of justice....<sup>162</sup>

**(The mind)**

**TI-RIPS**

The mind is not always clear and cogent. Sometimes the mind fails altogether—as even a healthy mind may not be able to reason through a case, a cause or the like. The mind can be wrong in its thinking or it can play tricks when deprived of rest, food and other needs.

What does BO's statement (of justice) have to do with what the mind was thinking or saying? BO, what are you trying to say?

Please tell me that you're not giving-up; you're not throwing in the towel because of the late-developing discovery that justice and truth demand suffering and sacrifice?

Are you really listening to your mind at all? Maybe listening to your mind is not so helpful; but I think that sometimes, the mind has some good thoughts—if just as questions.

Your mind has been on overload—swamped by all the struggles so far (and still to come).

I know you are too tired to rest and too afraid of death, as you have said before. These words of yours are not from your mind alone, but come from the heart and soul, even the spirit. Yes, the spirit exists—as it speaks now. My Spirit and your spirit may exchange some words.

Don't give-up; don't underestimate what the Spirit can do for the mind, heart and soul.

Remember these words of another great being: "If with heart and soul you're doing good, do you think you can be stopped? Even if you suffer for it, you're still better off."<sup>163</sup>

---

<sup>162</sup> Job 9:19 with some noted [alternation] to *The Message*.

<sup>163</sup> 1 Peter 3:13-14 from the *Message* by Eugene Peterson.

## **Adult-child is; Scene 2**

**(Some talk of...)**

**TRA-EH**

TI-RIPS is right; the Spirit can do for the mind...as well as the heart and soul. One might say we are like a family; sometimes we jive, but other times we fight: the Spirit acts on command, but the being's spirit must answer; here is an explanation:

For if I know the law and still can't keep it...I obviously need help. I realize that I don't have what it takes. I can will it, but I can't do it. I decide to do good, but I don't really do it; I decide not to do bad, but then I do it anyway. My decisions, such as they are, don't result in actions. Something has gone wrong deep within me and gets the better of me....<sup>164</sup>

**(So how do we behave?)**

So how do we behave; how do we do what is right?

Does the WAL make the difference?

Does the WAL always protect the innocent or punish the guilty?

What about those who build it, guard it, and maintain it; are they free from nature—from corruption that existed long before this Time & Place? Oh, the power that easily corrupts often turns the table on what is good and bad—let alone who is innocent or guilty.<sup>165</sup>

**(How do you feel?)**

And you, BO; how do you feel—or are you still shocked, stunned, numb?

You don't want to feel, do you; to feel is to hurt—and you don't want that, do you?

I can't say I blame you. Few beings prefer pain—but most pursue pleasure with a passion. Sometimes passion is their pleasure.

What's yours?

---

<sup>164</sup> Romans 7: 21-25 the *Message*.

<sup>165</sup> Referring to Lord Action's claim: authority corrupts....

**(What is my passion?)**

**BO**

What is my passion? Well, I know what it is supposed to be—and perhaps was, before now.

I don't seem to have any passion left. I just don't care, or seem to...; but maybe I am too numb to know. In some strange, never-before circumstance, I just can't come to any sense of it—or any sense at all. Maybe I'm senseless; maybe I'm desensitized—numb from here, on.

Isn't that what happens to the heart when deep wounds scar?

**(What gets you up in the morning?)**

Now, the simplest things seem so hard.

Someone once ask me (during an interview): “What gets you up in the morning?”

Was it coffee, the day's objectives, a sense of duty or obligation? I responded with a droll comment: a crying baby; a baby gets me up!

But besides the reality of my reply, the possibility was that my obligation to them—the wife and children—was what motivated me (but then again, I can't really confirm it). I just know that without them in my life, as it was, that much of life is dead.

But, of course, they are...not dead at all; they live only a short distance away.<sup>166</sup>

**(How do I behave?)**

I just can't climb out of this hole—this funk that defaults to either self-pity or self-loathing. You might say: “what about gratitude for the fact that I still have life?” Oh please, not that cliché? You should have stopped with my health (but I guess that I have to be grateful that you said something at all). Most would probably say nothing—avoiding the matter altogether.

The fact is that I do avoid people; I am ashamed of what has happened. What will they say? Do they even know; and if they know, do they care? Do I care...whether they care or know?

---

<sup>166</sup> A relatively short geographic distance, such that visitation would not be limited by time & place.

**(Questions are a good thing)**

**TI-RIPS**

You are right to voice your feelings, to listen to your heart.

Questions are a good thing.

Children are known to ask questions; they are less inhibited than older beings.

Their willingness to learn is why children and child-likeness is so wonderful.

Consider these words:

A child-like man is not a man whose development has been arrested; on the contrary, he is a man who has given himself a chance of continuing to develop long after most adults have muffled themselves in the cocoon of middle-aged habit and convention.<sup>167</sup>

Still, you need to be cautious: your heart has been dragged through the depths—where DOG is at best to do the worst.

**(The larger context)**

You speak of institutions, the courts; but you don't consider the larger context.

DOG is the grand wizard of deception.

Didn't I tell you that these things would happen? You didn't consider that "these things" could happen to you?

Oh, I see; you felt that if you cared or tried, it wouldn't happen.

The fact is, my friend, you feared it would happen. You felt deeply that you must do everything to ensure it didn't happen (as though you could).

What you fear is what you worship.

You have been deceived; led to fear something other than MAI.

---

<sup>167</sup> Aldous Huxley.

**(Decisions)**

**TI-RIPS**

And here you are; reeling from this crisis—the consequence of someone’s decision. A poor decision—I agree—but a decision they made none-the-less. And you; don’t you have decisions to make too; or are you still senseless, desensitized—or numb?

**(Can I decide to feel?)**

**TRA-EH**

TI-RIPS is right, you know; you do have decisions to make. We have been wrecked—you and I. A marriage dissolved, a family dismembered, could shatter the hardest of hearts; but on the other hand, such a crisis could crystallize the heart.<sup>168</sup>

A bitter heart is the worst of diseases. Please, for the sake of the children, don’t swallow the bile that leads to bitterness for you, for them. Take my advice; ask MAI for help. You must believe that MAI is mightier than those institutions.

**(Why should I listen to you?)**

**BO**

Why should I listen to you? I was told that you are deceitful too. How do I know the truth anymore? You could be wrong—just like me! I can’t trust you. I would just as soon see you shocked into arrest and end it all for the both of us.

Being numb is good; I don’t have to realize that you are around to confuse me: first you tell me to love, to give and to try; while at the same time, you take me on a roller-coaster that has finally slipped the track.<sup>169</sup> Now, you press me to make decisions.

Have you lost your mind?

I’m sure you speak for all the experts, and when you die there’ll be no one left to tell us how to live.



<sup>168</sup> Heart uses “crystallize” as an alternative to “harden”; to crystallize is to become a gem or jewel.

<sup>169</sup> BO is referring to the ups and downs of his marriage; a commitment above all else.

**BO**

But don't forget that I also have a brain—I don't intend to play second fiddle to you. It doesn't take an expert to know these things.<sup>170</sup>

---

<sup>170</sup> Job 12: 2-3 from the *Message*.

### **Certain that; Scene 3**

**(Some talk of...)**

**DN-IM**

What can you be certain of?

Life has become very shaky, hasn't it?

Or maybe you're just confused—constantly flooded with thoughts—so that you haven't even stopped to consider the larger context, the big picture.

I heard that you are senseless (or was that aimed at me)?

You, me—we're all the same, right? Oh, we're not...?

You say that I am driving you crazy? How can I do that when you've be desensitized?

**(Do you understand?)**

BO, do you understand our relationship, the "big picture"? Or is that my job? I know that I've been in overload—a thousand thoughts a minute, all entangled into a maniacal montage. Even sleep, for what you get these days, offer's little sanctuary.

Am I to blame for all your babble: incessant talking to yourself; going over the same things again and again, to the early hours of morning, inexhaustible questions?

**(Why?)**

Why did she leave; why did she lie; why did she break her promises?<sup>171</sup>

Why didn't it work; why was I so naïve; why did I want for a mate in the first place?

Why did I drop legal counsel; why did I believe her when she said she wouldn't do it?

Why did the judge claim to be fair then award her with the children?

Who created this dissolution; the defendant has no say in the decision of their divorce?

---

<sup>171</sup> Breaking of promises is in regard to marriage, child rearing, and expressed commitments.

**DN-IM**

Why am I still liable for what has been seized, stolen? <sup>172</sup>

**(Maybe help is needed)**

Maybe I need help; some kind of something to slow me down and to let you rest. I can't offer any real solution; all I'm saying is that, at the rate I'm going, you just might lose it. <sup>173</sup>

Someone one said that as a being thinks, so he is. <sup>174</sup> If true—that you are what you think—than you have some big issues. You need to find a way to relax, decompress and mellow-out.

You're hardly in a position to make serious decisions in your self-described "senseless" state.

**(What do you want?)**

Don't you remember that doing the same thing over and over again and expecting different results is a sure sign of insanity? <sup>175</sup>

Stop; do what you must, but stop pulling my chain!

I am tired, worn-out, pushed to the breaking point. I don't think I can continue...

BO, you're driving me nuts! What do you want; what is it you need...from me?

I mean it; what do you want?

Do you want me to concoct some grandiose scheme of what could have been; some illusion where your effort and energy finally won the day—is that what you want?

Or that love finally broke through the deceit (so that those who tell a lie in court are indeed brought to justice)? You want justice, don't you? Well, I hate to remind you of this, my friend, but justice is nothing more than a word: it sounds good in concept—it looks regal embossed in gold or inscribed on stone beneath some robed figure—but justice is an idea, at best. <sup>176</sup> You may have thought or imagined differently, but now you know—don't you?

---

<sup>172</sup> The question pertains to non-custodial, once-parents who are imputed with financial liability.

<sup>173</sup> The term "lose it" implies the loss of sanity or emotional breakdown.

<sup>174</sup> A reference to some translations of Proverbs 23:7.

<sup>175</sup> A paraphrase of a quote attached to Albert Einstein, a sure sign of insanity is...

<sup>176</sup> Some "robed figure" refers to what is called Lady Justice.

**(I don't want to know)**

**BO**

I don't want to know.

I don't care one way or the other: if I thought I didn't know, and said so, I would be ridiculed for being naïve.

But if I admit that I know, then my dreams and expectations have been shattered altogether.

Either way, I lose....

But I guess I have lost—and I'm tired of losing, tired of failing, and tired of being forced to fall out of love, again and again.

Saying that I'm senseless is not true (but you know that...).

Claiming that I am desensitized is a dream (if I was numb, I wouldn't feel).

I do care—but I am afraid of what has happened, and of what may happen still.

Everything you know, I know, so I'm not taking a backseat to any of you.

I'm taking my case straight to the Almighty; I've had it with you. <sup>177</sup>

**(But if I)**

But if I...

...am suppose to find joy in trials, than how can I voice my grief? <sup>178</sup>

...voice my grief, what can be said of my heart—my gratitude?

...have a calloused heart, than how can “my case” have merit? <sup>179</sup>

...can't present a case on merit, than how am I justified? <sup>180</sup>

**(I think you should)**

**DN-IM**

I think that you should lay your case before MAI—who performs countless miracles and possesses unfathomable power. <sup>181</sup>



---

<sup>177</sup> From Job 16: 2-5, this expressed decision (for BO) is not altogether true; he means well, but will not abide.

<sup>178</sup> This comment refers to James 1:2.

<sup>179</sup> The term “calloused” means desensitized, a seared heart—no longer able to feel compassion, etc.

<sup>180</sup> Being justified, however determined, seems necessary to present a case, claim, etc.

<sup>181</sup> A similar suggestion is offered in Job 5:8-9.

**(What am I?)**

**BO**

Okay, but tell me something: what am I that MAI should care at all?

Yes, MAI is magnificent—even for my small mind; but why give a care over one’s case, family or life?

The last thing I want is wrath from The Almighty. What’s left, but maybe my health? <sup>182</sup>

**(Who offers real justice?)**

**TI-RIPS**

Who makes it rain; and who lifts-up those who have been let-down?

Who exposes those who have tried to hide the truth?

Who saves those crushed under the weight of power & possession...and offers truth, real justice? <sup>183</sup>

**(Know that)**

Know that...

...you still have something to embrace (though torn from your family).

...hope, love and life remain—now and forever.

...the losses, now and in the unforeseeable, are allowed; a sort of dying, a test, that is necessary to live, to make anew—enhancing the beauty and value of the soul.

...“there is only one corner of the universe you can be certain of improving, and that's your own self.” <sup>184</sup>

---

<sup>182</sup> Health as though it is the only thing BO has left.

<sup>183</sup> Again, Job 5 is applied; this time as inspiration and influence for these posed questions.

<sup>184</sup> Aldous Huxley.

## **Life of kindness ; Scene 4**

**(Some talk of . . .)**

**LUOS**

I heard about your case. You do know that it is not merely the consequence of actions by the court or by your mate. These things have been allowed to happen to you; and, if you believe in sovereignty, than you know: one who is in right-standing with MAI really lives.<sup>185</sup>

Hear me out; for what I have to say is very important for you, for them, and much more.

**(The matter of truth)**

First, it is the matter of truth—what is really true and what is not....

History bears-out:

Acts of mistrust and wrongdoing accumulated; [that beings] covered-up truth.<sup>186</sup>

When covered-up, truth became merely a word without any meaning; truth did not or does not matter.

And what happened? Many no longer moved to marvel, even consider, MAI (since truth died).

Absent of truth, they were duped into believing in a god—any and all gods that took possession of them (though they may not have been aware of this possession or enslavement).

Freedom, as once experienced, would now be contingent on faith; for without truth, there is no assurance of freedom—but only faith that freedom is possible.

Without assurance of freedom, they were no longer at peace either. “You can not separate peace from freedom because no one can be at peace without freedom.”<sup>187</sup>

---

<sup>185</sup> Romans 1:17, the *Message*.

<sup>186</sup> Romans 1:18, the *Message*.

<sup>187</sup> Malcolm X.

**(Many faiths)**

**LUOS**

What followed through time & place were the many possible sources of, or causes for, faith: so many possibilities that to identify the broad range (of possibilities) would be rigmarole. In fact:

“Faith embraces many [possible] truths which seem to contradict each other.”<sup>188</sup>

**(Something called justice)**

Perhaps more achievable than peace and truth was something symbolic of righteousness, fairness, and judgment; it became known as justice.

The problem with justice was, that without the certainty truth:

Justice is what is established; and thus all our established laws will necessarily be regarded as just without examination, since they are established.<sup>189</sup>

**(Without truth)**

The WAL presents this problem; without truth—or even the pursuit of truth—the plan and purpose (of the WAL) becomes one of power & possession, profit and plunder:

If you make of the law an instrument of plunder for the benefit of particular individuals or classes, first everyone will try to make the law, and then everyone will try to make it for his own profit, resulting in the end of all morality.<sup>190</sup>

**(An unjust law)**

**BO**

“An unjust law is no law at all.”<sup>191</sup>

And if law is based on lies, or has regressed to what is described as WAL, how can it be right or just?<sup>192</sup>

---

<sup>188</sup> Blaise Pascal.

<sup>189</sup> Blaise Pascal.

<sup>190</sup> Frederic Bastiat.

<sup>191</sup> Saint Augustine

<sup>192</sup> At last BO begins to reason; conversation with Soul is where it begins, and exchange with all others (Heart, Mind and Spirit) is where it continues.

**(What of freedom?)**

**TI-RIPS**

If the WAL does not protect the innocent but, purposely pursues power & possession—"profit and plunder", what of freedom?

"Most modern freedom is, at [its] root, fear. It is not so much that we are too bold to endure rules; it is rather that we are too timid to endure responsibilities." <sup>193</sup>

What I mean is that freedom was once pure; but at some point, it became fouled—truth lost in the pursuit of gods—and fear ruled the hearts of beings. I believe it is true; "an unjust law" is not law; but freedom has become mired in fear—fomenting "unjust law".

**(What do you fear?)**

What do you fear?

Do you fear the risks of love; of loving another being, or being loved? If you do, your god is whatever has led you to not love, or to not be loved.

Do you fear the possible future of being alone—without ever recovering any of your cherished losses or reconciling with your long-estranged children? If you do, your god is whatever has led you to limit life to the here and now, to life in ASU—of freedom in the presence of fear where peace is pursued through RAW—and the endless problems of this Time & Place.<sup>194</sup>

Do you fear death? Before you answer (as to death), let me say that if you don't begin to understand or hear my words, you're already dead. So why fear what has already occurred?

**(You're a being)**

But you're a being. You are only one being in a time & place of many beings; and you're even less...when you consider all the beings of all times & places (to the extent that you understand the limits of all times and all places).

---

<sup>193</sup> G. K. Chesterton.

<sup>194</sup> Some of the paradoxes of this Time & Place include: to have peace, there must be war; to experience freedom, there must be fear; and to realize justice, there must be laws without a moral base, regardless of the truth.

**(If you were in my shoes)**

**BO**

If you were in my shoes, I could talk just like you.

I could put together a terrific harangue and really let you have it.

But I'd never do that. I'd console and comfort...and make things better, not worse!<sup>195</sup>

**(But I am also troubled)**

**LUOS**

But I am also very troubled—just as you.

If you question my words, then go ahead and present your case. Though your case is among the many, the details are already known—much more than you know.

**(I just lost...)**

**BO**

Oh ye; well I just lost my job and my career is on the brink; and, by the way, I owe thousands to the state.<sup>196</sup>

If you are troubled—just as I am—now you have something more to be troubled about.

Oh, and did I say: “I hate my life”.

---

<sup>195</sup> Job 16: 2-5 from the *Message*.

<sup>196</sup> Owing thousands to the state is referring to income tax: when BO lost his mate and children, his tax bracket changed to that of a single person—which meant his tax liability increased radically from that planned through withholding, etc. In this fable, ASU has a similar tax system as the U.S.; one that reflects the earlier described injustices of the law as it is: an income tax system founded on corruption—expedited through the legislative process short of the legally required means necessary to pass such laws. See the origin of the Federal Income Tax.

**(What will you do?)**

**LUOS**

I am sorry for you; but my trouble and grief goes much further, my friend. Why do you talk about hating your life? Again, I remind you that these things, even to the present, have been allowed to occur.

**(I have found someone)**

**BO**

I just don't want to here about your "trouble"; and besides, I have found someone who....

**(Oh yes, "someone")**

**LUOS**

Oh yes, I know about that someone—but are you sure about this "someone"? You are deep in despair. Do you think that a serious relationship can somehow pull you out of this? Isn't it a lot to ask of anyone, let alone a person you have not seen in years and even then, barely knew?<sup>197</sup>



**(Yes, someone who care)**

**BO**

Well, at least I have someone who cares; another being that, like me, who has seen such times, the loss of loved ones. Maybe we are meant for each other.<sup>198</sup>

**(A kind of recovery)**

**LUOS**

So now you're going to make-up for lost time—a kind of recovery of wonder and passion?

**(It seems so right)**

**BO**

But it seems so right...and it feels so good. It does me well to be wanted again.

---

<sup>197</sup> BO believes an old relationship in being re-kindled as some imaginative fate or long-belated love; but in truth, these two never had a former relationship of any substance, but at best, were acquaintances of like time & place.

<sup>198</sup> Somehow the relationship is being rationalized on the possibility that this is long-belated love. Making a decision on desire however questionable, or even wrong, it really can be.

**(Dying to be kinder)**

**TI-RIPS**

One being, just before passing from the place, said: “It is a bit embarrassing to have been concerned with the human problem all one’s life and find at the end that one has no more to offer by way of advice than ‘try to be a little kinder.’”<sup>199</sup>

It seems odd that this being (or Aldous Huxley) who knew so much about things to come would finally arrive to what matters most (that is, to love).<sup>200</sup>

But it seems outrageous and hypercritical that ASU’s leader would entreat beings to be “kinder and gentler” as they engage in conflict & contention, power & possession, RAW.<sup>201</sup>

**(Love and the kinder-side)**

Love, as one of those things that matter most, demands the kinder-side...<sup>202</sup>

...that looks upon the poor and the needy with compassion, and not contempt.<sup>203</sup>

...that courageously stands in the gap on behalf of the oppressed, those persecuted;<sup>204</sup>

...that offers a word or gesture aimed, not for selfish gain or reward, but to build-up.<sup>205</sup>

A being is capable of understanding kindness—even to the ungrateful—and a being that shows such love gains much benefit.<sup>206</sup>

There have been many ideas and concepts of love and the kinder-side; sadly however, few discover it until their dying, if then.

---

<sup>199</sup> Aldous Huxley.

<sup>200</sup> A quip that suggests Aldous Huxley is referring to his own experience: a late realization of what matters most.

<sup>201</sup> This quip pertains to a state-of-the-union speech made by President George H. Bush in the context of continuing U.S. aggression in the Middle East—the contradiction between words and actions..

<sup>202</sup> 1 Corinthians 13:4.

<sup>203</sup> Proverbs 14:21, 31. Proverbs 19:17.

<sup>204</sup> Daniel 4:27.

<sup>205</sup> Proverbs 12:25.

<sup>206</sup> 2 Corinthians 6:6. Proverbs 11:17.

## **All are equal but; Scene 5**

**(Some thoughts on...)**

**TI-RIPS**

Are all equal?

Can anyone believe that being equal is possible; or can any two agree on the meaning...?

All are born unequal; only after death are they equal.

Two (or more) may be equal in some ways but, for reasons not always clear, are unequal still.

Two differ in ways; but more than two differ in yet many more ways.

One may express the want to be treated equal, but desires more than that: rarely, at the root of the want is just to be equal; but much more often, one desires to exceed—to excel above the other, the others. Achieving some equality is not enough in the face of want and selfish desire.

**(From the earliest age)**

From the earliest age, beings are focused on themselves. Anyone who has had children or has been around them can agree that, as beautiful as a baby may be, it demands much. As so young a being, a baby is not expected to express gratitude or appreciation—as it is not equal to the task. Yet wanting such a response (of gratitude), the caretaker will look for some small sign: maybe a coo or gurgle; some sign of satisfaction, even a facial expression.

**(Beyond these early days)**

Beyond these early days, two things should happen; first, the developing being should come to express gratitude or appreciation, assuming they receive essential care and love; second, others should expect gratitude—coming foremost by example—from the developing being. Such “things” may ebb and flow through stages of maturity and life’s experiences; but ideally, a being should be able to accept and receive some degree of gratitude and appreciation.

**(Finally, just before)**

**TI-RIPS**

Oh, but then comes death: nothing is more certain than death and nothing more uncertain than its arrival; yet, whether measured in moments or the length of years, physical life is no more.

But just before death is the last gasp, the final breath; and so ends, not just a life, but the struggle to survive and the fear of death.

A great being said: “What is a continuation of life but a continuation of suffering.”<sup>207</sup>

If the dying (being) is delirious or is degenerating, the suffering may be less.<sup>208</sup>

But if the dying (being) has lost all gratitude—and is bitter to the core—rejoicing may be in store; and the news of the death could be cause to celebrate (if there is a care at all).<sup>209</sup>

**(Now till ever)**

Now, and till ever, is the opportunity for gratitude and appreciation; somehow and somehow, it must be found and must be fostered:

Though (the being) is born unequal...and remains unequal until death;

Through suffering with or without cause or understanding; without the possibility of other’s suffering with you; or, even worse, the possibility of others rejoicing in your suffering—celebrating your suffering, relishing your death;

Finally, in the certainty of death and the uncertainty of when death will arrive...

...gratitude and appreciation must survive.<sup>210</sup>

---

<sup>207</sup> Saint Augustine.

<sup>208</sup> Here, the description of “degenerating” covers disease or perhaps aging-related illness that may leave the dying incapacitated; for example, Alzheimer’s disease, a stroke, or similar. In such a state, death may be more welcomed both for the dying and their family and friends.

<sup>209</sup> Here, rejoicing or celebration occurs because the dying was despised (not because they were loved or admired); and further, “if they care at all” describes perhaps the greatest scorn of ambivalence.

<sup>210</sup> The repetition of all possible conditions surrounding life (and death) is to enforce the message that gratitude and appreciation forever has opportunity, both for the one and their other(s).

**(One did...the other did not...)**

**TI-RIPS**

One being chose gratitude; they said: “Gratitude changes the pangs of memory into a tranquil joy.”<sup>211</sup> They knew of suffering right-up to the last walk, the last word, and the last gasp...in the gallows; yes, they were martyred for their conviction, defiance and dissent.<sup>212</sup>

The other (being or individual) did not choose gratitude; they said: “Gratitude is a sickness suffered by dogs.”<sup>213</sup>

Evidently, they considered gratitude to be a sign of weakness, a malady.

And what a tragedy: the suffering that such a soul wrought on so many—the abject cruelty that is a vivid reminder of the darkness latent in any and all; gratitude taken at a young age, forgotten over time and finally, spurned from the soul.<sup>214</sup>

**(Thankfulness is not...)**

This deep sense of thankfulness is not simple or easy; and in fact, gratitude seems impossible for:

In the belief [of] what one has earned or that they [think] they are entitled to [is] the effects of suffering that can cause hurt and brokenness beyond: A view that, no matter what has been gained or acquired, it is never enough.

Maybe it is “next to impossible” to always be thankful, to be grateful; still, “Gratitude is not only the greatest of virtues, but the parent of all the others.”<sup>215</sup> “When it comes to [what really matters], the critical thing is whether you take things for granted or with gratitude.”<sup>216</sup>

---

<sup>211</sup> Dietrich Bonhoeffer.

<sup>212</sup> The remarkable expression is gratitude in the face of unjust punishment, even death, such as that of a martyr like Bonhoeffer.

<sup>213</sup> The quote is from Joseph Stalin of the former USSR.

<sup>214</sup> Referring to the systematic eradication of many USSR citizens, the Great Purge of 1937.

<sup>215</sup> Marcus Tullius Cicero.

<sup>216</sup> G. K. Chesterton

**(Miserable in jail)**

**BO**

"My spirit is broken, my days used up, my grave dug and waiting."<sup>217</sup>

**(You never thought)**

**DN-IM**

You never thought you'd end-up in jail, did you?<sup>218</sup>

Of all things: going to jail for trying to contact your own children?<sup>219</sup>



**(As parents do)**

**TRA-EH**

BO was acting as parents do; only trying to help the children—to let them know they are loved. How can such conduct be criminal? Look at that WAL!

**(This reckless act)**

**DN-IM**

Oh, it's you (heart); the one that pushed BO to carry out this reckless act.

What can the heart do? Feelings don't go very far....

**(Feelings go far)**

**TRA-EH**

Sometimes feelings go far; sometimes feelings make a big difference between living and dying, caring and ambivalence, love and fear, forgiving and bitterness.<sup>220</sup> Don't lecture me on the misleading and misgivings of feelings.

Oh, I've heard it so many times: "Don't trust your feelings."

But what about those bizarre and wicked thoughts you concoct?

---

<sup>217</sup> Job 17: 1-2

<sup>218</sup> BO will incur two stays in the jail: the first occurs when he goes to a ball game where his children are playing in the band; the second occurs two years later when he attempts to help his oldest in his career plans. Both occurred as a consequence of violating an injunction that prohibits BO from having contact with his children.

<sup>219</sup> The first violation, of the injunction, was attending a football game to see his children play in the band; the second violation—charged this time with a felony—was sending his children birthday wishes and monies and a graduation gift for his oldest...to include an offer to assist him in his post graduation.

<sup>220</sup> In this moment, the heart is expressing thoughts as a justification for feelings.

**(You're right about thoughts)**

**DN-IM**

You're right; there are a lot of bizarre and wicked thoughts; even now, BO is questioning why a life—that is hated—is worth living. My point however is that such thoughts are not thought through: BO did not believe or conceive what someone can do, and indeed has done.<sup>221</sup>

**(What BO feels)**

**TRA-EH**

But what BO feels: the regret, the shame for being jailed—in spite of doing the right thing.<sup>222</sup>

**(The right thing)**

**DN-IM**

Now wait a minute.... I agreed to the wicked thoughts—which is something all beings must deal with—but to say that BO did “the right thing”? What of the cause and its consequence?

BO crossed the WAL!

**(Crossed the WAL?)**

**LUOS**

Crossed the WAL? Oh, you mean the law that is based on a lie; the law that claims something about BO that simply is not true, and is not only false, but is fraud?<sup>223</sup> Is that what you mean?

**(You're right about this law)**

**DN-IM**

Okay, you're right; this law is an unjust law. But the fact is that BO broke the law!

---

<sup>221</sup> BO could not conceive the execution of the injunction; the filing of an investigation, a warrant for his arrest, etc.

<sup>222</sup> BO never questioned his intention; to help his children. It is the outcome—the criminalization of sound parenting—that has brought BO so low. Any idea or belief of justice has been perverted....

<sup>223</sup> This claim by the soul is soundly based; that is, the injunction is falsified testimony about BO—easily determined as fraud with evaluation of the evidence. Fraud is the conscious submission of false testimony or evidence.

**(...and as it is)**

**TI-RIPS**

...and as it is, BO has been jailed.

It is an unjust law, to be sure; but then, it comes from an unjust time & place.<sup>224</sup> Such paradoxes are not unusual; that is, a being punished for doing “the right thing”.

Some years ago, a being was quoted as saying:

But when we have families, when we have children, this gives us a purpose for being, to protect our children, to avoid going to jail because if I'm in jail, who looks after my children, who's there for my wife?<sup>225</sup>

**(A more understandable condition)**

No doubt a more understandable condition; that is, abiding in the law—of avoiding jail—so that a parent can care for their children. But this “understandable” condition is a contradiction for BO—as jail comes as consequence of trying to care for his children.

**(We broke the law too)**

**ANNA**

This Time & Place; it is not too unlike a time when I too broke the law—an unrighteous and unjust law. So too did many who followed me: they broke the law and paid dearly for it! Not just jail time, but beatings—and eventually for some, even death.

Yes; they paid with their own blood; they sacrificed everything to do “the right thing”.

It was what I did; first speaking, then healing, then running, then hiding.<sup>226</sup>

And I taught them to do as I did; to give their last full measure for me!

So many were persecuted and so many suffered at the hands of a wicked and corrupt government; but not everyone....

No, there were those who compromised and complied—which means that they ended just as corrupt and wicked as their gods.

---

<sup>224</sup> ASU, the time & place, is riddled with injustice; conditions of a collapsing culture.

<sup>225</sup> Ernie Hudson.

<sup>226</sup> Christ had to flee, or depart, to avert being arrested or murdered.

**(We did not submit, but were convicted)**

**ANNA**

We did not submit to the government—for it was not a government ordained by MAI.<sup>227</sup>

I submit [however] that an individual who breaks the law that conscience tells him is unjust and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, is in reality, expressing the very highest respect for law.<sup>228</sup>

We had convictions; I and those who followed me. Our convictions were the cause for our being convicted; and though we loved and helped (others); still, we were charged for insurrection and dissention. They, just as I, were led to the slaughter as a lamb before the shearer is silent.<sup>229</sup>

We were convicted without just cause, yet we remained silent. Our convictions were our actions of hope, life and love—of what matters most! Never forget: “a ‘No’ uttered from the deepest convictions is better than a ‘Yes’ merely uttered to please authority, or worse, to avoid trouble.”<sup>230</sup>

There are many inequalities, I know; and much suffering and countless injustices too. But each and all inescapable conditions—the ways in which suffering is encountered and endured—make the difference. “A being must meet the stern and even unjust issues of life.”<sup>231</sup>

---

<sup>227</sup> Referring to the often applied scripture from Romans 13; that Christians should submit to the government. Here, the distinction is made that the existing government of that time & place was not ordained by God—as such wickedness and corruption could not be sanctioned as Holy or righteousness. Questions abound over the concept of God’s will in the installment of institutions, but the Gospel (and salvation) is directed to the individual heart—not to groups or masses the make-up institutions. That God’s providence would allow corrupt and criminal institutions is no excuse for individuals to compromise their faith; but on the contrary, Christians should be subject to God in the example of Christ—who was accused of both heresy and dissidence, religious and political disobedience.

<sup>228</sup> Martin Luther King.

<sup>229</sup> Acts 8:32.

<sup>230</sup> Mahatma Gandhi.

<sup>231</sup> Notes on Daniel 6:6-10.

## **Several excuses ; Scene 6**

**(Some thoughts on...)**

**LUOS**

Here we go again....

Always excuses, but rarely reasons, to explain why you do what you do.

You say it's the courts; it's those "systems of so-called justice" that have taken your own children for no "just" reason.

And now you are criminalized; turned into a criminal for trying to be a parent.

What is the excuse for this one?

Oh, they're your children, and you're their parent—and it's your duty?

**(A parent's duty)**

**BO**

But that's true! I am their parent and it is my duty to....

**("...my duty"?)**

**LUOS**

Oh yes, I've heard it so many times—that you owe it to them.

Your excuse, "it is my duty", seems to hold some special meaning to you.

**(A good shepherd)**

**BO**

And I mean it (though I've said it over and over again)!

Shouldn't a father pursue those who are his own? Doesn't the good shepherd leave the many (things) to find the one, the lost one? <sup>232</sup>

What about the Scriptures of old; the ancient words of MAI that have been there? Do the sacred words matter to you at all?

---

<sup>232</sup> Here, BO is rationalizing his "excuse" as Biblically based.

**(“Holy” pursuits)**

**LOUS**

Oh, here we go; your attempt to make your pursuits some holy rite, some kind of ordained effort.

It is an act in futility; for you to try to contact your children.

Please, spare me—this time—the excuses that your actions are sanctioned by MAI. How can you possibly justify jail on the basis that what you’re doing is right? What’s next, martyrdom?

**(BO’s intentions...)**

**TRA-EH**

Wait a minute; BO’s intention was never jail—his actions never considered such sacrifices. Perhaps if BO was as holy as you describe, the outcome could have been foretold: the arrest, the consequences and still more personal, deep losses on top of the other, measurable costs.<sup>233</sup>

But the intention was basically from the heart; aside from the possible motivations on some spiritual plane, is the natural drive of a species to protect its own.

**(...and convictions)**

**DN-IM**

BO does not hold to being exceptional or in some way sanctioned in these actions; rather, his convictions arise from the combination of what has been learned and practiced in life, personal conscience, values or the like.

His convictions determined the right thing (to do).

Pardon my thoughts, but I must concur—this time—with the heart; BO has done the right thing—though the consequence is notably costly, criminalization.

---

<sup>233</sup> BO has incurred measurable costs: the effect of his criminalization has caused several years of underemployment due to criminal background checks and the inability to obtain a security clearance or even basic employment. Other costs have been that paid to the state in the form of monthly fees and the total sum of legal services and penalties—the total figure exceeding \$300,000.

**(Jail is not always a bad thing)**

**TI-RIPS**

Jail is not necessarily a bad thing; just because someone has gone to jail is not condemnation in the real sense; it is quite possible, as described already, to end-up behind bars for doing right, something righteous.

**(Actions are right?)**

**LOUS**

So you feel, or think, or sense that BO's actions are right: going to jail, for what you apparently believe is right, is not wrong? Do I have it right?

Next, you'll want to convince me that BO is a saint; that some day someone of some import will proclaim BO to be among the greatest: a great father, parent or other....

**(Ridiculous)**

**TRA-EH**

Don't be ridiculous; you and your ridicule.

It is evident that you have taken on some bitterness of your own—as evident in your callousness toward BO's crisis and convictions.

**(Love is a ruse and a racket)**

**LOUS**

Call me calloused will you?

You're one to talk about character flaws; you with your gullibility, your winsome ways.

How many times do you have to taste the bitterness of love-loss before you realize it's a ruse and a racket?

**(Situation of kinship)**

**DN-IM**

Evidently you cannot grasp the gravity of BO's situation. What do you know of family, this kinship among some beings?

**(What do I know?)**

**LOUS**

What do I know of "kinship"? Where is your head; haven't you every heard of soul-mates?

I am the essence of kinship.

Why, I last a Hell of lot longer than that so-called love between those beings: here today, gone tomorrow; fly-by-night; on again, off again.

I am solid, but they are like the wind: you can feel it, but don't try to figure out where it came from or where it's going.

**(Stop . . .)**

**BO**

Stop, just stop, all of you; I can't stand being in this middle of this. I can't deal with this....

I need rest, sleep, and some peace.

**(I am tired)**

I am tired of...

...you...and of me;

...losing, and tired of trying;

...loving, only to see it die;

...hoping, only to see hope dashed;

...wishing, as a child-like desire;

...being condemned; but more, tired of condemning my own self, my soul.

**(Spare me the diatribe)**

**LOUS**

Oh please; spare me the diatribe; you're "tired of..." is too much for me.  
If you're really so tired, why don't you just end it all?  
Go ahead...and finally do it. You've thought about it—that you know!  
It seems like the only thing left to do, for you.  
What's wrong; can't you muster the courage?

**(The need for peace)**

**TI-RIPS**

There is nothing wrong with wanting some rest, some peace?  
It was peace that I offer—and it is peace that they need.  
BO is no different; this conflict & contention becomes more that one can  
contend with; and to the extreme, such inner turmoil eats away at the  
everlasting.<sup>234</sup>

**(A little revolution however)**

Mind you, a little revolution however is a good thing now and then.<sup>235</sup>  
Whether internal to the individual or between institutions, the cause (and  
consequence) can be for the better. Said another way, conflict is evidence that  
courage still remains and that the conscious may be raised.  
To take one's own life is not courage—but overwhelming fear.

---

<sup>234</sup> Turmoil or chaos is the opposite of peace. Continuous turmoil is to be without any faith of the everlasting.

<sup>235</sup> This is taken from a letter written by Thomas Jefferson regarding Shay's Rebellion, January 30, 1787; he wrote: "I hold it that a little rebellion now and then is a good thing." Jefferson's sentiment was that the people had a right to express their grievances against the government, even if those grievances might take the form of violent action.

**(Institutions and conflict)**

**TI-RIPS**

As to institutions however—that have no soul—the cause (of conflict & contention) is much more insidious; that is, the individual is purposely left-out in the cold when it comes to the purpose or intention: courage is consumed by some preconceived notion of nationalism or commitment with the being’s conscious seared and scared by deceptions and distractions.

**(Power to pervert)**

The described internal strife of BO comes at a time when so much has been lost to institutional power: the WAL takes precedence over what is right and good but, on the description of “much more insidious”, wields that power to pervert right and good, to deceive the individual of the purpose and intention such that even what is naturally right, or natural law, becomes criminal.

This description (of institutions) is timeless and pervasive.

**(Several more excuses)**

**LUOS**

Sounds like several more excuses....

**(Reasons, not excuses)**

**TI-RIPS**

Oh no; “excuses” are not part of the institution’s repertoire, but only reasons. As reasons can help the injured feel better, excuses help the injurer feel better. Without a soul, the institution has no capacity or need to “feel better”. Instead, it aims to dupe and deceive and in that, has mastered the use and utility of “reasons”.

**(There are reasons, oh ye)**

There are reasons, oh ye, why institutions will:

...condemn mass killings while committing such in greater magnitude.

...laud the merits of freedom and truth while launching attacks to undermine such.

...extol their own versions of history—excluding and eliminating all others.

**TI-RIPS**

A being said: “several excuses are always less convincing than one.” But as to institutions, one or several excuses do not matter. Again, there is not soul....



They get all tangled up in their own red tape...they trip on ropes they've hidden, and fall into pits they've dug themselves.<sup>236</sup>

**(Without hope)**

An institution can die; but unlike the individual, the institution is left without hope of any life to come. The power to dupe and deceive—to rout others with or without reason—invariably turns inward—as internalized conflict & contention.

Institutions inexcusably destroy one another; and in the contest, they haphazardly and unknowingly destroy themselves.

---

<sup>236</sup> Job 18:\_5-21

## **Progress has ; Scene 7**

**(Some thoughts on...)**

**DN-IM**

Another mind said: “Technological progress has merely provided us with more efficient means for going backwards.”<sup>237</sup>

What does this mean; “progress...going backwards”?

**(The more advances, the more...)**

**TI-RIPS**

“Another mind” is right; technology does create an ironic and unexpected regression, a “going backwards”.

**(Thing about this age)**

Thinking about this age of communication & collaboration, the more...

...instantaneous, the less patience as the bar is raised.<sup>238</sup>

...voluminous, the less concentration as the brain is re-coded.<sup>239</sup>

...frequent, the less satisfaction as “latest” is short-lived.<sup>240</sup>

...discounted, the less valued as many race for reduced pricing.<sup>241</sup>

...secure, the less certain as every lock must be broken.<sup>242</sup>

...enterprising, the less detail as breadth negates depth.<sup>243</sup>

...public, the less private as confidentiality goes awry.<sup>244</sup>



---

<sup>237</sup> Aldous Huxley.

<sup>238</sup> The more access leads to greater expectations and, in turn, greater disappointment.

<sup>239</sup> Multi-tasking erodes the mind's ability to continually focus on one thing.

<sup>240</sup> The rapid increase in advancements leads to less satisfaction with the “latest” product.

<sup>241</sup> Price reductions, on top of rapid product availability, lead to more frustration and envy.

<sup>242</sup> Cyber security is a moving target.

<sup>243</sup> Large scale systems as “single solutions” inherently exclude lower echelons in the organization.

<sup>244</sup> This dilemma has multiple issues in the ever increasing environment of surveillance and national security. Social networks leave some doubt about privacy.

**TI-RIPS**

“The more” do not add up; and nor is “The more” multiplicative or exponential; “the more” is more like a series of random real numbers that, ironically, offset and even negate, creating finally the following dilemma:

“The more” applied, the greater the dependence...and still, the greater the threat that these tools will work against, rather than with, the common good. <sup>245</sup>

**(Tools for...)**

**DN-IM**

But doesn't technology offer tools for...

**(...doing something)**

**TI-RIPS**

Not to cut you off, but yes; technology has (and does) offer tools for...

...building great cities, but also destroying....

...teaching knowledge and wisdom, but also, “dumbing-down”....

...communicating to inform, but also to confuse and convolute. <sup>246</sup>

...collaborating to concur and coalesce, but also to control and confine.

...moving all manner of things, but also, stopping....

...finding the mineral riches, but also fighting for, and stealing....

...refining and processing, but also wasting and withholding. <sup>247</sup>

Another being said: "Technology is basically neutral. It's kind of like a hammer. The hammer doesn't care whether you use it to build a house, or whether a torturer uses it to crush somebody's skull." <sup>248</sup>

---

<sup>245</sup> On the one hand, the overdependence of life in the advanced industrial countries on technology, and, on the other hand, the threat that technology will destroy the quality of life in modern society and even endanger society itself; Source: Britannica, “The technological dilemma”.

<sup>246</sup> This refers to deliberate actions or programming to confuse and, ultimately, control viewers.

<sup>247</sup> This refers to the business of mining and marketing mineral assets.

<sup>248</sup> Noam Chomsky.

**(The tool, this hammer, is crushing my...)**

**BO**

All of a sudden, I have doubts about communication & collaboration; these systems that convict and then broadcast the record so readily. Someone asked me; “Don’t you just hate the criminal background check?” For which I replied; “No, it’s not the check...but it’s the courts that allowed falsified testimony in the first place...creating a criminal by their own devices.”<sup>249</sup>

Yet, I have witnessed this tool at work; a most definite hammer laid squarely on my life—each blow always drawing more blood along with broken flesh and bone.<sup>250</sup>

How true it is: when you’re a hammer, everything else looks like a nail.<sup>251</sup>

**(“...with broken flesh and bone.”)**

The losses are many, so many—that to mention them is not necessary. But do I need to voice my deepest grievance: that as a parent, I long to see my children—to know how they are...and to learn again, who they are...or what they’ve become.

**(It seems so simple)**

It seems so simple; so easy to make it work! Time is what we need; time to...

- ...rebuild what has been destroyed;
- ...learn for our common good;
- ...communicate to inform and to edify;
- ...collaborate to unify and coalesce;
- ...move from where we were to where we can, and should be;
- ...rediscover the precious things so long removed;
- ...refine and process, and to write-off all the waste and withholding.

As it is, I am “...empty-handed—not one single child—nothing to show for their life on this earth.”<sup>252</sup>

---

<sup>249</sup> BO is responding to a criminal background check that has effectively ruined his professional career; this one record as resulted in job loss and limited, if any, job opportunities in his profession. The background check is not really at the root of the problem; rather, it’s a court system that fails to qualify testimony or evidence.

<sup>250</sup> This description of “broken flesh and bone” is figurative to the destruction and damages done.

<sup>251</sup> This saying draws the association of legal authority to a hammer.

<sup>252</sup> Job 18: 5-21

**(“...empty-handed” you think)**

**TI-RIPS**

Oh, but you are mistaken.

Don't equate your worth to family. Yes, family is undeniably important, but such extensions are not essential; not everyone has family or children—and many, like you, know the experience of losing those once so close and dear.<sup>253</sup>

It is very hard, this problem; thus, the solution is not “simple”—as you suggest.

**(Forces at work)**

There are forces at work; some good and some bad; some meant for well but, in the end, result in failure of one sort or another. But there are forces in ASU, on the surface of this planet, and finally, in the surrounding spheres; and they can be in conflict & contention that, at times, lends to all-out RAW. Technology plays a big part in these forces....

**(Take progress...in genetics)**

Take progress and its technology. Oh, I have already commented on the “dilemma”, but did I mention current consequences of genetics? Genetic engineering does, like all technology, enable a potentially lethal legacy; where the solutions create problems that then warrant more solutions—a vicious cycle. But even more concerning is that such research carries with it the want and gain—the ever present unethical conduct that shortcuts the common good with short-sighted and spurious promotions...followed by side-effects, and further problems.<sup>254</sup> Patients may be the least considered...in the whole process.

**(Take progress...in global finance)**

And the present global-wide financial system; technology that enables the financiers and their agents to leverage time to the nanosecond and debt to some mass-multiplier of actual reserves; such that every ounce of immediate gain may

---

<sup>253</sup> There are a myriad of conditions that cause family disparity.

<sup>254</sup> There is a futility that exists in technology that, though it offers real solutions, often results in more problems...that demand solutions. Further, the politics of such promotions leads to ill-effects that, whether anticipated or not, render the patient as the least of all considerations or concerns.

**TI-RIPS**

be extracted—leaving in its wake unprecedented pain and loss for the millions that have lost billions, even trillions!<sup>255</sup>

So much more could be said—and so much has recently surfaced—on the consequences of such “casino” conduct; but in closing, the whole affair, at the epicenter of power & possession, is leading to nothing of benefit for the common good; but only more pain and loss.

**(Take progress, please!)**

Another being said:

There is, then, an allusion created by progress—which includes technology and the hustling way of life—the problems can be solved, and our situation dramatically improved, by just a little more of the same. More economic expansion, more technological innovation—perhaps just one more technological “fix”—will be on the right track, have the type of society we really want.<sup>256</sup>

But another problem is that “progress” is measured on limited basis in both time & place; and because this qualified or quantified measure is limited, it fails to consider all the effects or consequences.

**(Genetics and generalities)**

The generality of genetics is one such area; the latest medications that curtail an illness or ailment may cause or lend to one or more “side-effects”.<sup>257</sup>

Perhaps the longer lifespan is an overarching measure of progress; but it too does not consider that while the averages may be increasing, the associated healthcare costs are ever-rising. In the mix of this example is also the economics of this “progress”: while extending life, progress comes at an enormous price.

I realize that it may sound cold and calloused to mention the costs of what is sometimes a heart-wrenching decision; but the interpretation should be quite the

---

<sup>255</sup> This statement is referring to fractional banking; where the banks are able to loan far and above what they have on deposit...lending to the creation of capital out of thin air...and their profits as interests.

<sup>256</sup> Morris Berman, *Why America Failed*, p. 115.

<sup>257</sup> Just consider the list of possible side-effects of advertised drugs.

**TI-RIPS**

opposite: death that ushers in life eternal is a glorious and celebrated event—or at least it use to be.<sup>258</sup>

**(Take progress, in death)**

Progress and its technology however have turned death into the most dreaded of all life's experiences; and in doing so, the current Time & Place has come to the most expensive and costly healthcare on the planet.<sup>259</sup>

Some could argue that every measure should be taken to extend life—especially when it is yours—but the folly (in this position) is that it is based entirely on the possibility of just another breath and not on life after life.

To allow death its course may seem byzantine, but it can serve to bolster “the belief”—to yield to the natural course and supernatural connection as a matter of, and acceptance in, matters of mercy.<sup>260</sup>

**(And as to progress and life)**

**TI-RIPS**

Progress has seemingly done more to endanger life than to save it.

As another being once said: “When scientific power outruns moral power, we end up with guided missiles and misguided men.”<sup>261</sup>

Mechanized RAW has wrought more death and destruction than any can imagine—offering great opportunity for medical advances while, at the same, for methods to decimate and destroy.<sup>262</sup>

---

<sup>258</sup> In these statements, the Spirit is describing societal views or opinions or death and its possibilities. Is the extension of life—to places beyond truly living—best for beings?

<sup>259</sup> The United States spends more money per person on health care than any other country in the world, about \$5,300 annually (2006). In comparison, Switzerland spends about 35-hundred dollars per person per year, Japan about \$2,000 and Turkey as little as \$446 per person each year. Source: Voice of America; “U.S. Health Care: World's Most Expensive”. Healthcare costs are the single largest cause for personal bankruptcy representing one of the fastest growing—if not fastest growing—public and personal expenses in the U.S. The Hippocratic Oath seems to be offset by a heightened level of hypocrisy; as a prime example, the U.S. may spend untold expenses on saving a life after birth yet have sanctioned—through arbitrary law—the death of over 50 million unborn.

<sup>260</sup> Natural death is merciful, even honorable.

<sup>261</sup> Martin Luther King; *Where Do We Go from Here?*

<sup>262</sup> The 20<sup>th</sup> century is the most warring and lethal century of world history.

## **Music's mystery; Scene 8**

**(Some prayers when...)**

**TRA-EH**

But then there is music; the sounds and words blended into something that touches a time & place. For this wonderful composition can elicit within me all possible emotions. Music may have a way; not always, but then, sometimes.... Perhaps a being said it so well: "Music cleanses the understanding; inspires it, and lifts it into a realm which it would not reach if it were left to itself."<sup>263</sup>

**(My favorites)**

**DN-IM**



For many years, my favorites centered on a few artists or genres; but there was always the many in the peripheral that touched a time & place—maybe not as deeply but, still, in some degree. This broader group has varied: one or more (of this group) randomly arrives and, for reasons I can't explain, really hits home; then, I am drawn to the melody or lyrics. "After silence, that which comes nearest to expressing the inexpressible is music."<sup>264</sup>

**(But these days...the Blues)**

**LU-OS**

But these days, my theme seems to always return to blues: a lament or a dirge that detracts or degrades any opportunity for what matters most; not the kind so unique and oriented to the Deep South, but never the less, still deep, still *going South*. I have come to my own personal crossroads and here, I am at an impasse.<sup>265</sup>

---

<sup>263</sup> Henry Ward Beecher.

<sup>264</sup> Aldous Huxley.

<sup>265</sup> This statement is drawing association to the legend of blues; the crossroads of the Yazoo & Mississippi Valley Railroad, which locals called the Yellow Dog, crossed the tracks of the Southern Railroad in Moorehead, Mississippi.

**(What's on my heart)**

**TRA-EH**

I have to say what's on my heart, and I'm going to say it straight—the truth, the whole truth, and nothing but the truth. I was never any good at bootlicking; my maker would make short work of me if I started in now!" <sup>266</sup>

"They, [who] make music with fiddles and flutes, have good times singing and dancing." <sup>267</sup>

**(I'm not deceived)**

**BO**

I'm not deceived. I know what you're up to; the plans you're cooking-up to bring me down.

Naively you claim that the castles of tyrants fall to pieces; that the achievements of the wicked collapse....

Have you not listened to their stories of evil men and women who got off scot-free, who never had to pay for their wickedness? Did anyone ever confront them with their crimes? Did they ever have to face the music? Not likely—they're given fancy funerals with all the trimmings, gently lowered into expensive graves, with everyone telling lies about how wonderful they were. <sup>268</sup>

**(All fallen, let me be)**

And while my ship sinks and I retreat all fallen, let me be "Nearer My [MAI] to Thee". <sup>269</sup>

---

<sup>266</sup> Job 32: 15-22.

<sup>267</sup> Job 21: 4-16.

<sup>268</sup> Job 21:27-33.

<sup>269</sup> This was the last song played in the sinking of the Titanic; the same song was played during Pickett's retreat at the Battle of Gettysburg—bandsmen posted in the trees to amplify the sound across the fields.

**(A time to...)**

**TI-RIPS**

But there is another that you like; sung or composed by several artists that emerged during the 1960's folk music revival. You know the one; based on Ecclesiastes.... There is a time...

...to be born, a time to die;  
...to plant, a time to reap;  
...to kill, a time to heal;  
...to laugh, a time to weep;  
...to build-up, a time to break down;  
...to dance, a time to mourn;  
...to cast away stones and to gather stones together;  
...to love and a time to hate;  
...to RAW, and a time to pursue peace...for it's not too late;  
...to embrace and a time to refrain from embracing;  
...to gain and a time to lose;  
...to rend and a time to sew;<sup>270</sup>

**(But MAI is timeless)**

When times get bad, people cry out for help. They cry for relief from being kicked around,

But never give [MAI] a thought when things go well, when [MAI] puts spontaneous songs in their hearts... People are arrogantly indifferent to [MAI]—until, of course, they're in trouble, and then [MAI] is indifferent to them...So why would he notice you just because you say you're tired of waiting to be heard?"<sup>271</sup>

MAI transcends all time, all place...all.

---

<sup>270</sup> From Ecclesiastes 3; the word adapted to a folksong of the 1960's written by Pete Seeger and recorded by such artist groups as Peter, Paul and Mary, the Byrds and Judy Collins.

<sup>271</sup> Job 35:9-15.

## **More lasting than ; Scene 9**

**(Some prayers when...)**

**LU-OS**

So MAI is more lasting than time & place; perhaps more lasting than...

"But who are we to tell [MAI] how to run affairs? [MAI deals] with matters that are way over our heads."<sup>272</sup>

But should you stop praying? Should you fail even though your effort seems to be ineffective?

What must you do—in spite of all that has happened (or will happen) along the mystic road?

**(Well, right now, I am...)**

**BO**

Well, right now, I am enjoying the momentary pleasure of a donut and coffee; it has become a weekend practice, followed by a walk or a bike ride.

Can't I enjoy a simple pleasure?

**(There is nothing wrong with...)**

**TI-RIPS**

Of course, enjoy this simple pleasure; there is nothing wrong with having such moments....

But the questions pertain to the bigger picture.

What is more lasting than these simple pleasures?



---

<sup>272</sup> Job 21:17-22.

**(As it is)**

**BO**

It may seem childish, but an occasional treat is my way of dealing with the whole ordeal—at least for the moment!

It seems; “[MAI] keeps picking on me [and] treats me like I’m [an] enemy” while they have “thrown me in jail, and keep me under constant surveillance.”<sup>273</sup>

**(Have you missed the obvious?)**

**DN-IM**

Are you breathing; is your heart pumping; can you think clearly; is your body warm? Okay, never mind (your mind); what about the other things?

**(“...at least you’ve got your health”)**

**BO**

Yes, I’ve heard it many times before; “at least you’ve got your health”.

**(Sometimes however...)**

**LU-OS**

Sometimes however, MAI must “get their attention through pain, by throwing them on a bed of suffering, so they can’t stand the sight of food; have no appetite for their favorite treats. They lose weight, wasting away to nothing, reduced to a bag of bones. They hang on the cliff-edge of death, knowing the next breath may be their last.”<sup>274</sup>

**(...but what I hear is...)**

**BO**

What I hear is: “You should hurry up and acquire [some] habit. It’s one of the major [joys]; and so much more lasting than love, so much less costly in emotional wear and tear.”<sup>275</sup>

A donut and coffee is a simple pleasure.

Get off my back and let me enjoy it.

---

<sup>273</sup> Job 33: 8-11; this statement also refers to BO’s arrest, incarceration and probation extending over a time period of more than seven years from 2006 to 2013.

<sup>274</sup> Job 33:19-22.

<sup>275</sup> Aldous Huxley.

**(The real problem)**

**TI-RIPS**

Simple pleasures, even habits or vices, may not be the real problem. The real problem may be the way beings deal with the problem.

**(In truth)**

BO is in a real bind; the losing of one's marriage, family, and career is hardly simple; it is a hard life. Losing something so dear or vital is more difficult than ever having it in the first place; by having or receiving it, the being begins to think that they are entitled to it—that they have earned it.

In truth, they have earned nothing.

**(The faithful)**

The faithful are reminded (or warned) that they live in a fallen world; but to hear of such a bleak place—and even to accept it with some distance—is not the same as the experience of living it in a real and personal way. When the faithful first experience it, they may be called on the notion that they have (or had) earned “the better life”.<sup>276</sup> Even the faithful can be shocked!

**(Shocked)**

This experience—of being shocked—is more often the reaction among adults (rather than children); and understandably, it is more common among those with more to lose.<sup>277</sup>

But with times a-changing, will the faithful still be faithful?<sup>278</sup>

**(What is to become of souls?)**

**LU-OS**

What is to become of souls? Do souls survive the experience?<sup>279</sup>

---

<sup>276</sup> This description of “the better life” is based on the presumptions of cause and effect: if your living is righteous and obedient, you will be blessed....

<sup>277</sup> Those given much, expect much...and vice versa.

<sup>278</sup> This warning warrants a question on the depth or strength of the faithful—those who worship MAI.

<sup>279</sup> A follow-on question (in the line of questioning) pertaining to the essence of the being, the soul. The “experience” has to do with the “times a-changing”—an intensifying of testing for ASU and the lands elsewhere.

**(Soul and the spirit)**

**TI-RIPS**

The soul is a different sort; it does not die with the beings' body, but extends beyond....

But does the soul have something to do with the faithful—of being faithful? Absolutely; as the soul can be an integral part; the soul yields to the Spirit, the Spirit's ways.

**(My spirit)**

**LU-OS**

[But] "My spirit is broken, my days used up, my grave dug and waiting."<sup>280</sup>

**(Broken is not bad)**

**TI-RIPS**

That your spirit is broken—or feels broken—is not a bad thing:

A crisis can soften the heart; whereas pride may come in a moment of glory (or a win), a crisis can ultimately lead to the final glory (or victory) through the ever increasing realization of who [MAI] is—and what [MAI] has done (and is doing) to make us more than who we were.<sup>281</sup>

**(Soften the heart?)**

**TRA-EH**

"Soften the heart"...of a "broken spirit"?

I only know that what I feel is the profound sense of helplessness and despair—as though I have been buried without any hope of another breath.

**(Expressing your feelings)**

**TI-RIPS**

Evidently, you have not forgotten how to express your feelings. Your questions, your uncertainties, are part of the answer: when the heart is soft, the spirit broken, such expressed truth (from the heart) is evidence of faith. When you stop short of questions and leave the matters untouched, your heart may be hard

---

<sup>280</sup> Job 17: 1; the *Message*.

<sup>281</sup> This description of brokenness comes from my first book, *A Once and Always Father*; it is a paraphrase of Alan's Nelson, *Embracing Brokenness*, Navpress, 2002.

**TI-RIPS**

while your spirit remains willful—like a two-year old undaunted by discipline.

**(...does not offer all the answers)**

The questions may never have complete or satisfactory answers—not in the present anyway. Why [MAI] has allowed all this suffering, these losses, is even beyond me.

My job comes in the planting of fields already prepared—lest the seed simply go to waste.<sup>282</sup>

Maybe in time, the mystic road will lead you to the meaning of all this; but for now, I encourage you to holdfast, to wait.

**(Where does wisdom come, insight live?)**

**DN-IM**

So where does wisdom come from? And where does Insight live? It can't be found by looking, no matter how deep you dig, no matter how high you fly. If you search through the graveyard and question the dead, they say, 'We've only heard rumors of it.'<sup>283</sup>

**(Ah, it is wisdom you want)**

**TI-RIPS**

I see that you've been listening to the heart. Certainly the collection of questions is part of it; if you don't ask the hard questions, you shouldn't expect any change for growing wiser.

[MAI] alone knows the way to wisdom.<sup>284</sup> If you want wisdom, ask MAI.<sup>285</sup>

[MAI's] wisdom is so deep, [MAI's] power so immense, who could take MAI on and come out in one piece?<sup>286</sup>

---

<sup>282</sup> The application of fields and planting comes from the parable of the rocky soil; the Fruit of the Spirit can only be assured through the preparation and tending of the soil by the vinedresser.

<sup>283</sup> Job 28: 20-22; the *Message*.

<sup>284</sup> This statement comes from Job 28: 23; a conclusion by Job.

<sup>285</sup> From James 1:5; as an example, King Solomon asks for wisdom.

<sup>286</sup> This statement comes from Job 9: 1-13; a description of the wide dimensions of God's wisdom.

**(So If I get wisdom, then...)**

**DN-IM**

So If I get wisdom, then will I avoid further episodes of the present; can I choose wisely and, thereby, avoid this continuing suffering, these losses?

**(Oh you and your mind games)**

**TI-RIPS**

You can not completely avoid suffering and losses.

Remember the fallen world...? Oh, and who can forget the story of King Solomon; the wisest being in the world (at the time & place).

Did King Solomon make all the rights moves? No; but as the story plays-out, the king made some wrong moves, some costly moves.<sup>287</sup>

**(So what's the point?)**

**DN-IM**

So what's the point of gaining wisdom...if there remains certainty of suffering and losses, "wrong moves" and all the other effects and consequences of a "fallen world"?

**(There is every reason)**

**TI-RIPS**

There is every reason to want wisdom.

Wisdom is more lasting than gold and gems; it is eternal, absolute.

Those who develop wisdom are blessed; they are humble with softened hearts and broken spirits; therefore, they bring joy to others while realizing that all goods things, like wisdom, come from MAI.<sup>288</sup>

**(And just wisdom...)**

**DN-IM**

And just wisdom..., that's it?

---

<sup>287</sup> This statement is referring to is, in general, idolatry; that though Solomon was granted wisdom, the fallen world yet remained—for which the king became entangled.

<sup>288</sup> From the *Message* and NIV; selected verses in Proverbs.

**(No, not just wisdom...)**

**TI-RIPS**

No, not just wisdom—as in the wise old owl—but the supernatural that sometimes shows-up in a child (and thus, is not dependent on age or experience).

There is another kind of wisdom so often described with age and knowledge; but this wisdom is not necessarily redeeming or even beneficial.<sup>289</sup>

MAI “catches the know-it-alls in their conspiracies—all that intricate intrigue swept out with the trash!”<sup>290</sup>

MAI will destroy such wisdom when it runs counter....<sup>291</sup>

The differences (in wisdom) begin with the being, the soul, asking the question: “Do I fear MAI?” And by “fear”, I mean: do you honor MAI above all other things?<sup>292</sup>

Fear of MAI is where wisdom begins.

---

<sup>289</sup> This wisdom is described as “worldly wisdom”.

<sup>290</sup> Job 5:13, the *Message*.

<sup>291</sup> 1 Cor. 1:19.

<sup>292</sup> Psalm 111:10.

## **Love by loving; Scene 10**

**(Some prayers when)**

**TRA-EH**

It seems impossible; to love...to love again?

BO has found some pleasure in the simple things; but as to love...I am not sure.

**(You gave love, yet...)**

“You gave me life itself, and incredible love. You watched and guarded every breath I took.”<sup>293</sup>

But BO is soon to be buried; he said, “My grave [is] dug and waiting”<sup>294</sup>

Whenever this happens, my heart stops—I’m stunned, I can’t catch my  
breath.<sup>295</sup>

BO’s being—what’s left of it—is asking questions; passionate, provocative questions.

**(BO’s questions)**

**TI-RIPS**

Ah; BO’s...questions? I thought the questions came from you, too (heart).

**(Your right, of course)**

**TRA-EH**

You’re right of course; the questions did come from me too.

But you did say that questions are evidence of faith; and you described something about softened hearts, broken spirits, and wisdom.

But what about love: how does a broken heart mend (the pieces put back together) so that a being can love again?

After all, isn’t love among the things that matter most?

Is the purpose of all this suffering and loss to destroy love—to produce an embittered heart that collapses within its own pain and, with great fear or phobia, denies any chance to reemerge?

---

<sup>293</sup> Job 10:13; the *Message*.

<sup>294</sup> Job 17: 1; the *Message*.

<sup>295</sup> Job 37:1; the *Message*.

**(Love is a fruit)**

**TI-RIPS**

Good questions; again, I commend you for that.... Such questions suggest a surrendered soul; the mark of a broken spirit, a humble heart—a mind on a mission. Oh, that they should know: “whether for discipline or grace or extravagant love, he makes sure they make their mark.”<sup>296</sup> But on the subject of love: “There isn't any formula or method. You learn to love by loving—by paying attention and doing what one thereby discovers has to be done.”<sup>297</sup> Love is a fruit—a fruit that I offer from the beginning of the being through their lifetime.<sup>298</sup>

But just because a fruit is offered does not mean it will be accepted, consumed; so in other words, the fruit—even low-hanging fruit—can be rejected by the soul, even left to die on the vine.<sup>299</sup>

**(Besides being a fruit, love is...)**

Love has a multitude of meanings and even more misused applications; for example, the contemporary phrase, “making love”, is not really about love, but about sex. It sounds good—this idea that two beings can make love—but it is a misused application. Sex is certainly a part of love—an expression of love—but it is also a practice that can be strictly self-serving. In the worst of possible reasons to have sex, that has nothing to do with love, the beings are merely indulging in self-gratification. Each may, just as well, engage in a hobby or some other diversion that delivers similar moments of pleasure; at least then, they are not delving into the complexity and consequences of sex.<sup>300</sup> Simply said, love is about giving. Sex, on the other hand, can be strictly about getting some....



---

<sup>296</sup> Job 10:1-13; the *Message*.

<sup>297</sup> Aldous Huxley.

<sup>298</sup> Referring to one of the many fruits of the Holy Spirit, this statement suggests that the fruits are endowed in the life of a being—so that love is possible.

<sup>299</sup> This concept is based solely on the condition that the fruits are gifts—endowed by the Creator as an inherent part of creation and, further, of faith.

<sup>300</sup> Perhaps the attention to sex is necessary to differentiate it from love—as so often one is confused with the other.

**(The thoughts of love...or sex)**

**DN-IM**

On these differences is my disturbing thought life; the want for love—or sex—and the sense, if not certainty, that I have gone, or will go, to great effort “strictly about getting some...”

I confess these thoughts to you now—but I guess that you were already aware, right?

**(Aware)**

**TI-RIPS**

Oh yes, and you were already aware that I am aware.

**(Nothing is hidden)**

**DN-IM**

Then it is true; “...nothing is hidden from MAI.” Everything is in full view. <sup>301</sup>

**(MAI knows)**

**TRA-EH**

MAI knows the heart too?

**(The heart is not simple)**

**TI-RIPS**

Yes, and to know the heart is not simple: whereas the mind may have an impulse, the heart is the dwelling for deeper desires of the being; and here, in the depths of the heart, is where the rubber meets the mystic road.

The heart and other manifestations of the being are complex; mix these manifestations with the message of MAI and what you realize is that all your questions will never be answered in this lifetime.

But why do I tell you this (given you initial concern about love)?

---

<sup>301</sup> This statement is based on Hebrews 4:13; nothing is hidden from God’s sight. Another scripture is in Proverbs 5:21; our ways are in full view of the Lord.

**(Blocks all the roads)**

**DN-IM**

“What’s the point of life when it doesn’t make sense, when [MAI] blocks all the roads?”<sup>302</sup>

**(The first point)**

**TI-RIPS**

The first point is not to suggest that all is lost; but on the contrary, it is to encourage you that—while life is complex—you have help in the asking.<sup>303</sup> Your concern about love (lost) on the one hand, and passion played out in thoughts on the other, is complex too; these matters are part of life’s mystic road.

**(Wonder and worry)**

You wonder and you worry; to wonder is good, but to worry may not be good. But then again, complexity arises in the difference between “concern” and worry? It may seem good to show concern (for others and self), but it may seem bad to worry about it.

What are we to do—in the complexity of life and the fallen world?

**(The second point)**

The second point (of life) is to suggest, again, that you have help in the asking. It may seem that MAI “blocks the road” but, in truth, it is the heart and mind that stands in the way.

**(Now wait a minute...)**

**TRA-EH**

Blame me, will you? I’m not perfect, but I usually mean well.

The mind may be mixed-up—with its confessional of sorted thoughts—but I am usually clicking.

---

<sup>302</sup> Job 3:23; the *Message*.

<sup>303</sup> This suggested “help” is from the Holy Spirit—the believer’s helper.

**(You're usually "clicking"?)**

**DN-IM**

Don't try to mask your feelings from me. My "sorted" thoughts could be due to your deceit—you heartless, red-blooded, distrusting piece of flesh. If I depended on you, I would be one self-centered soul; but as it is, the suffering and losses keep me down—keep my searching from some immediate relief or fix—if that is possible—without any support from you!

**(Hey brainless)**

**TRA-EH**

Hey brainless; try being me: day after day I tolerate the brokenness of this poor soul. What a pathetic plight: what seemed to be BO's satisfaction has been stripped from him.

Quite frankly, I don't have a lot (left) to work with; a day seldom passes when I don't wake up to the MAI-awful feeling that reality is the pits. So the described "softened heart" does not seem to apply. I don't feel softened....but instead, angry all the time, headed down a road to hardness.

And quite frankly, it scares the Hell out of me!

**(Listen to me)**

**TI-RIPS**

Now listen to me carefully, please listen; at least do me the favor of listening. Put up with me while I have my say—then you can mock me later to your heart's content.<sup>304</sup>

**(What are beings anyway?)**

**BO**

What are [beings] anyway, that you bother with them, that you even give them the time of day? That you check-up on them every morning, looking in on them to see how they're doing? Let up on me, will you?<sup>305</sup>

Why don't you just forgive my sins and start-me-off with a clean slate?

The way things are going, I'll soon be dead.<sup>306</sup>

---

<sup>304</sup> Job 21: 1-3.

<sup>305</sup> Job 7:17-19.

<sup>306</sup> Job 7:20-21.

**(What beings are...)**

**TI-RIPS**

What are beings anyway? Beings are individuals (not institutions); they are made and manifested through the interconnection of the soul to the heart and mind. In this individual and their interconnectedness is the hand of MAI that first endows each with a soul that, with intervention, is re-formed into the likeness of eternity.<sup>307</sup> Though arriving in time and place as naked, beings can be clothed with understanding amid the complexity of this fallen world.<sup>308</sup>

**(They can...)**

They can...

...see visions and can gain wisdom.

...work miracles and perform wonders.

...love, and boldly love—more than thought possible.

...struggle and suffer—and even lose in the present—but find grace in it all.

...wonder and worry, but with mind and heart, have help along the mystic road.

**(But there is...)**

But there is the freewill; the spirit of beings that enable each to go it alone—to say to the fallen world, “I am your center”: there is the possibility and probability that individuals become institutionalized—so as to embrace DOG, to join the pack and pursue, with passion, power & possession.

In such individual decisions is the danger of institutions.

---

<sup>307</sup> Here, the soul is transformed from temporal to eternity—from flesh to spirit.

<sup>308</sup> Here, “naked” is not literal (as a babe); it means, in general, to be without....

## **Some time till now ; ACT 3**

**(From this time & place)**

**TI-RIPS**

From this Time & Place, what matter's till now?

**(Is freewill right, realistic?)**

Is it a right—is it reality—that an individual should have freewill; the freedom to choose...whatever they believe is best for them? So if they want to believe that they are at “center”, than they can.<sup>309</sup> Perhaps if they believe hard enough, the idea becomes a right—it becomes reality. But belief may not be enough; for the idea may be nothing more than an illusion or dream—something to possibly pursue but never to achieve or to acquire.

**(What the idea of freewill may do)**

The idea of freewill may produce any and all of feelings such as...

...fear in decision; the challenge of facing responsibility and possible failure.

...resentment, apparent abandonment, being alone, lacking support, guidance and direction.

...relief in being free and loose, of being able to breathe from what seemed to be suffocating.

...exuberance in breaking boundaries; acting with some self-determination.

**DN-IM**

Does freewill allow me to think on my own—entirely independent of all outside influences?

**TRA-EH**

Can freewill allow me to express my feelings without shame or fear?

**LUOS**

With freewill, I can choose my own course and discover my own destiny!

---

<sup>309</sup> Here, “at center” means to be the center of all things—as though the world revolves around them.

## **MAI happy; Scene 1**

**(MAI does not make me happy)**

**TRA-EH**

I have no freewill; I am not free to feel what I want to feel.

Do I have any right to feel reality; to ache from my suffering and to long for my losses?

What is the usual course that beings take: after shock, the pain...followed by anger and depression; then, after some time, acceptance and hope? <sup>310</sup>

But can I grieve; and for how long should I suffer in the *death that keeps on dying*. <sup>311</sup>

MAI does not, or cannot, make me happy.

**(Softened heart?)**

Did I give my heart away, or was it torn from me; is my heart forever broken or has it been merely softened for the shedding of blood? <sup>312</sup>

**(Happy beings)**

I look around and see happy beings. Happy over...

...prosperity or the things that bring them hope;

...passion or those things which excite them or make them feel loved;

...possession that affords convenience and comfort, a sense of security.

They seem happy because they have achieved what matters most (to them).

**(...and what I feel)**

I feel envy; I want what they have—what I had! These feelings can be so strong that I prefer to not know of these happy beings.

Great, they are happy; but their feelings are not something I can feel—or have in common.

Resentment gets the better of the bitter in me.

---

<sup>310</sup> The steps of grief are: shock, pain/guilt, anger, depression/reflection/loneliness, reconstruction, acceptance and hope; source: <http://www.recover-from-grief.com/7-stages-of-grief.html>.

<sup>311</sup> The phrase, “death that keeps on dying”, applies to divorce; where the detached have not died—but only the relationships.

<sup>312</sup> This question and phrase suggest that “softening” can be sacrificial, the loss of something or someone.

**(Check your feelings)**

**DN-IM**

Check your feelings my friend; your observation of other's happiness is not reality: the individual is not completely and decidedly happy; a being's happiness is at best a pursuit—never an achievement or accomplishment! Oh yes; they may speak of their prosperity, passion and possession; but you are wrong, your presumptions about these “happy beings”.

**(Are happy times here again?)**

Are happy times here, again?

More and more are not happy; their individual pursuit of happiness has been thwarted by this Place & Time. <sup>313</sup>

**(A great shift is underway)**

A shift—a great shaking—is underway; this ship-of-state has seen many storms and, already, has lost its bearings on what it was—and who we were. <sup>314</sup>

**(WAL and the family)**

The social fabric of this place is unraveling: a once vibrant part of the society—marriage & family—has been undermined by the state, its government.

Consider the historical account:

For centuries governments never interfered with marriage, but rather they (marriage) were based on religion, parental choice, culture, tradition and mutual love of two persons... How is it that the institution of marriage, which governments traditionally never regulated become an institution tied to [a thousand or more] laws?” <sup>315</sup>

---

<sup>313</sup> The mind is referring a time in which ASU has been in decline socially and economically—which has thwarted the happiness of many.

<sup>314</sup> This “shift” refers to ASU, and is of unprecedented scale in its potential to upstage the pursuit of happiness among other rights and obligations. The “great shaking” is prophetic; a period of profound and frightening change.

<sup>315</sup> Judge Andrew Napolitano, *It is Dangerous to be Right when the Government is Wrong*.

**(Within the WAL)**

**DN-IM**

But within the WAL is a deliberate and intentional assault. It may sound unbelievable, but it is true. Marriage and family have been under assault.

The agenda of the state is to break up the family. The more you depend on the state, the more you justify its existence, and the larger it grows. The idea that people can provide things for themselves either individually or through the family frightens the state. It delegitimizes its role.

The role of the family is dangerous to its survival.<sup>316</sup>

**(Individual liberty)**

**LUOS**

And yet each has never been more at liberty to chart their own course.<sup>317</sup>

**(Check your facts my friend)**

**DN-IM**

You say we have more liberty; individual rights to choose and such. But do beings really have unprecedented liberty and freedom?

Consider this Time & Place: RAW has continued in conflict & contention many years; ASU is beset on planetary hegemony—the universal empire of the time.<sup>318</sup> Most troubling for the home-front has been that “no nation could preserve its freedom in the midst of continual war.”<sup>319</sup>

Thus, your comment or belief about liberty is simply impossible; this Time & Place is eroding civil liberties through incivility, even tyranny.<sup>320</sup>

---

<sup>316</sup> Vedran Vuk, “The Welfare State’s Attack on the Family”, the MISES Institute, Mises Daily: Wednesday, July 12, 2006.

<sup>317</sup> This comment suggests that individual freedom, particularly for the under-classes, may seem unprecedented.

<sup>318</sup> Power & possession have risen to that of any empire; the state maintains military bases all over the planet and is engaged in conflict & contention—a situation of ongoing tension that seems likely to escalate at any moment.

<sup>319</sup> James Madison.

<sup>320</sup> In this paradox (of continuing war abroad and apparent freedom at home) is the certainty that individual freedom cannot last or survive.

**(The first causality of RAW)**

**DN-IM**

“Truth is the first causality in war.”<sup>321</sup> Thus, the news from the front—or from anywhere else—must be viewed scrupulously. To say that peace demands RAW is absurd; yet GOC will pump the viewing public full of altruistic causes (for RAW) claiming such...as liberty and freedom.<sup>322</sup> Further, GOC will keep you in fear—as another way to justify safety & security.

They may claim peace as their nature, but promote war supposedly out of “necessity”.

**(Let-up on me)**

**LUOS**

“Let up on me, will you! Can't you even let me spit in peace?”<sup>323</sup>

**(Trust me)**

**DN-IM**

“Trust me. I'm giving you the unvarnished truth. I know these things inside and out.”<sup>324</sup>

**(Trust you?)**

**LUOS**

Trust you? Why should I trust you—with your own mind-boggling RAW?

**(Than whom will you...?)**

**DN-IM**

Than whom will you trust?

**(Whom will I trust?)**

**LUOS**

I want liberty, to chart my own course; yet you tell me that freewill is dying—that RAW is destroying it. I don't know whom I trust; but I know what I will not trust. Yet, in the complete absence of trust, what is life but death.

---

<sup>321</sup> Quote credited to US Senator Hiram Warren Johnson, 1918.

<sup>322</sup> This position is based on the paradox that peace is only possible through war.

<sup>323</sup> Job 7: \_17-21; the *Message*.

<sup>324</sup> Job 36: \_1-4.

**(So smart)**

**TRA-EH**

Again, when I hear such (conflict), I stop dead in my tracks.

“If you're so smart, give us a lesson in how to address [MAI].”<sup>325</sup>

“[BO], are you listening? Have you noticed all this?”<sup>326</sup>

**(I'm ready to...)**

**BO**

Why should I wait any longer, now that you're stopped dead in your tracks?

I'm ready to speak my piece. That's right! It's my turn—and it's about time!

I've got a lot to say, and I'm bursting to say it.

The pressure has built up, like lava beneath the earth. I'm a volcano ready to blow.

I have to speak—I have no choice. I have to say what's on my heart.<sup>327</sup>

**(Why do the wicked have it so good?)**

Why do the wicked have it so good, live to a ripe old age and get rich?

They get to see their children succeed, get to watch and enjoy their grandchildren.

Their homes are peaceful and free from fear; they never experience discipline.<sup>328</sup>

**(Are they...?)**

Are they touched by RAW? Do they experience the effects of an ever intrusive state—that lords over them—that seizes their children, separates parent from child, and imputes liability for the children on the dismembered parent?<sup>329</sup>



---

<sup>325</sup> Job 37:19.

<sup>326</sup> Job 37:14.

<sup>327</sup> Job 32: 15-22.

<sup>328</sup> Job 21: 4-16; the content has been edited.

<sup>329</sup> This statement describes the divorce process for single-parent custody.

**(Do they know or care...?)**

**BO**

Do they know that the state profits from divorce? <sup>330</sup>

Thirty million children are fatherless—many of which as a result of the state’s overstepping their bounds, dangerously intruding into the institution of marriage and family. <sup>331</sup>

Fifty million unborn children have been euthanized as a means of population control—through arbitrary law. <sup>332</sup>

Two and half million adult beings are incarcerated—many from fatherless homes.

Trillions of dollars are spent on RAW to keep the planet underwriting ASU’s currency; and those who defy such dictates become an enemy of the state, a terrorist or rouge. <sup>333</sup>

Billions are spent on political campaigns to dupe the masses into believing what is nothing more than deliberate lies—as sheep are led to the slaughter.

But then: “the propagandist’s purpose is to make one set of [beings] forget that certain other sets of [beings] are [beings].” <sup>334</sup>

**(Who is happy?)**

[But] How much worse is it when a lone man or woman is stricken with a private calamity...?

Imagine the isolation as you see the world through a window: on one side, troubled unhappy people; and on the other side, you. <sup>335</sup>

And who is happy; who can find happiness in all of this?

Is MAI happy—or can such a question be asks, expecting an answer?

---

<sup>330</sup> Title IV—as it’s named—enables states to subscribe to such Federal-based subsidies; for more information, refer to Author’s Notes, “Custody (non-custodial)”.

<sup>331</sup> The growth in fatherless families is partly caused by rampant divorce.

<sup>332</sup> The so-called “right to choose” is not really about individual rights, but in essence, is another means of population control.

<sup>333</sup> This statement or accusation is referring to the “petro-dollar”; how the U.S. extorts oil-related commerce by imposing the use of the dollar exclusively for trade and transfer.

<sup>334</sup> Aldous Huxley.

<sup>335</sup> The film: “Doubt”; the words of the Catholic Priest, Father Flynn, played by Phillip Seymour Hoffman.

**(Do you mean "joy"?)**

**TI-RIPS**

I never offered happiness...but joy is another thing—it's one of my fruit! <sup>336</sup>

**(Joy, happiness...)**

**DN-IM**

Joy, happiness, blessed, fortunate—the meanings or associations can be confusing; but I try to consider the basis: to be blessed is to experience the majesty of MAI—and is not to be showered with all variety of power & possession or some subtle sense of security.<sup>337</sup>

**("I am blessed...")**

One may say, "I am blessed because...", but then they lose that "blessed" something or someone. What is left to believe or accept: did MAI remove the blessing...that such a blessing doesn't last forever; or did they do something wrong and thus, the blessing was taken away; or were they mislead, thinking that this mate was a blessing from MAI when, after all, they were not? Doubts and disgust may result—differences of belief about joy, happiness, blessed and fortunate remain in the mind, heart and soul of the being.

**(The way it makes me feel)**

**TRA-EH**

I always think about how it makes me feel: if I feel good about it—if I am thrilled or excited—then it must be something good and wonderful?

**(Well, let's sum it up)**

**LUOS**

BO is down on being happy—or perhaps just down on about everything. TI-RIPS says that joy is a fruit that perhaps distinguishes it from happiness. DNIM is confused about blessings, and TRAEH is predictably touchy-feely. Are there any final comments on MAI happiness?

---

<sup>336</sup> The "fruits" to mean the fruits of the Spirit: love, joy, peace, patience, etc.

<sup>337</sup> This distinction is vital as the term, "blessed", has come to mean riches and material rewards.

**(MAI isn't like us)**

**DN-IM**

The master isn't like us; the matter of being happy does not apply to the Creator of all good things.

[MAI] isn't compatible with machinery and scientific medicine and universal happiness. You must make your choice. Our civilization has chosen machinery and medicine and happiness.<sup>338</sup>

But to the being (the one possibly down on everything), I think that...

...There's no way that [MAI] will reject a good person, and there is no way he'll help a bad one. [MAI] will let you laugh again; you'll raise the roof with shouts of joy—with your enemies thoroughly discredited, their house of cards collapsed.<sup>339</sup>

**(I've thought about this)**

**BO**

I've thought about this...but thinking and believing are different.

---

<sup>338</sup> From Aldous Huxley; human creation does not compare to God's creation.

<sup>339</sup> The words of Bildad; Job 8: 20-22.

## **Experience teaches ; Scene 2**

**(It' s MAI)**

**BO**

It's not you I'm complaining to...but [the] master [MAI].

Is it any wonder I'm getting fed up with silence?

Take a good look at me.

Aren't you appalled by what's happened? <sup>340</sup>

**(Feelings go far and deep)**

**TRA-EH**

Yes, of course; I feel terrible at times.

Am I depressed?

Should I trust my feelings, at all?

Others seem to give little or no account to feelings but it's obvious that feelings can go far and deep in the life and living of the being.

**(Look at you?)**

**LUOS**

BO is sad; a being in a bad situation.

Others may understand—as misery loves company—but

I find the heart's feelings to be that of a fool; someone who evidently does not understand the ways of this

Time & Place.

Perhaps you will finally realize that life (here) holds no promises of what really matters most.

I could be “appalled by what's happened” if you would just accept what has happened and move on.

Look at you?

Hey, look at me—look at us all!



---

<sup>340</sup> Job 21: \_4-8.

**(Oh wisdom)**

**DN-IM**

Oh wisdom, where are you? How we need you now; at a time when so much depends on the crucial decision: doing what is right, when wronged.

“Experience teaches only the teachable.”<sup>341</sup>

So with this experience, can wisdom be gained? Yes, if we are teachable?

And to be teachable, the heart must be humbled and hungry—like a child.

Oh I know the soul; that you find such a possibility or position as pathetic: a child-like heart will only add to the loss—only lead to further suffering.

But I think I am right on this one. A child-like heart will do us good.

If the spirit is willing, I expect fruit to follow.<sup>342</sup>

**(Are you suggesting...)**

**LUOS**

Are you suggesting that this is the right thing? Have you gone mad?

**(MAI makes...)**

**TRA-EH**

[MAI] makes my heart sink...I'm completely in the dark....”<sup>343</sup>

**(...in the dark and...)**

**LUOS**

Yes; you're in the dark alright.

But if Judgment Day isn't hidden from the Almighty, why are we kept in the dark?

There are people out there getting by with murder—stealing and lying and cheating.

They rip off the poor and exploit the unfortunate, push the helpless into the ditch, bully the weak so that they fear for their lives.<sup>344</sup>

And yet, you think a humble heart is good?

Have you lost your head completely?

**(No, I am not mad)**

---

<sup>341</sup> Aldous Huxley.

<sup>342</sup> This progression describes the work of the Holy Spirit.

<sup>343</sup> Job 23: \_13-17.

<sup>344</sup> Job 24: \_1-12.

**DN-IM**

No, I am not mad. Look yourself; I still have a head.

I am not in this belief alone; already, the heart is being prepared....

Listen to the words, the feelings of the heart. Can't you see; don't you realize...?

**(It is still beating and alive!)**

Where is the pride that so often hinders the heart?

Where is the bile that spews from the bitter veins?

Where is the fear that drains all power of love, lost and found?

It is still beating, and though it may be in the dark, the heart is alive?

**(But the heart is in the dark)**

**LUOS**

But the heart is in the dark. What good is it to be in the dark—to be lost?

**(In the dark, but not lost)**

**DN-IM**

The heart is not lost, but only in the dark—it does not understand....

It feels pain, suffering and loss. But the heart is being honest; it cannot comprehend the making of this crisis—of why love is put to the test.

Being “in the dark” is not lost; oh no, the heart is simply searching.

**(When the heart is near its end...)**

But what happens when the heart is so stricken as to be near its end? It becomes weak—overwrought by the vise locked around the being's condition, the crisis.

Does it rebound; can it be restored to steady state?

**(...can it trust again?)**

Can it trust again; can the heart learn and live the truth—so as to stand fearlessly against this Time & Place: power & possession, conflict & contention, the ever expanding and seemingly impenetrable WAL; and at the head of it all, the big DOG?

**DN-IM**

For without such treatment of truth, experience is merely fate and not faith.  
If truth is denied, then faith dies—as does that which matters most.<sup>345</sup>

**(Hope)**

Oh, as far as understanding “the ways of this Time & Place”, the truth is that BO is beginning to realize that hope...

...has a cost;

...is not comfortable or easy;

...requires personal risk;

...is about action, about doing something...<sup>346</sup>

But hope is not alone. “Hope has two beautiful daughters: their names are Anger and Courage; Anger at things—the way they are—and Courage to make them the way they ought to be.”<sup>347</sup>

With hope, BO may live and love again; real life and real love so enabled through the Spirit as encouraged by a great being:

“Live an exemplary life...so that your actions will refute their prejudices.”<sup>348</sup>

“Most of all, love each other as if your life depended on it. Love makes up for practically anything.”<sup>349</sup>

**(But how long?)**

**LUOS**

But how long must we remain in the dark, searching...?

How long must I wait for wisdom—for what MAI knows?

**(You’re missing the point)**

**DN-IM**

You’re missing the point: we will always lack for complete wisdom; ours is not to fully attain it all in this life, but to desire and pursue the truth, so enabling progress toward the light—toward real freedom. Truth and its freedom is not

---

<sup>345</sup> The argument is that which matters most (hope, life and love) cannot be realized without faith; and faith cannot be sustained without learning and living truth.

<sup>346</sup> Chris Hedges’ “Hope” speech on Dec. 17, 2010 at a peace campaign.

<sup>347</sup> Saint Augustine.

<sup>348</sup> 1 Peter 4: 7-11.

<sup>349</sup> 1 Peter 2: 11-12.

**DN-IM**

something to be fully won in this life; rather, it must be worked-out while walking in faith.<sup>350</sup>

Consider the current time & place and the natural course of beings:

**(Away from the light)**

When times get bad, [beings] cry out for help. They cry for relief from being kicked around,

But never give [MAI] a thought when things go well...

[Beings] are arrogantly indifferent to [MAI]—until, of course, they're in trouble...<sup>351</sup>

“Then there are those who avoid light at all costs, who scorn the light-filled path.

They may have an illusion of security, but [MAI] has his eye on them.”<sup>352</sup>

Who is it that decides who will seek the light and who will not?

Who has the plan for the being’s personal life, and for that matter, over all time & place?

For faith would lead us to believe that there is a supreme being: someone who knows all things—past, present and future—and therefore has “the plan” and, finally, decides....

**(Progress toward the light)**

If the heart acknowledges and accepts that it is in the dark, then it is not deceived any more, but realizes—or is beginning to realize—what is only possible through the presence of light: we are not completely in the dark; experience has provided the opportunity to grow in faith, to progress toward the light and, in the process,, to save....

---

<sup>350</sup> These expressed thoughts are representative of the message of salvation; that faith is necessary to find truth and experience real freedom; you will know the truth and the truth will set you free.

<sup>351</sup> Job 35: 9-15.

<sup>352</sup> Job 24: 13, 23.

**(Why does . . .)**

**BO**

Why does [MAI] bother giving light to the miserable; why bother keeping bitter people alive?

Those who want in the worst way to die, and can't (who can't imagine anything better than death).

Who count the day of their death and burial the happiest day of their life?

What's the point of life when it doesn't make sense; when [MAI] blocks all the roads to meaning?<sup>353</sup>

**(But who are we . . .)**

But who are we to tell God how to run his affairs?

He's dealing with matters that are way over our heads.

Some people die in the prime of life, with everything going for them...

Others die bitter and bereft, never getting a taste of happiness.<sup>354</sup>

But then there are those who pursue happiness as a chief ambition; they hold to such notions that such can be sustained through, around, or beyond the WAL—regardless of the costs and consequences.<sup>355</sup>

---

<sup>353</sup> Job 3: 20-23.

<sup>354</sup> Job 21: 22-26.

<sup>355</sup> This closing statement is referring to “life, liberty and the pursuit of happiness”; the false sense that happiness should be pursued at any and all costs.

## **Happiness is boring; Scene 3**

**(How is happiness possible?)**

**LUOS**

There is something curiously boring about somebody else's happiness.<sup>356</sup>

First, there is the vague and varied understanding of what happiness is.

Who can nail-down what happiness really is?

**(Happiness is...)**

For the poor, happiness is something to eat, somewhere dry and warm to sleep, good shoes for their feet. The basic necessities are the recipe for happiness.

At the other end of the economic spectrum, happiness is next to non-existent; for to achieve even momentary happiness is to limit the pursuit of more, or otherwise, incur the threat of having less.

Somewhere in the middle is the relative kind; they say; "Well, at least we have this or that—more than them or they...." These types may describe their position as looking on the brighter side of things; so that want and envy becomes more manageable, contentment more achievable—if that is possible.

ASU has them all: the poor, the middle, and the "other end". This land is mix of many, most of which must embrace the "pursuit of happiness" as their constitutional right or entitlement.<sup>357</sup>

**(To live happily is....)**

A great being said: "To live happily is an inward power of the soul."<sup>358</sup>

So, is it my responsibility to please the heart, to fill the mind with pleasant thoughts and to give the being some warm and fuzzy feeling?

Is it my job to create happiness for BO?

If so, then I quit; for this is an impossible job!

---

<sup>356</sup> Aldous Huxley.

<sup>357</sup> This statement is referring to "life, liberty and the pursuit of happiness".

<sup>358</sup> Marcus Aurelius.

**(Happiness and its pursuit)**

**DN-IM**

No; your job is not to make me think happy thoughts? And as to the heart, well, I think that it should answer with its own feelings.

But back to this notion of happiness; you are right in that it is many things. But before wrangling further, consider that the same “great being” (Marcus Aurelius) held each being (“ourselves”) as responsible for their happiness. But in the pursuit (of happiness) is that we can (and have) confused happiness with the glutinous appetite for more....

**(Appetite for more...?)**

**LUOS**

“Appetite for more...”?

**(More)**

**DN-IM**

Yes, for “more”; or for all above what you have or possess.

But consider real happiness: real happiness is achieved by giving, and not getting; for example, the natural feeling of offering a gift, rather than receiving one—and in the course of giving (away), the experience of love, appreciation, or gratitude. In such selfless acts (of giving) is the right course for happiness, self-satisfaction and fulfillment.

Sure, the soul (the being) can be delighted by receiving or getting something, or something more; but the dilemma arises with “more”: when is “more” enough? Well, for some, “more” is open-ended or bottomless; so that the pursuit of happiness becomes a vicious cycle of consumption and materialism.

**(ASU and its “more”)**

ASU is renowned for such dilemmas and disillusionments; a nation that consumes much more than any populous of its size, ASU capitalizes and colonizes other countries to feed its glutinous appetite.<sup>359</sup> This history has

---

<sup>359</sup> ASU has been headlong toward its pursuit of happiness with economic extortion of other lands, their resources.

**DN-IM**

worked for a season; it has yielded the highest standard of living for many; but beware; for a shift is underway that has tipped the balance—and will most-assuredly result in radical changes: pain and suffering is coming as prosperity and its pursuits collapse under the burden of excess and its entitlements.<sup>360</sup>

**(What about me?)**

**LUOS**

What about me? Am I...

**(We are all...)**

**TRA-EH**

We are all caught-up in it; this dilemma and its disillusionments play-on us all. It's like a drug that does not heal, but only temporarily eases the pain. If you have a lot of pain—perhaps a broken heart—the drug works its momentary magic. But no sooner than the pain has been eased does the being believe that “more” is better; thus more and then more till alas, the drug works no more.

**(A vicious cycle)**

A vicious cycle, it is one that is known all too well.<sup>361</sup>

I cannot argue that one's pain should be endured, but my expressed feelings are more about these notions of “more”—a panacea for happiness, if ever there was one.

Does this make sense?

**(Make sense?)**

**DN-IM**

Make sense? Oh yes; you make sense.

As important and even necessary as pain relief is (or can be), it does not ensure eternal happiness—as they are not the same.<sup>362</sup>

---

<sup>360</sup> In this warning is the dilemma that excessive consumption or growth is a presumed entitlement.

<sup>361</sup> This statement applies to the U.S.; only 5% of the world's population, it consumes disproportionately in all areas of natural and man-made resources.

<sup>362</sup> Pain relief is undeniably a good thing; but the point is that is that “more” creates the want for more—such that happiness is always fleeting, allusive.

**DN-IM**

And as to “more”; you’ve cut right to the heart of it: a “vicious cycle” cannot lead to real happiness; for by the description, it leads the being back to square one, again and again.

**(And those institutions...)**

And those institutions play a big part in it; not just with such drugs, but any number of things promoted as rendering some form of so-called happiness: feelings, thoughts, or the like.<sup>363</sup>

**(Technology and “more”)**

Notwithstanding the value and contribution of technology, “more” cannot continue on such a course of individual and institutional pursuits: the “vicious cycle” must end; one way or another, it will degrade and disintegrate—depleted by such ill-conceived notions of happiness, entitlement, and self-indulgence.

Such ...are never content with what they have or who they are; their greed drives them relentlessly. They plunder everything but they can’t hold on to any of it. Just when they think they have it all, disaster strikes; they’re served up a plate full of misery.<sup>364</sup>

**(But isn’t it so?)**

**LUOS**

But isn’t it so; that in ASU, such pursuits are what really matters?

I think I read: “[whoever] dies with the most toys, wins”.

How can you condemn such thinking and action, so evident—even essential—to the success of this land?<sup>365</sup>

Let me say that consumption—and still more consumption—keeps the wheels turning, the engine running, and the train moving.

But to where?

---

<sup>363</sup> This statement is referring to advertising, consumerism, and the like.

<sup>364</sup> Job 20: 19.

<sup>365</sup> This question applies to an economy built on consumption rather than production.

**(A train driven)**

**DN-IM**

A train moving at a high rate of speed; barreling down a track of certain derailment is “where”.

Beware! This train is not bound for glory; it is being driven into oblivion.

**(What can we do?)**

**TRA-EH**

I’ve felt this as well; feelings of concern—deep feelings—regarding what you describe as a “train” or a “ship-of-state”. I am certain that ASU is in irresolvable trouble, an unsustainable “need” for more....

What can we do?

**(Being open and honest)**

I believe that the first thing is being open and honest.

While I have had my own failures, as I confess before you, I am certain that this step (of being open and honest) depends heavily on me, my feelings.

**(Believe in...)**

I ask you to join me. Please believe in these spoken, read and sensed things; such things revealed through the eagerness and desire to learn and know—similar to a young being with humility, hunger and heart to keep going toward the light (rather than toward darkness).

**(It is hard)**

It is hard to believe; for another great being said that “you can’t be neutral on a moving train.” <sup>366</sup>

Can we continue to be “driven into oblivion” and not care?

**(For there is a time)**

Such a “moving train” demands a movement; for there is a time to...

...build-up or break-down;

...cast away stones or to gather stones together;

...love or hate;

...embrace or release. <sup>367</sup>

---

<sup>366</sup> This statement is drawn from the title of a documentary about Howard Zinn.

**TRA-EH**

Another great being once said: “we are certainly in a common class with the beasts; every action of animal life is concerned with seeking bodily pleasure and avoiding pain.” <sup>368</sup>

But is happiness our pursuit?

**(Purchasing prevents pain)**

**LUOS**

Right now, what I see is that BO finds relief by purchasing or buying things—which is not only acceptable, but is encouraged—for “others die bitter and bereft, never getting a taste of happiness.” <sup>369</sup>



---

<sup>367</sup> These words are inspired by the folk song, “Turn, Turn, Turn” and its reference to the Book of Ecclesiastes.

<sup>368</sup> Saint Augustine.

<sup>369</sup> Job 21: 17-21.

## **Nothing doing; Scene 4**

**(My momentary relief...)**

**BO**

It's true; my momentary relief is buying something: like a child reacting to the simplest of things, I get instantly excited in the transaction—the thrill of ordering something and awaiting its arrival.<sup>370</sup> But I understand the dilemma and disillusionment of it all; a short-term fix, but not a cure.

**(...for bitter burning)**

I have been lectured on such things before, but then sometimes, I just fall back into it: the petty purchase to pushback this self-pity and its loneliness; but what may follow is the heart's return to that burning—that “bitter and bereft” poison—so destructive to self and others.<sup>371</sup>

**(My therapy, but...)**

My therapy has been my reading, learning and writing about it; now, for over a decade.

My thoughts, prayers and words have been expressed in variety of ways. Sometimes action is the order of the day—of doing something to let them know that I love them and I miss them—but other times, it's nothing doing....

But there have been distractions and diversions too.<sup>372</sup>

And then I have erred; mistakes and sins—of my decision, my own doing.

**(My confession, an apology)**

I have to apologize to those who have who have been a part of it—the whole “mess”.<sup>373</sup>

My struggle and losses have been felt by them too.

---

<sup>370</sup> Here, transaction refers to the purchase and shipment of things ordered on-line.

<sup>371</sup> Momentary pleasures, such as purchasing something, cannot stave-off bitterness and its effects.

<sup>372</sup> The reaction is a mix of expression, passivity, distractions and diversions.

<sup>373</sup> The long-disputed injunction was violated; here, BO made the decision to contact his children on the basis that his duty to his children superseded this law.

**BO**

However, the “whole mess” has brought some faith-building—which sometimes occurs after having failed by all apparent and applied means, even hitting the WAL.

**(My confession on violating a law)**

There is an injunction—a law prohibiting me from contacting my family:

Implicit in the Court’s Order Domesticating the Parties’ Final Judgment of Divorce for the State of Georgia which requires supervised visitation only upon the direction of a licensed psychologist is that the former husband shall have no contact with parties’ minor children.<sup>374</sup>

Yet the Final Judgment has no such language, implied or expressed; but rather, the visitation is a conventional form of unsupervised visitation without any requirement for intervention, “a licensed psychologist”. In simple terms, the injunction (or its basis) is not true; or as said in the court system, it lacks proof, veracity. Why was such testimony never validated by the court?

**(My confession on this conflict & contention)**

As I see it, this conflict arises on the value placed in marriage and family: on one end is a covenant—a promise that is binding and sacred; on the other end is the modern view of personal independence...that leads to marriage as a relationship of convenience where marriage and family are more subject to state authority—as a very dangerous and deadly authority over these small governments!

**(My confession regarding the children)**

**BO**

Children are the victims of this conflict & contention: they have endured the collapse of their family structure, the absence or anonymity of a parent, the broken promises of sacred vows, and the confused disposition of sorting-out the truth in the midst of probable, deep-felt feelings of shame and anger. In short,

***His children are far from safety, crushed in court without a defender.***

---

<sup>374</sup> The “Final Judgment is sometimes called a decree; it describes the requirements of the post-divorce, once-married couple to include such details as visitation rights for a non-custodial parent.

**BO**

[Dog] has given our courts the ability to award our children as if they were prizes to one parent or the other with total disregard for the relationships destroyed with the non-custodial parent and this biological side of the child's family. It has given the courts the ability to destroy relationships between parent and child as soon as allegations are made and prior to sufficient investigation.<sup>375</sup>

Here is a section of one letter on this subject, of children as "the victims":

It hurts me to talk about him; it makes me sad to think of him. The reality is that he will never be there, but I don't want to believe it! So you ask what my father means to me. He means hurt, pain, and just a wish that I want for him to become a better father.<sup>376</sup>

Could the tone of the letter represent the feelings of my own children?

**(My confession on what really matters?)**

In what really matters is a growing acceptance that this life, on ASU, is far from perfect; and because it is so, what we conceive as right—even backed by truth—is not what we observe or experience.

Our frustration and bewilderment in such experience is meant to remind us individually that we live in a fierce and fallen time & place. Our hope comes however in the faith to believe that—though we are angry with the way some things are—there is a supreme power whose light has revealed real life and true love. A faithful being said:

There's more to come: We continue to shout our praise even when we're hemmed in with troubles; because we know how troubles can develop passionate patience in us, and how that patience in turn forges the tempered steel of virtue, keeping us alert for whatever [MAI] will do next.<sup>377</sup>

---

<sup>375</sup> This is an excerpt from the magazine *Liberator*; a publication of the American Coalition of Fathers and Children (ACFC).

<sup>376</sup> This excerpt of a letter written by a 12<sup>th</sup> grader came from the Website fathers.com.

<sup>377</sup> Romans 5, the *Message*.

**(My confession from mind)**

**DN-IM**

One day, in one moment, this life will be over; an end is inevitable—a certainty for each and all. No longer will the mind wrestle with its ways; it's chaos that carries a condition from compassion to cynicism—from possible decision to doubt, despair, even disbelief.

**(My confession from heart)**

**TRA-EH**

Still, we do live, and we must love. Though against our nature and the condition of this Time & Place, give us the mercy and grace to accept, with peace, things we cannot completely understand; the courage to challenge the things that we are convicted about, and the willingness and fortitude to press on.<sup>378</sup>

**(My confession from soul)**

**LU-OS**

With each day, I become less capable, more uncertain and afraid. My own will has been busted, perhaps broken, leaving me weak and worn. Yes, I hate life, this life, and the way things are, or have become.

**(It's not only about now)**

**TI-RIPS**

“Should reality be suspended to accommodate [you]?”<sup>379</sup>

It is a fact of your nature; that though this Time & Place is “fierce and fallen”, you want for something better—depending on how you look at it. What I mean is that what you're told and may come to realize, is not so easily accepted: in their life (here), the individual pursues the best possible condition of circumstance from the basic necessities to as much as possible or conceivable. The individual believes—and is made to believe—that clear skies and sunshine are just beyond their vantage point; one more hill to climb, and then, you will have arrived over the rainbow.

---

<sup>378</sup> This statement is inspired by the Serenity Prayer by Reinhold Niebuhr.

<sup>379</sup> Job 18:1-4.

**TI-RIPS**

As the belief wanes (by life's experience), the individual may confront the most crucial decision, then determination—forced or by freewill: not necessarily in a moment, but over time & place, comes the decision and determination to discover—and rediscover—what really matters.

**(Hope or cynicism)**

To reiterate, hope is what matters most. Hope should matter because it is more than simply believing in something or someone; it is about taking action, taking risks in life and in love.

A hopeless being is a cynic: distrusting of anyone or anything; doubting and disbelieving in the sincerity or truth of words and expressions however real or authentic. And “cynical realism is the intelligent man's best excuse for doing nothing in an intolerable situation.”<sup>380</sup>

And though intelligent, by some estimate, is this cynic making the wise choice?

For cynicism can be a clever disguise: “[It] masquerades as wisdom, but it is the farthest thing from it. Cynicism is a self-imposed blindness—a rejection of the world because we are afraid it will hurt us or disappoint us.”<sup>381</sup>



It is true that cynicism, in its origin, is tied to the faithful; but this history brings forth an important point in the “decision and determination”.

For what matters most must begin with the basic question:

In what or where is your hope?<sup>382</sup>

---

<sup>380</sup> Aldous Huxley.

<sup>381</sup> Stephen Colbert.

<sup>382</sup> History has it that early Christianity and Cynicism had some relationship: the practices of cynics (derived from ancient Greece) included the denial, rejection, or indifference to influence such as wealth, fame, or power; it seemingly offered people the possibility of happiness and freedom from suffering in an age of uncertainty; Wikipedia.

## What you do ; Scene 5

(I kept thinking)

DN-IM

“I kept thinking; experience will tell. The longer you live, the wiser you become.”<sup>383</sup>

(Life’s experience)

TI-RIPS

But life’s “experience” does not always yield wisdom. Whether “experience” or age bring wisdom depends again on individual decision and determination. “Experience is not what happens to you; it's what you do with what happens to you...”<sup>384</sup> Individual decision and determination goes beyond the being, their freewill; for somehow, there is an overriding power in decision, and a force behind determination.



In a simple but mystic description is power that prevails over time & place; it does not eliminate freewill, nor does it give freewill free reign, but it stands to establish a purpose beyond the being’s decision as they travel along the *mystic road*. Then there is determination; this too is a mystery—a supernatural force derived not only from our fears, but also, from the deepest form of love.

(But what I’ve done)

TRAEH

But what I’ve done...can it be love? For I am compelled to believe that: “I would have given you all of my heart, but there's someone (or something) [that] has torn it apart.”<sup>385</sup> But as it is, trying to love again is not enough; as I am dying, deadened or dead to love—both its needs and its need to be.

---

<sup>383</sup> Job 32: 6-10.

<sup>384</sup> Aldous Huxley.

<sup>385</sup> From Cat Stevens, “The First Cut is the Deepest”, 1965.

**(But when you have tried)**

**TI-RIPS**

But when you have tried to love, to open your heart again, than you have done all you can. No doubt that, at times, the heart does seem dead; it is natural to feel this way: a withdrawing to protect whatever may be left, if anything—a silencing of the heart, barely a murmur or heartbeat.

**(But if you believe)**

But if you believe by faith—seeking what is true—“there can be no great disappointment where there is not deep love.”<sup>386</sup> Disappointment, or hurt, is not a cause for silencing the heart, but is the evidence that the heart is still beating, living and trying; it marks the heart’s hurt, the wounds, and the depths of love.

**(The depth of love)**

“Ever has it been that love knows not its own depth until the hour of separation.”<sup>387</sup> Separation can wound; but the heart is resilient as “love may forgive all infirmities, and love still in spite of them; though [it] cannot cease to will their removal (the infirmities).”<sup>388</sup>

**(Love’s depth)**

But the heart can also deviate (from love); it can be very deviant—being both deceived and deceiving.<sup>389</sup> Then, “[a being’s] love has little regard for the truth; it makes the truth relative, since nothing, not even the truth, must come between it and the ‘beloved...’.”<sup>390</sup> A being’s love is, as the saying goes, “blind” (to truth); it is diluted through the actions of the individual’s infirmities. Love can be miraculous and altruistic; but only when the being yields to the truth.

Deep love is about laying down our lives for another—without reservation or regret—with infirmities accepted with mercy, by faith, and in the grace of a greater god.

---

<sup>386</sup> Martin Luther King Jr.

<sup>387</sup> Kahlil Gibran, the Prophet.

<sup>388</sup> C.S. Lewis, *The Problem with Pain*.

<sup>389</sup> This refers to the corruption and contrary nature of the heart.

<sup>390</sup> Dietrich Bonhoeffer.

**(But then pride)**

**TI-RIPS**

But then pride arrives; the delusions that rob the soul and its inherent spirit from truth.

Pride is personified with haughty eyes; it is Greek's hubris.

Pride narrows love to self; hopelessly indulged in and engulfed by lesser gods.

The land of ASU is poisoned by pride: disillusioned with self-determination; disavowed by fear, devoid of a spirit and its hope; diluted with the notion of being exceptional—above all and above it all, with entitlements expectant.

**("Being proud" is not pride)**

There is "being proud" of another's accomplishments, their progress.

But then there is pride: it sends the spirit away; the soul accepting that self-will is enough...without the need for a deeper love, a greater god.

The human spirit will not even begin to try to surrender self-will as long as all seems to be well with it. Now, error and sin both have this property: the deeper they are the less their victim suspects their existence; they are masked evil. Pain is unmasked, unmistakable evil; every man knows that something is wrong when he is being hurt.<sup>391</sup>

**(Pride is a weakness)**

Pride is a weakness used to cover our faults.<sup>392</sup>

First the faults, then the crash: the bigger the faults, the harder the crash.<sup>393</sup>

And for many years this pride has been called a spirit of freedom, but in essence, it is a soul institutionalized by a spirit of graft and greed.

The ancients knew this "spirit" well; it bore one or more of the "seven deadly sins".<sup>394</sup> They called pride "hubris"; they defined "avarice" as excess...gluttony and lust.<sup>395</sup> But pride is the most serious—the source of all others.

---

<sup>391</sup> C.S. Lewis, *The Problem with Pain*.

<sup>392</sup> A Hebrew saying; pride is used to cover faults and flaws.

<sup>393</sup> Inspired by Proverbs 16:18 with use of the key words: "faults" and "crash".

<sup>394</sup> The "seven deadly sins" describe objectionable vices (part of Christian ethics) that have been used since early times to educate and instruct Christians concerning fallen humanity's tendency to sin. The currently recognized sins are greed, sloth, pride, lust, envy, and gluttony; Wikipedia.

<sup>395</sup> Pride or hubris is considered the original and most serious of the seven deadly sins—the source of the others. Avarice, or greed, is like lust and gluttony; a sin of excess.

**(Pride and the naked king)**

**TI-RIPS**

The opposite of humility, hubris hinders our honesty.

Thus, the naked king is convinced the he is garbed in finery—and the truth is not only denied, but is despised just as well. The king and his courts say: “Look at the beautiful wardrobe”

Those who are content exclaim: “Yes, it is most beautiful—nothing like it has ever been.”

But those with a conscience reply: “You have no clothes; you are naked!” Then they add: “You should be ashamed.”

Then the king and his court counter: “To you who are the ‘malcontent’, you...:

...fail to understand freedom—to believe in the ways of ASU;

...lack kindness and gentleness for those dealt injustice and cruelty;

...doubt and deny the truth and integrity of GOC;

...protest the commerce and conduct of COG;

...condemn the good, blessed life;

...founder in “needed reforms”—a fool’s errand;

...suffer from being wrong against that which is always right.”

You ‘mal-content’ are guilty as charged.

Oh, you want proof?

Who needs proof with power & possession? <sup>396</sup>

**(Empire of illusions)**

Where is the king’s beautiful wardrobe?

He was so regal, his courts so cavalier. But something has happened; something is happening.

And that “something” is very ominous of all empires: too much expansion, too much reach—beyond the capacity to continue—to even sustain what they have conquered. <sup>397</sup>

---

<sup>396</sup> This statement alludes to the death of due process.

<sup>397</sup> This statement refers to the historical accounts of empires: the empires expand beyond the capacity to control the conquest, and eventually, the state collapses—often from within.

**(Rumbling, then crumbling)**

**TI-RIPS**

We have felt the rumblings; signs that “something was happening”; something has happened.

The rumblings are a sign of this “something”; the...

- ...denial of MAI, the worship of gods;
- ...deterioration of the family, the dilution of marriage;
- ...devaluing of life, the euthanizing of the unborn;
- ...debauchery of sexuality, the perversion of relations;
- ...demise of civility, the promotion of force;
- ...decline of the middleclass, the erosion of real income;
- ...debasement of currency, the burden of taxes;
- ...debt of unprecedented proportions, the insolvent state;
- ...disempowering of representative rulers, the centralization of power;
- ...death of outrage, the absence of reason, the age of ambivalence and apathy.<sup>398</sup>

**(Train toward derailment)**

Not the type that you feel as the train roars down the track toward glory; but rather, the rumblings ahead of the train—leading to its derailment.

Whether a train or a ship-of-state, the empire has plotted a course in which “the crash” is inevitable.

---

<sup>398</sup> The source: “Ten Signs of a Culture's End”, William Jefferson Clinton Memorial Library. Martin Luther King said: “Nothing in all the world is more dangerous than sincere ignorance and conscientious stupidity.”

**TI-RIPS**

Yet, the opinions vary; some say that ASU is in a...

...conflict against those determined to destroy it.<sup>399</sup>

...cycle where recovery is certain to come—if it hasn't already.<sup>400</sup>

...cabal of corporate and state power & possession.<sup>401</sup>

...crash that, as history would have it, is recoverable in some degree.<sup>402</sup>

...crisis that, though marked with many "signs", is too big to let fail.<sup>403</sup>

...class war that may ultimately lead to civil unrest, even war.<sup>404</sup>

The course has been plotted never the less; and as one said not too long ago:

Have we not come to such an impasse in the modern world that we must love our enemies, or else? The chain reaction of evil—hate begetting hate, wars producing more wars—must be broken, or else we shall be plunged into the dark abyss of annihilation.<sup>405</sup>

---

<sup>399</sup> The "war on terrorism", the conflicts created under the banner of security and freedom has: enabled centralization of power, eradicated Constitutional rights, inculcated the public with fear, and enabled further international influence in foreign and domestic policy.

<sup>400</sup> Recent history supports the cyclical nature and, in turn, the recovery in some degree from an economic downturn; however, the present economic conditions are like no other: unemployment remains high, income has been stagnant for several decades, much of the land has been de-industrialized, and the nation is at an unprecedented level of debt. Meanwhile, perpetual war continues abroad to maintain, among other things, control over Middle-Eastern oil.

<sup>401</sup> This is potentially fascism, a consortium of state and corporate power.

<sup>402</sup> The cyclical nature of ASU and other related cultures has been described.

<sup>403</sup> The phrase, "too big to fail", as applied to the public bailout of the big banks in 2008 and beyond; Quantitative Easing (QE) by the Federal Reserve.

<sup>404</sup> Class warfare in the struggle for diminishing resources is a possibility, if not certainty.

<sup>405</sup> Martin Luther King.

## **Enemy of me ; Scene 6**

**(Who is the enemy?)**

**BO**

Another great being suggested that “the ultimate test of a moral society is the kind of world that it leaves to its children.”<sup>406</sup>

Who is the enemy of children? What is the cause for conflict & contention—that has led to this current and impending crisis?<sup>407</sup>

**(What is the enemy?)**

**TI-RIPS**

This conflict, the crisis, is not your own: there is compounded conflict & contention; it is not as important to address the question, “Who is the enemy?” as much as “What is the enemy?”

All beings face the enemy essentially from birth beyond their last breath; and as Scripture bears-out, each must give account for their conduct.

Exactly how they respond to the enemy is much a mystery; but what is certain is, that for everything they are given, they are accountable.

**(The enemy schemes)**

The enemy schemes conflict & contention in the soul and spirit: any peace possible in this condition (of beings) is determined in the resolution of the being’s soul to the Spirit—for peace comes from the Spirit as recorded in the story of ANNA-SOH.<sup>408</sup> It is the enemy that is manifested beyond all time & place: one being’s conflict & contention may have a profound and pervasive effect over much time & place—which is why the conflict & contention of a father may extend to several generations.<sup>409</sup>

---

<sup>406</sup> Dietrich Bonhoeffer.

<sup>407</sup> The “current and impending crisis” implies the larger crisis is not over.

<sup>408</sup> This is referring to the Gospel.

<sup>409</sup> This statement alludes to the effect in social and generational “curses” while accepting the Scriptural references to individual accountability such as Ezekiel 18:20. There is a mystery in this effect; truly, a parent’s behavior does affect the behavior of their children, yet children—in maturing—bear some responsibility, of course. How the generations are absolved of so-called “curses” is left in the miraculous spiritual work of the Spirit along the mystic road.

**(The soul's battles)**

**TI-RIPS**

Worth noting, as a matter of vital importance, the soul's battles are worn on more than the being, the time & place alone; thus, "I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is over self."<sup>410</sup>

And it is "self" for whom the being is finally accountable.

**(The soul's confession)**

**BO**

The soul's confession must be that "we've deeply betrayed this next generation on so many levels."<sup>411</sup> Not just my personal pains passed onto the children but, in the larger context, a very dark horizon with intensifying tides, ever-eroding the shores, and then the storm of the centuries.<sup>412</sup>

My conflict & contention—while insurmountable—is but a small piece of this dark mosaic.

**(What is to become?)**

**TI-RIPS**

What is to become of this Time & Place; to ASU and its far reaches?

It is good to consider the larger context, because the injustices that affect each are but a part of "this dark mosaic". And ASU is much at center—responsible for the conflict & contention extending from the domestic family to the distant occupations, overthrows, and obfuscations (of what is really happening).

Like all empires, ASU is certain to fall; and make no mistake, for it is a matter that has some bearing on what really matters.

**(About the fall)**

Not everything will be described here, but what I confess is still vitally important. You must be mindful of what is happening and, in that, trust by faith that light will prevail.

---

<sup>410</sup> Aristotle.

<sup>411</sup> Chris Hedges during an interview with Bill Moyer, July 20, 2012.

<sup>412</sup> This statement suggests that the crisis will escalate to levels unfound in the history of this land.

**TI-RIPS**

Let me explain; or better yet, consider a few relevant statements followed by some questions.

First, engagement in continual conflict & contention against freedom:

No nation could preserve its freedom in the midst of continual warfare. If tyranny and oppression come to this land, it will be in the guise of fighting a foreign enemy. <sup>413</sup>

Second, pursuit of riches—of gain through power & possession:

There is some reason to think that in the countries which call themselves civilized, the pursuit of riches though incompatible with the very idea of civilization has sheltered itself behind the pursuit of wealth which is an integral part of civilized life; and in this concealed position has grown into a monstrous parasite upon civilization itself. <sup>414</sup>

Third, ignorance or ambivalence to either the “engagement” or the consequences of “pursuit”: “See the dragon's beautiful yellow eyes brightly in the sky. The dragon's fire melts into spirit. The dragon gently roars, until it floats away.” <sup>415</sup>

**(Is seeing believing?)**

Is continual conflict & contention the prelude to tyranny? <sup>416</sup>

Is the pursuit of riches the basis for a “monstrous parasite upon civilization itself”? <sup>417</sup>

What of the king's clothes and the “beautiful eyes of the dragon”? <sup>418</sup>

It would be wise to ponder these questions: to read and listen to reliable sources; to engage in dialogue and discourse; or otherwise, to give a care. <sup>419</sup>

---

<sup>413</sup> James Madison.

<sup>414</sup> *The New Leviathan*, R.G Collingwood, appendix 2 – “What Civilization Means”, page 506.

<sup>415</sup> The Old Dragon, Julian Blackburn Diamond.

<sup>416</sup> This question is inspired by Crystal Eastman (1881-1928) who said: “A good deal of tyranny goes by the name of protection.”

<sup>417</sup> This question suggest that position of victim and villain (or perpetrator) is not always clear; sometime the wolf is dressed in sheep's clothing—thus lending to acts of aggression under the guise of self-defense or threats.

<sup>418</sup> This question is inspired by the writing of John Perkins, *Confessions of an Economic Hit Man*. He coins the term, “corporatocracy” to describe an economic and political system controlled by corporations or corporate interests.

<sup>419</sup> The alternative of not caring is ambivalence, the extreme being despair.

**(Are you accusing...?)**

**BO**

Are you accusing someone of lying—as I have done? If so, what, or where then, is the truth?

**(To accuse someone of lying)**

**TI-RIPS**

To accuse someone of lying presupposes that they have the capacity to tell the truth.<sup>420</sup>

My questions testify of “the truth”: that power & possession corrupts; and behind the corruption is DOG, “the father of lies”.<sup>421</sup>

If there is a grand design for a “superpower tyranny” there is a grander design that has plagued the planet for much time & place.<sup>422</sup> Here are a few statements leading from my questions:

“Once you master a people by force, you depend on force for control.”<sup>423</sup>

“In time of war, ‘the truth’ is a revolutionary act.”<sup>424</sup>

And finally, on fear and so-called freedom:

Most modern freedom is at root fear. It is not so much that we are too bold to endure rules; it is rather that we are too timid to endure responsibilities. [Beings] do not differ much about what things they will call evils; they differ enormously about what evils they will call excusable.<sup>425</sup>

**(What can I do?)**

**BO**

What can I do?

It’s one thing to sense or know such, but another to take action—to make a difference.

---

<sup>420</sup> Noam Chomsky.

<sup>421</sup> Satan is called “the father of lies”, the great deceiver, or similar.

<sup>422</sup> The term, “superpower tyranny” suggests a single, world empire.

<sup>423</sup> Chris Hedges; from his book, *War is a Force that Gives us Meaning*.

<sup>424</sup> George Orwell.

<sup>425</sup> G. K. Chesterton.

**(Take action)**

**TI-RIPS**

It is natural for the mind to believe and for the will to love; so that, for want of true objects, they must attach themselves to [lies]. He that takes truth for his guide, and duty for his end, may safely trust to [MAI's] providence to lead him aright. <sup>426</sup>

But BO, you have taken action!

I hold it, that a little rebellion, now and then, is a good thing, and as necessary in the political world as storms in the physical ... It is a medicine necessary for the sound health of government. <sup>427</sup>

**(If you cannot...)**

If you cannot...



...speak, you cannot think.

...think, you can not figure things out.

...figure “things” out you will not see that you are a slave.

...see that you are a slave, you will never rebel.

...rebel you will never be free.

...ever hope to be free, you will always be in fear.

“Until they become conscious, they will never rebel, and until they have rebelled they cannot become conscious.” <sup>428</sup>

But be warned: The worst enemy of life, freedom and the common decencies is total anarchy; the second worst enemy is total efficiency. <sup>429</sup>

**(The dragon, “Leviathan”)**

The dragon or Leviathan does appear to have “beautiful eyes”, doesn't it?

Oh Leviathan, “There's nothing on this earth quite like him, not an ounce of fear in that creature! He surveys all the high and mighty— king of the ocean, king of the deep!” <sup>430</sup>

---

<sup>426</sup> Blaise Pascal.

<sup>427</sup> Thomas Jefferson.

<sup>428</sup> George Orwell, *1984*.

<sup>429</sup> Aldous Huxley. The state represents neither total anarchy nor efficiency; but what Huxley describes here is institutional anarchy or efficiency—both eroding all freedoms.

<sup>430</sup> Job 41: 12, 33.

**TI-RIPS**

Leviathan is so efficient at promoting peace & prosperity through power & possession; where both “anarchy” and “efficiency” are “necessary evils”—along with outright lying. “The trouble with lying and deceiving is that their efficiency depends entirely upon a clear notion of the truth that the liar wishes to hide.”<sup>431</sup>

Nothing distinguishes [Leviathan] from [MAI] more than the diametrically opposed views of the exercise of power. One seeks to control..., the other to serve....; one promotes self, the other prostrates self; one seeks prestige and position, the other lifts-up the lowly and despised.<sup>432</sup>

[Yet, the dragon’s pride] is invincible...the thickest and toughest of hides.<sup>433</sup> At that time [MAI] will unsheathe his sword, his merciless, massive, mighty sword. He’ll punish the serpent Leviathan....<sup>434</sup>

**(What matters most...?)**

**ANNA (SOH)**

What matters most (along the mystic road)?

**Hope** should matter because it is more than simply believing in something or someone; it is about taking action, taking risks in life and in love.

Without hope, all that is left is fear—“the parent of cruelty.”<sup>435</sup>

**Life** should matter because it is more than our bodies, breathing and heartbeats; it is about celebrating that there is something or someone that represents our hope.

**Love** should matter because, without it, there is no hope and life. Love is a powerful force—it has no equal—that prevails even beyond death.

“Everything I know, I know because I love.”<sup>436</sup>

---

<sup>431</sup> Hannah Arendt.

<sup>432</sup> Chuck Colson from *Kingdoms in Conflict*.

<sup>433</sup> Job:41\_12-17.

<sup>434</sup> Isaiah 27:1..

<sup>435</sup> James Anthony Froude.

<sup>436</sup> Leo Tolstoy, *War and Peace*.

## **Foresight hereafter (Author's notes)**

Cast (the animated characters of <i>His Children</i> ) .....	136
Anagrams (reversals and other treatments of words) .....	139
Fiction (the writing of <i>His Children</i> ) .....	140
Illustration (art & images, the meaning & message) .....	144
Power (& possession) .....	147
Divorce (and the conventional family) .....	150
Restraining (orders and injunctions) .....	155
Courts (and the family) .....	159
Prison (and jails) .....	163
Plea (bargain?) .....	169
Rights (of children and their parents) .....	172
Individuals (and then institutions) .....	173
Just (or justice) .....	176
Defiance ( <i>defiant</i> ) .....	178
Dissent (the dissident) .....	183
Job (the book, the character) .....	186
Friendship (and other f-words) .....	190
WAL (the law) .....	193
COG (corporatism) .....	197
GOC (communications control) .....	199
Submission (and compliance) .....	201
Custody (non-custodial) .....	205
Health (and healing) .....	210
Leviathan (DOG) .....	213
“Lesser” (of two parents) .....	217
Blackstone (and the <i>Rights of Englishmen</i> ) .....	224
Marriage (its abolition) .....	228
Family (and civilization) .....	233
Statistics (of divorce and fatherlessness) .....	240
Afterthoughts (and post notes) .....	242
Resources (and references) .....	243

### **Cast (the animated characters of *His Children*)**

**BOJ** (pronounced “BOG” or simply “BO”) is considered the main character<sup>437</sup>. Referred to in general terms as a “being”, BO is a physical, human-like figure with a mate and family, living in a place not too unlike the United States; in a Time & Place called ASU (pronounced “AZ-U”). So BO is the only physical (being) in the bunch. The story or journey features BO as a being that has or is losing much in life—that which matters most. What becomes of BO, in the consequences of losing much, is not singularly by BO’s decisions or actions; rather, the outcome hinges on the participation of all in the cast of *His Children*.

**MAI** (pronounced “MAY-I”) is the most mysterious, yet most preeminent, of all the cast. With very limited dialogue at the beginning of the story, MAI reappears before *the final curtain*. What can be said of MAI is best understood through the other characters, and in particular, a subject named ANNA-SOH. But what must be said is that MAI is not a being set in time and place, but transcends all time and place. Lastly, there is some added meaning in the name; for in its expression is the question, “May I...” to suggest that MAI is supreme—second to no one/nothing in all time & place.

**ANNA-SOH** (abbreviated as simply “ANNA”) imbues what is thought to be the nature of **MAI**. As somewhat of a narrator, ANNA seems always present to give guidance in the crisis—or the events directly effecting BO—amid the larger context of time & place. Comfort and peace are evidently the purpose for this character’s presence but not without caution and some foretelling. ANNA is intimately aware of the external or physical life in ASU—such places and times—but is equally familiar with the internal life of a being. As a narrator-type, this guide is intelligent to the degree of being light in the darkness that has surrounded BO; yet, ANNA is so much more of what really matters for the seeking soul.

---

<sup>437</sup> The alternative is that the story has no main character; that the other manifestations of BOJ, such as the heart and soul, each and all *share the stage* equally.

**DOG** (no pronunciation necessary): this character represents institutional, political and spiritual powers that behaves as, and even comport to, being a god or being god-like. Such conditions are undeniably very complicated; as for example, an individual can be diluted into believing they are a god—as was described for the fallen angel, Lucifer. Further, individuals can have pathologies, such as Sociopathic behavior, that take-on some semblance of self-deity. But for **DOG**, the characterization is broader—as it encompasses the many institutions that, in effect, rule and reign in their own right, through the abuse of authority or power replete with deception. This abuse is likewise complicated; for even the most seemingly benign and even benevolent behavior is motivated by an appetite to consume and conquer. In the story, **DOG** is described as “Leviathan”: a fierce and a feared predator that has no apparent equal. **DOG** goes beyond the domain of this figurative serpent in that they (or it) roam the spiritual realm—like a mist—looking for anyone or any body for which to consume and conquer.

**LUOS** (pronounced as “LOUIS” or “LEWIS”) is one of several manifestations of **BO**. Besides being a reflection of **BO** however, **LUOS** serves as a counselor—as in the counselors in the Book of Job; thus, **LUOS** seemingly arrives to the aid of **BO** through the crisis, toward recovery. Though this character shares a similar voice as **BO**, it is distinct in that it dives into the deepest recesses of the being to reveal or expose the individual’s best and worst qualities. While **BO** is the physical character, **LUOS** is the essence of who and what **BO** represents.

**TRA-EH** (pronounced “TRAY” or “TREY”) is another manifestation of **BO**—though limited largely to feelings or the being’s senses. **TRA-EH** is best described in the act of some moment or event; for example, the prevailing crisis leaves **TRA-EH** haggard by the failure of love and the “sense” of betrayal. But **TRA-EH** does not lose heart as, other times, this winsome character arrives to reemphasize the power of love and the beauty of feelings.

In this varied and vulnerable state is the danger that **TRA-EH** may be pushed to far and, so much so, that deceit and degradation are irreversible.

Here, in such possibility, is where the other counselors must step-in and fill (or feel) the fraying ends.

**DN-IM** (pronounced “DENIM” as in jeans) is the third of four counselors. This sometimes wise and thoughtful character is equally prone to the deepest and darkest levels of the being. But unlike TRA-EH, DN-IM is prone to play on words or conduct mind-games—alluding or denying the possibility of such *travels* to the deep and dark places and times. DN-IM is a sensible character who aids BO through the crisis—but not without the combined support of TRA-EH and LUOS among the four counselors.

**TI-RIPS** (pronounced “TRIPS”) finishes-out the final of the four counselors and is the last of the entire cast of *His Children*. Some qualities of TI-RIPS separate this counselor from the other three. These qualities are symbolically described in another document called “Illustrations” but, to offer some detail, the qualities represent all that which is proven good among the other three; that is, all the right or righteous qualities in DN-IM, TRA-EH, and LUOS are TI-RIPS. What is also true in this description is that all the unrighteous, wicked and deceitful qualities of the three are not of TI-RIPS.

**Summary:** Eight characters comprise the cast of *His Children*. There are several inanimate characters that are described elsewhere in the notes: WAL, RAW, COG and GOC.

**Keywords:** animated, cast, characters, Job, story

**Sources:** The Book of Job; and influences of sited and influential media and the imagination.

## **Anagrams (reversals and other treatments of words)**

If not by now, soon you (the reader) will be introduced to a collection of words; words that are spelled in reversed, all in UPPERCASE, can be called Anagrams.

Why use these odd spellings and all uppercase, these anagrams?

First, because this arrangement has been used in other stories (films and such) to emulate a Eastern-European style text and, in turn, an impression suggestive of a dictatorial, even tyrannical authority; for example, the film “Hunt for Red October”<sup>438</sup>, where at the opening, some letters are altered to appear reversed or, otherwise, of a Russian style. Although the style used in the story is purely reversed, the same impression was being considered; that is, a government or authority of this kind.

Second, this technique produces actual words in reversed form; the most evident being the character, named DOG, used to represent Satan and its minions<sup>439</sup>: of course the applied spelling has some negative connotation, as a animal beneath human (beings); but spelled backwards, the name is obviously GOD. Other applied names might lead to a unique, proper noun; such as ANNA (SOH) that, of course, is Hosanna; or MAI that, when turned, is the recognized self-identification of Jehovah, I AM<sup>440</sup>.

Finally, this technique enables meaningful, intentional messages. The name WAL (or LAW in reverse) is very meaningful to law or legal systems—where figurative or actual walls represent both protection from, and imprisonment to, structures.

### **Summary (some examples and descriptions of anagrams):**

ANNA (SOH): Hosanna, Christ Jesus.

BO (J): Job, the main character in the Book of Job.

**Keywords:** anagrams, cast, characters, names, reverse, words

**Sources:** Anagram-Wikipedia and the imagination....

---

<sup>438</sup> A film, “The Hunt for Red October”, was based on the novel of Tom Clancy, 1990.

<sup>439</sup> Of course, DOG spelled backwards is GOD; Satan seeks to be a god...as gods can be fabricated.

<sup>440</sup> In Exodus 3:14, God said unto Moses, I AM THAT I AM.

**Fiction (the writing of *His Children*)**

As the first of my attempt at fiction, *His Children* is written with much realism—both from my personal life and, as I have observed and understood, public life across our land. The choice and advantage of realism is that, as so often said, truth can be stranger than fiction.

Much of our land's problems are rooted in the unraveling of its societal and cultural fabric; and chief among those fraying ends is the deliberate and intentional assault on the conventional family. Here, in *His Children*, is a story that identifies with the aspect of this "unraveling": the legalities that have ushered in an age of convenient divorce and its consequences of unmatched rates of out-of-wedlock relationships, fatherless households and out-of-wedlock birthrates among other social ills and statistics.

Among this realism is a dying democracy; the erosion of civil rights and the predictable, if not certain, result of any relatively free society that forfeits or forgets its moral base, as Francis Schaeffer describes regarding these present circumstances:

In such circumstances, it seems that there are only two alternatives in the natural flow of events: first, imposed order or, second, our society once again affirming that base which gave freedom without chaos in the first place—God's revelation in the Bible and his revelation through Christ. And while our land has many problems (economic, empirical, environmental, energy), the social fabric—its threadbare existence—has much to do with unraveling of conventional marriage and family.

By faith and through reason, an individual chooses to believe; they believe what they have been taught and modeled through the environment in which they are reared and matured. Ideal is an environment where loving, ingenuous adults can invest themselves into this rearing and maturity. Granted, some—a growing number—of young do not experience this "ideal" environment; rather, they are in some way institutionalized—under the care and oversight of the state, directly or indirectly. Some might say that the state is good because, without it, the young would be helpless—and this is a valid argument or position. But I believe, for what the state has done as deemed or considered good, is far

outweighed by what the state has done to damage—and even destroy—marriage and family in our land. Here, on this belief, is where I begin this fiction.

**Background:** The background of the story goes beyond the influence of the Book of Job; and in fact, surfaces in the stories' backdrop of a decaying society and culture; one that perhaps was once a relatively free society but for which times are radically changing. As a subsequent influence are some themes of Huxley's classic, *Brave New World*<sup>441</sup>: a society swept-up in statist intrusion in much if not all of life; a futuristic impression where society is inculcated by corporate tyranny and behavioral conditioning. Here, in a similar society, is where BO has encountered the most devastating of losses beginning with the familial loss of his mate and children.

**Plot:** Such a society is not readily apparent (in the story), the time & place, ASU: the symptoms of a *Brave New World* are purposely subordinated to the crisis at hand; BO's rather internalized conflict & contention occur in not one but a series of events. The reader will do well to study the author's notes (such as this one), for with such knowledge, is derived in a time & place not too unlike *Brave New World*—not too unlike our own. But through one scene (or episode) after another, the story brings to light what matters most for the individual—against institutions and its kind. Whether BO is aware of “what matters most” is largely the result of losses and victories through the crisis. As the story unfolds, time & place are transformed from the domestic, internal crisis to an ethereal and rather bizarre description of this decaying society.

**Characterization:** the cast or characters of the story are described in an accompanying section, “Cast (the living and existing characters of His Children)”; but with regard to fiction, warrant some attention here (in this section): BO is arguably the main character because of the close relationship to several other characters, namely LUOS, TRA-EH, DN-IM, and TI-RIPS. Close relationships to these four “counselors” is most

---

<sup>441</sup> *Brave New World*, a novel written in 1931 by Aldous Huxley and published in 1932. Set in London of AD 2540.

acceptable under the realistic terms that a human being possess a soul, a heart, and mind and even a spirit. Beyond the bodily BO and the manifestations of the described counselors are the characters named MAI, ANNA-SOH (ANNA), and DOG. These characters offer insight, wisdom and guidance both to the internal and external conflict & contention portrayed in the plot—without which, BO would be left without hope, life and love.

**The Journey:** In this journey (sometimes called “the mystic road”) is “what matters most?” Without hope and without love, is life really worth living? As to the conflict (& contention), “the journey” begins with the assault, a series of losses in the life of one being, **BO**. To describe the “assault”: its root source or primary cause is not so easily ascertained, but the powers that press down on marriage & family are unassailable; and as BO incurs each phase of the crisis, the reader is brought to bear with forces at work behind the scenes. The plot that begins with the relatively small accounts of an individual’s crisis are extrapolated to the greater society; and though the story may seem rather singular (in scope) to the consequences of divorce, it eventually expands into a very dark and disjointed culture—for which BO’s crisis is just a symptom of such broader conditions.

**Destiny:** At the center or core of the assault is DOG. Above the ambitions of social decay and its consequences, DOG must kill hope and love—the individual insulated from all physical and spiritual relationships—isolated, destitute and in despair. BO, now dismembered for his physical ties, must somehow reconnect to the spiritual, or succumb and surrender to this condition. Will BO be deceived beyond despair or, on the mystic road, find solace in what remains as true and eternal?

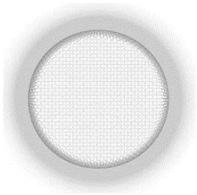
**Summary:** The first of my fiction, *His Children* begins with the singular crisis of one being in a time & place, and continues with the unveiling of the larger context of a society that is in decay, even dying. Physical and spiritual forces, internal and external to ASU, interact in this story while the response and reply to the central question of “what really matters” hangs in the balance.

**Keywords:** conflict, decay, fiction, matters, moral, physical, power, realism, society, spiritual

**Sources:** *Brave New World*; Francis Schaeffer, and influential media and the imagination.

**Illustration (art & images, the meaning & message)**

The circle or sphere is a common image for the story. Each scene of the story includes a similar image. This image may be thought of impart as the boundaries or sphere of the being—whether the consequence of one’s on doing—their own limitations and inhibitions—or the outcome of opposing or constraining forces. Think of the concept and illustration from both a personal and public standpoint: we each have limitations or some boundaries—but are they the consequence of our own doing or that outside, public or impersonal forces?



Surrounding the circle or sphere is a halo: an energy that emits power (or force), the source of which is either within or outside (internal or external). This energy is not always evident or explicit, and nor is the energy necessarily a good thing (influences or produces good things).

An example of the image and its energy (source) is that for the supernatural character, DOG: this character is described as Leviathan.<sup>442</sup> The image to the lower-right could represent DOG.

Serpents or dragons are rarely considered good, though some exceptions could be found in the film, “Pete’s Dragon”<sup>443</sup>, and the classic folk song, “Puff, the Magic Dragon”<sup>444</sup>. But DOG is not that sort! Surrounding DOG is the figurative force or halo; it is, in its origin, from deep within the beast—so it is not from any external or outside origin. Perhaps assumed at the point, this energy (of DOG) is not for good; oh, the energy may seem or appear with good intentions, but don’t be fooled: nothing that originates from within—without influence and impression from outside—can be for good! The possibility that good can come from DOG should always be considered in the given conditions described above; and though DOG is, by nature, a great deceiver, it is always fulfilling its final



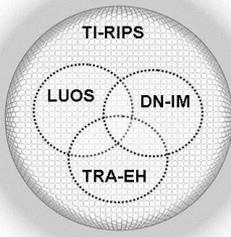
---

<sup>442</sup> Leviathan (or a Leviathan) is historically equated to a dragon or serpent.  
<sup>443</sup> Pete’s Dragon: a 1977 live-action/animated musical film from Walt Disney Productions.  
<sup>444</sup> “Puff, the Magic Dragon”: a song written by Leonard Lipton and Peter Yarrow, and made popular by Yarrow’s group Peter, Paul and Mary in a 1963 recording.

solution: to destroy all faith or trust in any outside or external energy; to turn each soul inward and, in turn, toward a condition that vacillates between fear (or anger) and pride or self-determination.<sup>445</sup> Fear and pride are the means by which DOG rules: fear causes the soul to feel helpless and desperate; pride that causes the soul to feel carelessly and callously confident.

The first of these two, fear, should be considered with the upmost concern: as a means, it is very deceptive, appearing to imbue weakness (helpless and desperate), and possesses immense latent power; it can be used strategically to bring entire citizenry—or many souls—to accept what previously would have been unconscionable.<sup>446</sup> Fear can be incited and inoculated through direct threats—as in the case of violence—or it can be used to divert attention away from the truth.<sup>447</sup>

Another example or application of the image is in BO. The halo that surrounds various images and of BO derives its energy from both internal and external sources: from within comes pride and fear, and from the external comes what matters most; what is true of BO, the image, also holds for the counselors LOUS, TRA-EH DN-IM, and TI-RIPS. Assigned to the being from



birth, these manifestations are reflected to the degree of their relationship, their interconnectedness. Ideally—or as the being was meant to be—they are interconnected: the first three sharing some of what matters most; a fourth, **TI-RIPS**, enveloping them all so as to render the being, the soul, in direct influence to the external energy that offers hope, life and love.

In the physical life, a being will go to great lengths to discover and re-discover what matters; and along this journey will incur challenges, adversity and possibly great losses.<sup>448</sup> The unknowns or uncertainties of this life can render one to love, to fear, and even to fear love.

<sup>445</sup> Here, self-determination refers to a pervasive idea of the state, facilitated by institutions.

<sup>446</sup> This statement describes the application of fear to sway public opinion or to control societies.

<sup>447</sup> This statement describes the active power—or force—of latent power, or deception of fear.

<sup>448</sup> Examples of this journey are obviously Job and BO.

**Summary:** Pictures and illustrations have a meaning and message. The circle, the halo and the interior images are part of the meaning and message, as described; but also, is an integration of the being and its manifestations that link one to the outside or external energy along the journey to discover what really matters most.

**Application:** How far will a being go *to get back home*; to try to discover or re-discover what really matters most? From where does the being gain such energy...to propel them through struggle and sacrifice?

**Keywords:** boundaries, circle, counselors, fear, force, love, power, relationships, sphere

**Sources:** Wikipedia for quick information, Watchman Nee, and the imagination.

## **Power (& possession)**

Some explanation is necessary for the frequently used term: power & possession. Among several terms of the book that are paired by way of the character “&”, “power & possession” imposes perhaps the greatest threat to a free society.

Power: In science, power is a measure of how quickly work can be done; the “work” is described as a force through a distance.

Notwithstanding this basic definition, power takes on added meaning in the context of the social domain where an individual or institution can wield power over another.

The perversion of power—or the abuse of power—occurs in the social domain whether applied to an individual or among the many institutions.

Thomas Jefferson described such perversion in the public, government body:

Experience hath shown that even under the best forms of government those entrusted with power have, in time, and by slow operations, perverted it into tyranny.<sup>449</sup>

He may have been among other contemporaries that recognized the importance of checks & balances; provisions to avert or reduce such abuses of power and its trend toward tyranny.

Another often applied statement (on such abuse) is that commonly quoted that by Lord Acton: “Power corrupts; absolute power corrupts absolutely.” So what is possible—even likely—is that power in the social domain is vulnerable to abuse that can, to some extremes, result in tyranny.

Tyranny: arbitrary or unrestrained exercise of power; despotic abuse of authority; the government or rule of a tyrant or absolute ruler; undue severity or harshness.

So in the use of the term “power” is inferred abuse of power; and still more, is abuse taken to the extreme of a tyranny.<sup>450</sup>

---

<sup>449</sup> Thomas Jefferson.

<sup>450</sup> These are Institutions where checks & balances no longer exist or have been compromised through complicity, coercion or other breaches.

In the conjunction of “power” and “possession” is the sense of ownership; that is, that power becomes the means to acquire, obtain or seize ownership of something or someone. To possess is more than to own (as in to purchase), but may go further by force or without consent. A cursory search for “power & possession” on the Web resulted in this interesting view or perspective:

Apparently, the modern concept of power & possession includes the right to destroy or to dispose. Example; Fuel: ever seen a car running with an air tank at the back, to collect all exhaust gasses? [It is] silly to even think of it. No, if you bought the fuel, you own it and of course you are going to let the engine burn it. After which, you let the exhaust into the air and you will no longer own it.<sup>451</sup>

Although this example is opinionated, there is a point: that power & possession can be identified or revealed in the most trivial; that is, driving a car.

Another example (from the same Website) pertains to money or economics. Today, in 2012, our land is inundated with more debt than the world has ever known; in a matter of decades, the nation has compiled an untenable debt that ranges from current estimates of 14 trillion to perhaps four times that considering obligations.<sup>452</sup> What will they do—what have they done?

What does power (a power) do when its possession is being mortgaged beyond the max? Does it renege on its obligations? What about all that power; that power (in the form of military and political power) that is being funded and financed through debt? These days, our land is sometimes compared to the Roman Empire. Consider some similarities to this once-Republic, Rome.<sup>453</sup>

At the time the empire was fighting enemies on all sides due to its expansion into their territories and was already contributing huge sums of silver and gold to keep up its armies. To try to combat both problems, the empire was forced to raise taxes frequently causing inflation to skyrocket. Power & possession has its limits: eventually, the inertia that has fed an insatiable appetite of consumption will lead to some critical mass with radical,

---

<sup>451</sup> This excerpt came from: [http://colourcash.org/introduction/regular\\_money/power\\_possession](http://colourcash.org/introduction/regular_money/power_possession).

<sup>452</sup> Obligations could include entitlements, pension funds, and other long-term liabilities.

<sup>453</sup> These details are summarized from Francis Schaeffer's book: *How Should We Then Live?*

violent ends. What is true of empires is that they begin and end under extreme violence—no matter the time & place.

**Summary:** power & possession is one of several conjunctions applied in *His Children*; it represents abuses of power that can or does lead to tyranny. ASU is a time & place in which such an empire exists.

**Application:** the term applies to ASU; the WAL, RAW and other aspects of this time & place.

**Keywords:** abuse, corruption, empire, perversion, possession, power, Rome, tyranny, U.S.A

**Sources:** cited Websites and previous writing-reading.

## **Divorce (and the conventional family)**

In the legal context of BO's crisis, divorce; and more specifically, involuntary divorce becomes a central topic and issue. In the content that follows, this legal proceeding and its regime is described largely from a collection of quotes sourced from a site by Stephen Baskerville.<sup>454</sup>

From Patricia Morgan: "Divorce is a great destroyer that is eating the heart out of society as well as savaging children's lives. Its depredations will not be reversed given ever so many mediators or conciliators."

From Kathleen Parker: "The system of adversarial attorneys, advocacy agencies, and judges constitutes an industry that deserves to be outlawed for crimes against humanity.... The divorce industry has to be dismantled, burned and buried like a monster it is."

From Melanie Phillips, regarding the "system of divorce" that has gone largely unnoticed until "it happens":

It is remarkable that such a grossly unjust system has not been noticed.

One explanation is that no one knows what happens...until it happens to them—and even then they can't believe it. Any objections are dismissed as implausible.

It should be mentioned, that while her remarks are aimed at England, the same holds true in the U.S., as Michael A. Fox writes:

The outrage (of family courts) is muted by an incestuous network of insiders who are spared the crucible of public scrutiny by a system that operates behind locked doors, disciplined by a real fear of being punished if the members ever break ranks and rail against the injustice they see daily.

And still more by Maureen Freely:

In the beginning, insiders dismissed [the stories], assuming them to be made up of disgruntled fathers who must have done something unspeakable, or else why would their children's mothers have taken such

---

<sup>454</sup> "What others say (about divorce)"; [http://www.stephenbaskerville.net/What\\_Others\\_Say.html](http://www.stephenbaskerville.net/What_Others_Say.html).

extreme action? Because if things were as bad as these people say, wouldn't we know about it already?"

And where is the incentive but in the opportunity to fleece the family, as C. Jesse Green writes: "These systems have become very efficient little cash machines, generating profits rather than working for the best interests of children and their families."<sup>455</sup>

At the core of the divorce system is a tyranny; power & possession that grows through the method of escalating marital differences to collect the spoils from an all-out domestic war—if that is possible. When children are involved is when the mechanisms of divorce become fully engaged; for the children represent leverage by which the state gains through the Federal Child Enforcement program, as Alan Carlson writes:

Another troubling new issue is Title IV-D of the Social Security Act, the federal government's child support collection and enforcement program. Originally designed to track down the welfare fathers of illegitimate children, the measure has increasingly targeted middle income households affected by divorce. There is mounting evidence that the system now encourages marital breakup and exacerbates fatherlessness by creating a winner-take-all game, where the losing parent--commonly a father wanting to save the marriage--is unfairly penalized by the loss of his children and by a federally enforced child support obligation.

Here is the "business case" for expedient and escalated divorce, family dismemberment: the state(s) use the children as leverage for subsidies—revenue collected from the Federal Government though the non-custodial (parent) imputed with child support.<sup>456</sup> And who is often the dismembered parent? According the John Waters:

Women are lone parents in 84% of cases not because men abandon their children, but because... the fathers have been constructively banished, with

---

<sup>455</sup> It should be understood that "the best interest of the children" is usually just a platitude—nothing of substance, but only words used to placate the parents—if that were possible.

<sup>456</sup> In Alabama, for instance, the state receives \$2 for every \$1 collected; thus the state is profiteering off the dismembering of families. Source: the Alabama Family Rights Association (AFFRA)

the collusion of the state, which encourages women to abuse the grotesque power we have conferred on them.

The “power” (as is mentioned above) comes from where? From the state’s technical seizure of the children—as marital property—and imposition of a price on their heads; a price imputed on the dismembered parent as another money-making venture.<sup>457</sup>

Needless to say, such power leads to corruption...as unjustified allegations of abuse run rampant. Can a witness be held responsible for spurious or non-evidential allegations? In my own experience, the answer is an emphatic “No!” A witness—a single witness—is the given the latitude to say anything without the risks of perjury; and with such power, a plaintiff is apt to say everything their conscience allows them to say. Such abuses of the justice system—the intentional submission of false testimony or evidence is not just entertained, but is enabled in the complicity or tolerance of the court.

Is marriage (still) a contract? Well, if marriage is a contract, would such conduct of the court be standard protocol? Would any vows or promises made ceremonially, or through faith-based institutions, be completely disregarded in the divorce proceedings? Would divorce on demand be legitimized under the rubric of unilateral, no-fault or involuntary divorce? Maggie Gallagher explains:

What if American law refused to enforce business contracts and indeed systematically favored the party that wished to withdraw, on the grounds that “fault” was messy and irrelevant and exposed judges and attorneys to unpleasant acrimony...so that when disputes arose, thieves and owners would be left to work things out among themselves, because after all, one cannot legislate morality?

But besides reducing marriage to nothing more than a relationship of convenience, the state has embarked on what Stephen Baskerville calls the “boldest social experiment”.

---

<sup>457</sup> The children are not usually physically abducted by the state; this term or action applies however because the state award the children to one of two parent.

Some four decades ago, while few were paying attention, the Western world embarked on the boldest social experiment in its history. With no public discussion of the possible consequences, laws were enacted in virtually every jurisdiction that effectively ended marriage as a legal contract. Today it is not possible to form a binding agreement to create a family. The government can now, at the request of one spouse, simply dissolve a marriage over the objection of the other. Maggie Gallagher aptly titled her 1996 book *The Abolition of Marriage*.

And the result of such a “bold social experiment”:

The decline of the family has now reached critical and truly dangerous proportions (2009). Family breakdown touches virtually every family and every American. It is not only the major source of social instability in the Western world today but also seriously threatens civic freedom and constitutional government.

And in terms of a foretelling (of what such divorce would do), Baskerville adds:

G. K. Chesterton once observed that the family serves as the principal check on government power, and he suggested that someday the family and the state would confront one another. That day has arrived.<sup>458</sup>

**Summary:** At the root of BO’s losses is divorce. What BO will discover is not only that divorce has diluted marriage but, even deeper and broader, is the means to dismantle the family.

**Application:** Divorce, as a war on the family, has brought untold damage and destruction. How to assess the aftermath of divorce is difficult, even in some long-term studies.

**Keywords:** children, conflict & contention, divorce, family, involuntary, marriage, power & possession, state, subsidies

**Sources:**

Allan Carlson, “Indentured Families: Social Conservatives and the GOP: Can this Marriage be saved?” *Weekly Standard*, 27 March 2006.

---

<sup>458</sup> G. K. Chesterton: (29 May 1874 – 14 June 1936) was an English writer. He published works on philosophy, ontology, poetry, plays, journalism, public lectures and debates, literary and art criticism. Source: Wikipedia.

Kathleen Parker, Orlando Sentinel, 10 February 1999.

John Waters, Irish Times, 6 October 1998.

Patricia Morgan, "Conflict and Divorce: Like a Horse and Carriage?" in Robert Whelan (ed.), *Just a Piece of Paper? Divorce Reform and the Undermining of Marriage* (London: Institute of Economic Affairs, 1995), p. 32.

Maureen Freely, "A Secret World of Suffering Children," *The Independent*, 18 October 2001.

Melanie Phillips, "The Sex-Change Society: Feminised Britain and the Neutered Male" (London: Social Market Foundation, 1999), p. 282.

Michael A. Fox, *A Culture of Secrecy, Fear, and Judicial Abuse: A Report on the Butler County Juvenile and Domestic Relations Courts* ([http://www.pacegroup.org/fox\\_report\\_without\\_doc.pdf](http://www.pacegroup.org/fox_report_without_doc.pdf), accessed 12 November 2004), pp. 2-3.

Stephen Baskerville, *Divorced from Reality: "We're from the Government, and we're Here to End Your Marriage"*, 2009.

## **Restraining (orders and injunctions)**

The subject of restraining orders takes front & center in divorce proceedings. If you don't believe me, just go to your browser and type in "restraining order abuse in divorce"; and what you'll find are literally hundreds of hits on cases and conditions across our land. Granted, some of the hits may not fit the sentiment or statistics of abuse (of restraining orders), but deal with physical or similar abuses warranting the order. In this recognition, as well as my understanding of what can occur (initiating divorce), I am not disputing that there is justification for such measures; but I am also acutely aware of conditions where a restraining order is more of a tactic than an legitimate need—where a process designed to protect the abused is instead, abused by the alleged abused.

What stops a plaintiff from initiating a restraining order under false pretenses, under the direction of their attorney, if it is to their advantage? The answer is: "nothing...but their conscience". First as a practice, then as precedence, the implication that one (or more) is a victim and the other is a perpetrator sets the stage for false pretense—the opportunity to damage and destroy the parental rights of the "other" merely on allegations. Here is how it may occur:

Under the law, it is very easy for a woman to allege domestic violence and get a restraining order (aka "protection order"). New Jersey issues 30,000 restraining orders annually (in 2008), and men are targeted in four-fifths of them. The standard is 'preponderance of the evidence', and judges almost always side with the accusing plaintiff.<sup>459</sup>

From across our land, similar conditions (of abuse) are noted as commonplace; in fact, the Illinois Bar Journal refers to such statistics as "part of the gamesmanship of divorce." Another article by the California Bar Association's family law section stated:

Protective orders are increasingly being used in family cases to help one jockey for an advantage in child custody... (They are) almost routinely

---

<sup>459</sup> From the cited article: "Restraining orders: restraining justice?"

issued by the court in family law proceedings even when there is relatively meager evidence and usually without notice to the restrained person.

From the California Alliance for Families and Children, further details of restraining order abuse are explained in simpler terms:

While the law has very good intentions, it is being misused regularly. The most egregious abuse is the false allegation of domestic violence — that is, one party flat-out lies about the conduct of the other. The more insidious abuse is the allegation of domestic violence as a tactic to get the upper hand in divorce proceedings — that is, the party doesn't outright lie but makes the allegation with the hope that the court will buy it. And the courts do buy it — all the time!

What does “losing” mean? Most likely you will be immediately removed from your home, restrained from seeing or speaking to your children, and lose all your possessions until a later (usually much later) trial. In the meantime you are now a perpetrator of domestic violence in the eyes of the law. Your name will be registered as such throughout the state and you will have a three-year restraining order against you. And you will have to bear the weight of a presumption against you throughout the remainder of your divorce and custody proceedings.

Let me add however that such presumption can remain with you for longer than three years; in fact, the system seems to allow perpetual and indefinite presumption with seemingly little recourse—especially for those who cannot afford the open-ended costs of legal counsel.

One last point to make in this arena of false allegations: the possibility that the alleged perpetrator could actually be violent in the natural behavior of protecting their children of what they consider as not necessarily a right, but more a duty. Stephen Baskerville addresses this real possibility:

Not only has a father's role as his children's protector now become politically incorrect; the divorce machine has perverted it to a fault. Such “male violence against women” as does occur is almost certainly the result of child stealing more often than it is the cause, since common sense

suggests that fathers with no previous proclivity to violence could well erupt when their children are taken.

He continues with some elaboration on behavior under such conditions:

For most people, the only thing surprising about this finding<sup>460</sup> is that it requires the trappings of social science to state what some might consider common sense: that normal people become violent when you take away their children.

Such violence however does not apply to only fathers; in fact, the natural behavior extends equally to the mother. But why such violence is more often associated with men may be, at least in part, within the statistics regarding: who files for divorce, who obtains custody of the children; and in general, the plight of post-divorce life for the non-custodial. But nothing may underscore the tendency more poignantly than the rate of suicide for men in post-divorce.<sup>461</sup>

Finally, the words of an attorney whose direct experience may provide some further clarity on the possible causes and consequences of violence in and beyond divorce:

I have noticed that not only are suicides on the rise; but there is an ever-increasing flow of fathers committing very violent acts of domestic violence, including killing the wife and sometimes even the children. I really feel that there is a direct correlation between family court and these acts of violence....

The courts need to stop what they are doing to fathers. The courts are perpetuating violence.... I really would like the court to open their eyes, look at the damage their unfairness to fathers has done to this society. It's now resulting in murder-suicides at an enormous rate.<sup>462</sup>

---

<sup>460</sup> Here, "this finding" is referring to a cited study by Anne McMurray of Australia's Griffith University School of Nursing regarding the violent behaviors of men.

<sup>461</sup> Rates of suicide among men in post-divorce are reported from 5 to 9 times higher than women; Warren Farrell, in his book *Father and Child Reunion*, reports that men are 10 times more likely to commit suicide after the death of or divorce from their spouse.

<sup>462</sup> This quote comes from Stephen Baskerville's, *Taken into Custody*, p. 216; the direct quote was from Melody Fortunato and Associates, P.A. of Fort Lauderdale, FL, private e-mail correspondence, 21 August, 2001.

**Summary:** BO is faced with a series of restraining orders, culminating with an injunction; he must learn to live without any certainty of ever seeing his children again in spite of costly efforts to do so. To cope with this disparity, BO must resolve that divorce murdered his family.

**Application:** The restraining can be a very lethal weapon in the arsenal of pre- and post-divorce conflict; it can make the difference between continuing in some role as a parent and being criminalized in dissent of such law.

**Keywords:** abuse, courts, fathers, injunction, order, protection, restraining, suicide, violence

**Sources:**

Baskerville, Stephen, *Taken into Custody*, Cumberland House, 2007.

California Alliance for Families and Children,

[www.cafcusa.org/ro\\_abuse.aspx](http://www.cafcusa.org/ro_abuse.aspx).

McCormick, Mike, Glenn Sacks, "Restraining orders: restraining justice?"

*The Liberator: America's Shared Parenting Quarterly*, Fall 2008.

## **Courts (and the family)**

The influence and information for these notes comes largely from the American Coalition of Fathers and Children (ACFC), Stephen’s Baskervilles’ *Taken into Custody*, and the Alabama Family Rights Association (ALFRA). Also included are my own writings—my own experience.

Before addressing the courts, consider the question: has the surge in divorce and family break-up been entirely the result of social and cultural changes? From *Taken into Custody*, the answer to this question is perhaps contrary to what most may think or be told.<sup>463</sup>

Contrary to assumptions of well-meaning people, the forces destroying the family today are not limited to culture and values and personal irresponsibility, and they are not effectively addressed by preaching at people to be better spouses, parents, sons and daughters. Certainly these factors play a part, but limiting our focus to personal imperfections has left us dangerously vulnerable to misinformation, inaction and despair... In reality, the principal assault on the family today comes directly from the government.

And though perhaps well intended in its formation, these government programs have “moved far beyond....” Based on my own experience and, further, found through topic-related reading:

What began as a seemingly a benign system of public assistance has, in the ensuing decades, not only expanded but quietly metamorphosed into nothing less than a miniature penal apparatus.... The growth of this machinery has been accompanied by a huge propaganda campaign that has served to justify punitive measures against citizens who are not convicted of any crime.

---

<sup>463</sup> This statement suggest or implies that social and cultural changes are often at the forefront of these family and marriage issues, but according to Baskerville, are not single or even central causes behind the described changes of the last several decades.

Yet, who is aware of what goes on, of what takes place?<sup>464</sup> Certainly those like me (are aware...), the defendant of an uncontested or involuntary divorce where there are dependent children.

Fewer still realize how easily and swiftly the parents are then turned into criminals. The separation of children from their parents for reasons that have nothing to do with the children's wish, safety, health, or welfare is now routine. Though the number of mechanisms by which this can happen is growing, the most common is involuntary divorce.<sup>465</sup> And where do the courts stand in the dissolution of marriage, the dismembering of families? The linchpin of the divorce machinery is the family court, a relatively new institution that has arisen over the last four decades. Most people expect courts to serve as a remedy for injustices against citizens and the exploitation of their children. Most often they (the courts) are the accomplices in the act.<sup>466</sup>

Exploitation occurs: in seizing the children under the authority of the state, awarding the children to one; and as a possibility, leveraging the children through the pre- and post-divorce processes of decoupling parental and family ties.<sup>467</sup>

But the application and enforcement of state authority does not stop there; for what remains, is the imputing of child support through a federal enforcement program; and here, with the liability for the children imputed on the dismembered parent, is where the courts engage in another form of government subsistence.

In this subsistence follows the incentives for single-parent custody: family court, in divorce or marital dissolution, is incentivized to divide the family:

---

<sup>464</sup> For what attention the political forum may give to the growing epidemic of fatherlessness in the U.S., the cause is almost always presented as irresponsible parents, derelict dads.

<sup>465</sup> Stephen's Baskervilles' *Taken into Custody*: the unjustified criminalization of parents.

<sup>466</sup> Stephen's Baskervilles' *Taken into Custody*: the divorce machinery that dissolves marriages, dismembers families, and exploits children.

<sup>467</sup> The term "leveraging" pertains to any condition or circumstance by which the courts use the children for financial gain, implication and perhaps criminalization of parents or any other pernicious practice exercised through expedience, *the end justifies the means*.

Did you know for \$1 collected by the state [Alabama] in child enforcement, the federal government gives the state \$2? To increase collection efforts, States engage in the immoral practice of dividing children from both parents in family courts. This means that the State "collects" less child support if parents share equal custody.<sup>468</sup>

On the rare occasion that I have discussed this process (or processes), the certainty is that public awareness is rarely acknowledged—as such information goes evidently unpublicized except by such organizations and sources as those cited above and in the closing of these notes. What is at stake however applies to essentially anyone who is a citizen under the Constitution; for in this process is the deepest and most damaging practice of removing a child from a parent who has not committed civil or criminal wrongdoing; so in essence, the parent’s authority is usurped by the state for no justified reason.

Again, from Baskerville:

As a rule governing when children may be taken away from their parents, we must replace the vague, subjective, and permissive “best interest of the child” criterion with a more precise policy explicitly and categorically stipulating what constitutional case law over many decades has asserted: that no child may be forcibly separated from a parent or have their relationship interfered without legally recognized grounds of civil or criminal wrongdoing or, at a minimum, without agreement by that parent to a divorce or separation.<sup>469</sup>

In rebuttal of such reforms is the challenge that divorce is an individual right—as was perhaps the basis for uncontested divorce some four decades ago. Obviously, this right has been granted, even guaranteed; yet even with such law, should it necessarily follow that “the right entails protection for all its consequences or the power to shift the liabilities and costs onto the involuntarily-divorced parent?”<sup>470</sup>

---

<sup>468</sup> Alabama Family Rights Association (ALFRA), “Exposing Truth about Alabama’s Application of Title IV-D and Child Support Enforcement”, July 2010

<sup>469</sup> Stephen’s Baskervilles’ *Taken into Custody*: more precise policy is needed to replace that which has allowed the removal of children from a parent innocent of any civil or criminal wrongdoing.

<sup>470</sup> Stephen Baskerville’s *Taken into Custody*: not only does the parent lose his children—for no justified reason—but is then levied with financial liability to the state’s profiteering.

There is the larger context of these abuses of parental rights for which the “machinery”, as described, has metastasized into other areas of government:

Some see the abuses of the family court as a part of a larger destruction of the family, individual rights, and the entire sphere of private life by the modern state in general and the judiciary<sup>471</sup> in particular. What is happening in the family courts will be recognized by many as but one example of the larger violation of fundamental constitutional rights by the very tribunals that should be their foremost guardians.<sup>472</sup>

What might the larger context look like?

**Summary:** the family courts have clearly overstepped parental authority seemingly violating Constitutional law; and, further, have profiteered through the federal child enforcement program.

**Application:** BO must contend with this Leviathan<sup>473</sup>, family court; he must face apparent, indefinite separation from his children and, one way or another, face the consequences.

**Key words:** child, citizen, constitution, courts, custody, divorce, enforcement, law, parenting

**Sources:**

Alabama Family Rights Association (ALFRA), e-mail received on February 7, 2011: “The Child Abuse Laws which could destroy your reputation”, Mercola.com.

Alabama Family Rights Association (ALFRA), e-mail received on July 31, 2010: “Exposing Truth about Alabama Title IV-D and Child Support Enforcement”.

Stephen Baskerville, articles and studies on the DIVORCE REGIME, [www.stephenbaskerville.net/articles-categorized.htm](http://www.stephenbaskerville.net/articles-categorized.htm).

---

<sup>472</sup> Stephen Baskerville’s *Taken into Custody*: in the larger context is a deliberate assault on conventional family; for more on this subject, refer to the author’s notes “Family (and civilization)”.

<sup>473</sup> Described as a Leviathan is the sense that family court, by comparison to other courts, is relatively new; yet, for some time, has been the fastest growing court system in the U.S. Family court is a behemoth—though arguably is the least (respected) of the court systems.

## **Prison (and jails)**

I begin this topic with limited experience on the subject; that is, my only direct contact with Prison (and Jails) has occurred in the context of post-divorce life, as a non-custodial. What I have experienced however is enough to realize how easily one can be incarcerated and, to a larger extent, how unjust our system of justice really is—if just to consider the plea bargain, the primary method for adjudication.<sup>474</sup>

The statistics are alarming! The following developments should be known and understood by citizens:

- From the 1920's to the mid 1970's, the prison population grew from roughly 100,000 to 200,000; but around 1974, a surge began; today, the incarcerated represent about 1% of our adult population or approximately 2.4 million.
- This present figure is the largest prison population in the world both in per capita and in total number; as 5% of the world's population, the U.S. has 25% of the incarcerated
- One out of 32 adults is on some form of probation, parole or correctional supervision; this is about 3.1% of the adult population in the U.S.
- This dramatic rise in the prison population—that during the last decade has coincided with a decline in violent crimes—has created opportunity for privatization, the profiteering from the penal system through corporatism, public offering
- These trends, and the overcrowding of the penal system, are generally referred to as “the prison crisis”<sup>475</sup>

---

<sup>474</sup> The author's notes includes several topics on or related to justice: “Justice”; “Courts (family court ; “Court (civil courts)”; “Custody” (non-custodial)”; “Rights (of children and their parents)”; and still more. For more on the plea bargain, refer to the author's notes, “Plea (Bargain)”; but in short, the plea bargain compels a defendant to testify against self---a direct violation of the Fifth Amendment.

<sup>475</sup> As presented in “Prisons for Profit...” and as listed in the sources.

Such developments or trends may come as shock; limited awareness or apparent application may leave you with the question: “Why should I care; what does it have to do with me?”

At this time (2012) such care (on the matter) is rising: governments with strained state budgets are looking for relief. For instance, Florida is currently voting on the possible privatization of 28 state prisons. Reportedly, several involved corporations have pumped over a million dollars into the campaign (for further privatization).<sup>476</sup>

Regardless of the details of the contracted services, corporations evidently have opportunity to profit. This profit realization depends on volume; that is, the model’s success hinges on enrollment or, in this specific application, number of prisoners. The more enrolled, the greater the performance; thus, the contractors have an obvious orientation toward keeping the prisons full— even beyond the designed limits.

Florida was the first of the states to privatize; it has been a benchmark by which other states have, or are, considering similar programs as described below:

Florida in 1981 became the first state to contract out the entire state prison industry to private management. Prison Rehabilitative Industries & Diversified Enterprises Inc. (PRIDE), a firm based in Clearwater, Florida, now manages all 53 Florida prison work programs as a for-profit operation. PRIDE made a \$4 million profit last year. Many states considering privatization of prison industries are studying the PRIDE operation. PRIDE employs only inmates who want to work. As such, work is viewed as an opportunity rather than a punishment. PRIDE pays 60 percent of the workers' wages directly to the state government to defray the costs of imprisonment. PRIDE products, which range from optical and dental items to modular office systems, are sold to the local and state government agencies.<sup>477</sup>

---

<sup>476</sup> Florida was the first state to privatize a prison (1981).

<sup>477</sup> From the Website: [privatizationofprisons.com](http://privatizationofprisons.com).

Evidently, this contracting has some benefits (to the state as well as private interests); still, a concern could be that any effort at recidivism would only be further offset by such a business model of privatization.

If the argument is purely one of costs; that is, that (more) privatizing is the best way of rendering relief for state budgets, than consider what may be the difference between marketing and real, tangible cost reductions—not only within the penal system but also on society at large. Is it even debatable that having so many incarcerated is beneficial to a society—aside from the public or private institutions that have a vested interest?

Already, and for more than four decades, governments have pumped unprecedented amounts of capital into the largest prison system in the world. Imagine a society laying claim to freedom and liberty when it holds so many behind bars; but aside from this paradox is the raw sense that the system, as it is, was not by accident, but in fact is the consequence of a long-standing model that measures success—not by recidivism or reform—but by ever increasing capacity and utilization.

This “model” can be viewed ever so clearly by considering what happens to a felon after released from their sentence. It is common sense to think that if a felon has completed their debt to society that they would be cleared of such offenses, yet this is not so; in fact, they continue to carry this past far beyond, continuing to be punished for a sentence already served. Where such a dilemma becomes most disadvantageous is when the forever-felon is denied entry to many jobs as well as a host of other public and private services. In short, this continuing of one’s punishment leads understandably to more recidivism. Why keep punishing the convicted if they have supposedly paid their debt?

Another “view” to consider is the age-old rationale for the plea bargain; that by limiting trial cases, the courts could save money.<sup>478</sup> What about the total cost...to include the entire enterprise? Has the plea bargain—as a guarantee for conviction—contributed to the burgeoning level of incarceration? If this longstanding and widespread use of such “convenient conviction” has

---

<sup>478</sup> See author’s notes: “Plea (bargain)” for more information.

contributed significantly, it is possible that courts have merely passed the burden (of costs) on to the penal system.

It is easy to assume that these systemic conditions are simply the result of an eroding morality; but in fact, violent crime has been decreasing in the U.S. for well over a decade.<sup>479</sup> Let us hasten to jump to conclusions; for in this “systemic condition” is both complexity and culpability. Don’t forget that: “For every complex problem, there is a solution that is simple, neat, and [still] wrong.”<sup>480</sup>

Why should we care; what does it have to do with the general, law-abiding public?” The reason(s) begin with the ramifications of such a prison state; of a criminal system that is now being described as the prison industrial complex.<sup>481</sup> On the surface, or on impulse, one might see such trends as comforting—rendering a sort of security that society is better-off, or it is safer; but such thinking or beliefs would (or can) be misguided. More (and still more) is not necessarily better.

This thinking suggests that everyone incarcerated is there because “they have done the crime...and must do the time”. How convenient, this cliché, is almost believable if one is always apt to grossly generalize that every detainee and inmate are guilty, and all the guilty are treated equally under the monumentally blindfolded (impartial) watch of Lady Justice. But such thinking is so far removed that, to be illustrative, Lady Justice is neither blindfolded nor holding balanced scale; so in other words, justice is inequitable and bias—corrupted by the human condition.

The criminal court system of the U.S. is a pay to play system; justice is more certain with cash or the equivalent of power. Do not think for a minute that judges are not capable of being swayed by:

- Public opinion
- Backdoor bribes
- Private and special interests

---

<sup>479</sup> Violent in the U.S. has continued to decline although the U.S. still ranks high among

<sup>480</sup> H. L. Mencken.

<sup>481</sup> Evidently drawn from Eisenhower’s “military industrial complex”, the term is implicit of the growth of system in terms of both public and private (corporate) interests.

Moreover, the prosecutor often times is the predominate power in the courtroom—made so by the immensely popular plea bargain.<sup>482</sup>

The state of our present penal system—of unmatched global proportion—is similar to the military industrial complex: it is the product or outcome of a power that measures success on the size of its possession regardless of the price—tangible and intangible—imputed to the public.

If you make of the law an instrument of plunder for the benefit of particular individuals or classes, first everyone will try to make the law, and then everyone will try to make it for his own profit, resulting in the end of all morality.<sup>483</sup>

---

<sup>482</sup> The author's notes provide a section on the plea bargain: "Plea (bargain?)".

<sup>483</sup> Fredric Bastiat.

**Summary:** the U.S. penal system is the largest in the world, both per capita and in total volume or population (5% of the world's population has 25% of the reported incarcerated). As to the cause for the current size—and the enormous growth over the last four decades—the criminal justice system is also complicit through the pervasive use of the plea bargain where those charged are de facto convicted at the booking. There are undoubtedly other causes.

**Application:** closely associated with the author's notes, "Plea (bargain?)" and "WAL (the law)", the state of our the penal system has very serious implications; and in general, these implications have much to do with the voluminous law-making, the failed "war on drugs", and the public and private interests that profit from a burgeoning criminal industrial complex.

**Keywords:** 5<sup>th</sup> Amendment, correctional supervision, penal system, plea bargain, population, prison

**Sources:**

The Exile Nation Project, as presented in You-Tube, March 13, 2007.

"A Solution to Prison Overcrowding and Recidivism: Global Positioning System Location of Parolees and Probationers", Thesis submitted in partial fulfillment of the requirements of the Gemstone Program, University of Maryland, 2002.

"Prisons for Profit: Public Justice, Private Interests, Economic Policy Institute", 1730 Rock Island Ave., NW, Suite 812, Washington DC 20036.

Robert Perkinson, *Texas Tough, the Rise of America's Prison Empire*, Picador, 2010.

Wikipedia: "Incarceration in the United States";  
[http://en.wikipedia.org/wiki/Incarceration\\_in\\_the\\_United\\_States](http://en.wikipedia.org/wiki/Incarceration_in_the_United_States).

## **Plea (bargain?)**

In the content below is a description of the plea bargain. Foremost, you should understand the following:

- The plea bargain is used in over 95% of criminal cases in the U.S.
- The plea bargain has been justified (by proponents, of course) on the basis that it reduces court costs; by eliminating a trial, and by expediting adjudication so as to limit backlogs and delays that occur in conventional trial cases.
- The plea bargain is described as offering the defendant the option to plead either guilty or no-contest; in this so-called decision, the defendant waives their right to a trial, to face their accusers, to be innocent (...until proven guilty beyond a reasonable doubt) and all other rights of a defendant in the criminal justice system.<sup>484</sup>

Most of this content comes from: “The Problem with Plea Bargaining”; “The Case against Plea Bargaining” by the Cato Institute.<sup>485</sup>

What is the problem with the plea bargain? Well, there are several...but here is a place to begin from Steven Silberblatt’s article:

The system functions like a gigantic extortion racket in which the attorney plays the role of “bagman,” the person who transmits the threats (under the guise of legal advice) and collects the payment (the plea).

In plea bargaining, the prosecutor can effectively wear the defendant down.<sup>486</sup>

The power given the prosecutor enables an effective verdict even before a hearing, let alone a trial. Again, from the same article:

Lengthy pre-trial incarceration weakens and demoralizes a defendant and increases the coercive aspects of plea bargaining (particularly where, as in the case of many indigent defendants unable to post bail, taking a plea is the only sure way to regain personal freedom).

---

<sup>484</sup> Described as the rights of a defendant; habeas corpus is aimed at safeguarding a defendant from expedient, or otherwise unjust, treatment by the authority. Burden of Proof was to be on the prosecution’s effort in proving guilt, and not on a defendant compelled to testify against self.

<sup>485</sup> The Cato Institute is a libertarian think tank headquartered in Washington, D.C. It was founded as the Charles Koch Foundation in 1974 by Murray Rothbard.

<sup>486</sup> Besides the rights listed above is also the right to a speedy trial; this too however is not honored by the courts as prosecutors can defer or re-schedule trials over an extended period; perhaps more than one year.

From “The Case against Plea Bargaining”, the Cato Institute:

The truth is that government officials have deliberately engineered the system to assure that the jury trial system established by the Constitution is seldom used; and plea bargaining is the primary technique used by the government to bypass the institutional safeguards in trials.

In this “engineered” system is most likely the reduced court costs (referring to one of the basis for the plea bargain); but nothing has been determined (to my knowledge) about the high conviction rates that result from this expedient method of prosecuting—nothing about the possible connection to the unprecedented growth in the prison population.<sup>487</sup> Have the court-costs savings been offset by unprecedented prison growth in the U.S over the last four decades?<sup>488</sup>

Is the plea bargain merely the means-to-an-end; a convenience for both the court and the charged...? Contrary to what proponents might claim, the convenience is strictly with the courts (as a means of expedience); but the defendant or witness is compelled to testify against self—which is a violation of the 5<sup>th</sup> Amendment.<sup>489</sup> Again, from the Cato Institute:

Just because *The State* can throw the book at someone does not mean that it can use its power to retaliate against a person who wishes to exercise his right to a trial.

But doesn't this method do just that; doesn't it attempt to extort the defendant, compel self-testimony, and indeed punish those who exercise their rights?

One other aspect to consider is the variety of punishments that can (and does) result from the same or similar charge: two individuals who collaborated in the same crime can get varied punishments for any number of reasons—not the least of which is that one was given the “choice” to testify against the other. What is described may seem appropriate for “bargaining”, but is it a sound

---

<sup>487</sup> The U.S. penal population has more than quadrupled since the 1970's; the largest penal system in the world in both per capita and total figures, the effort to reduce courts costs could have been (or is) a burden passed on to the penal system.

<sup>488</sup> An important question: does convenient conviction, with a 95% or better conviction rate, contribute to prison growth?

<sup>489</sup> This section of the 5<sup>th</sup> indicated that a defendant shall not be compelled to testify against self; again, a safeguard established to limit the abuses of authority.

jurisprudence to wheel and deal—to leave the outcome to any means necessary to see the end?

**Summary:** the plea bargain is the consequence of expedience—rather than due process; it cannot stand against the Fifth Amendment of the Bill of Rights because the defendant is compelled to testify on the basis of an effective predetermined punishment by the prosecution.

**Application:** BO is pressed to a plea bargain on the prosecutions threat to have his children testify against him (should he exercise his right to a trial). He must either accept the plea or possibly subject his children to further implication—and exploitation—in the choice of a trial.

**Keywords:** defendant’s rights, 5<sup>th</sup> Amendment, expedience, habeas corpus, plea bargain, prosecution, trial

**Sources:**

Timothy Lynch, “The Case against Plea Bargaining”, Cato Institute, 2003.  
Steven Silberblatt, “The Problem with Plea Bargaining”,  
brooklyngoclub.org, 1994.

## **Rights (of children and their parents)**

What are rights; and why are they important? Well, maybe the best way of answering the question is to pose it to one (or more) that have lost their rights; maybe they know best the importance or value of rights—and such would not be hard to find! Some time ago, I learned of an agency or program that has published children’s rights (children of divorce); the rights published by Children’s Rights Council (CRC) include:

- A lasting relationship with both parents
- Number one status in their parents’ lives
- Parental cooperation throughout the divorce
- Truthful answers to their questions
- Relief from feelings of guilt and blame
- Freedom from inter-parental hostility
- Attention to their thoughts and feelings
- Input into the visitation schedule
- Privacy in communication with family and friends
- No displacement by competing relationships
- No requirement to parent their parents
- Freedom from the role of messenger
- No coercion to keep secrets
- An understanding of the divorce agreement

CRC provides social and legal advocacy for children, but to what extent the above rights have been ratified—formally or otherwise—is not clear.

**Summary:** The martyred German-born minister, Dietrich Bonhoeffer said:

“The ultimate test of a moral society is the kind of world that it leaves to its children.”

**Application:** Our children have been treated with contempt; they have inherited the consequences of gross malfeasance yet they are ones treated as the liabilities—and not long-term investments.

**Keywords:** children, coercion, freedom, parental, relief, rights, truth

**Sources:** Children’s Rights Council (CRC); <http://www.crckids.org/>

## **Individuals (and then institutions)**

Doris Lessing (author of *The Good Terrorist*), and associated commentary on this author's works, serve as the primary influence for "Individuals (and then institutions)". Specific passages are used from *Doris Lessing, Interrogating the Times*.

As the first of these sources, Lessing's work, *Prisons*, is the subject of Alice Ridout's essay, "What is the Function of the Storyteller":

[E]very thing that has happened to me (Lessing) has taught me to value the individual, the person who cultivates his or her own ways of thinking, who stands out against group thinking, group pressures. (Lessing, 73-74)

This phrase, "ways of thinking", presents this paradox: the one, an individual, is able to form their own way, as a way exist or is fostered; the other, a group or institution, is pulled and plotted toward group pressures. But, as another essayist puts it: "Usually Lessing's fiction champions the individual who opposes group pressure or coercion."<sup>490</sup>

In the present times, this age of information, technological advancement enables beings to know more—or be exposed to more—than at any other time in history. But for Lessing, this phenomenon is perhaps more a predicament; for in the matter of a mass media is the irony that much (information) may have little or no application to our every day life. In her essay, Alice Ridout refers to the same work, *Prisons*, on the subject of "the changing world" described by Lessing.

Technological advancements, such as the ability to view the earth in photography from space, leaves us with a paradox of knowing more (about ourselves) than any prior peoples—yet remaining confused as to the use of such information or, as she puts it, "to apply it in our everyday lives"; "Lessing's wish" [was]: [We] learn how to look at ourselves and the society we live in, in that calm, cool, critical and skeptical way which is the only possible stance for a civilized human being.

---

<sup>490</sup> Sandra Singer; an essay: "London and Kabul" written on Lessing's work, *Interrogating the Times*

Alice elaborates further that “the solution to this problem of the individual’s relation to the collective [the institution] is for the individual to escape the limitations of his or her own perspective through purposeful, self-conscious questioning or through self-transcendence.”

As to western culture or society, Lessing offers the following:

People living in the West, in societies that we describe as Western, or as *the free world*, may be educated in many different ways, but they will all emerge with an idea about themselves that goes something like this: I am a citizen of a free society, and that means I am an individual, making individual choices. My mind is my own, my opinions are chosen by me, I am free to do as I will, and at the worst, the pressures on me are economic; that is, I may be too poor to do as I want<sup>491</sup>.

But can people living in the West believe such; can they believe that they live in a relatively free society and thus, by default, are raised to be individuals? The fact or reality is, according to Lessing, that “we all live our lives in groups...” and these groups are simply preferred as a part of our make-up or natural preference and reliance for safety, security, even survival.

But there are problems with groups (or institutions); our “idea” of being an individual and the reality that “groups” are not only essential but, as she elaborates, steer our thinking and activity:

When we’re in a group, we tend to think as that group does: we may even have joined the group to find ‘like-minded’ people. But we also find our thinking changing because we belong to a group. It is the hardest thing in the world to maintain an individual dissident opinion as a member of a group.

---

<sup>491</sup> Comments from a Web link on Group Minds.

**Summary:** the individual and institutions are inherently at odds; and in this opposition, one makes choices, the estimation of the costs or risks in choosing the one or other.

**Application:** BO must choose between confronting institutions, believed or understood to be responsible in part for his losses, even though the costs or risks cannot be fully estimated at the onset or, for that matter, at anytime.

**Keywords:** collective, group thinking, individuals, institutions, like-minded, self-consciousness

**Sources:**

- Alice Ridout, "What is the Function of the Storyteller", pages 82-84, 86-87  
*Doris Lessing, Interrogating the Times*, edited by Debrah Raschke, Phyllis Sternberg Perrakis, and Sandra Singer, The Ohio State University Press, 2010)
- "Group Minds by Doris Lessing", [www.comicsbulletin.com/forum](http://www.comicsbulletin.com/forum).  
Sandra Sanger, "London and Kabul", page 104

## **Just (or justice)**

What is just or justice? This question is at the heart of the book's plot as well as the story of Job. William Safire addresses the topic and question (the issue of justice "on earth") as: "Justice and fairness, retribution and reward—as dispensed on earth—leave humanity to its own."<sup>492</sup> The justice of Heaven, of God, is considered in the presupposition that God is sovereign; this sovereign Lord is evidently all-knowing and, in addition, maintains immeasurable mercy—especially toward the weak, the helpless and children. The Beatitudes (of the New Testament) describe such mercy; for example, mercy is granted to those that are merciful. With such a description of God—as a fair judge—how might the justice of earth compare?

The best that an individual (or a being) might hope for is a fair judge or judgment. Of course, the first question asks: what is a fair judge or judgment? In my mind, and perhaps most minds, "fair" would include the pursuit and passion for truth; and in this passion and pursuit for a judge or judgment should stand the merits of evidence. When the pursuit or the process (which the courts call "discovery") deliberately excludes evidence, justice is compromised, even obstructed. To compare with God's judgment—as accepted by faith—is to presume that God will not exclude any evidence.

Fairness (or what is fair) is once again dependent on a point-of-view and on the public or prevailing power. With such a dependency comes all possible treatment (and mistreatment) of justice; after all, power is always subject to abuses of authority—not protection against abuses (as described by Hobbes in *Leviathan*) but perpetration of abuses as perhaps more the argument of Robert Higgs).<sup>493</sup>

Returning to the plot of the book and story, the matter of justice—or injustices—is where God is sought and seemingly confronted as the judge. Here

---

<sup>492</sup> All content referenced to William Safire is from his work: *The First Dissident – the Book of Job in Today's Politics*, Random House, 1992.

<sup>493</sup> *Leviathan* is a book written by Thomas Hobbes (1588–1679) and published in 1651; it is regarded as one of the earliest and most influential examples of social contract theory. Source: Wikipedia. Robert Higgs uses "Leviathan" in his own works: *Crisis and Leviathan: Critical Episodes in the Growth of American Government* (1987); *Against Leviathan: Government Power and a Free Society* (2004); the application of this Biblical beast is one of abuse of authority, the instigator of injustices.

is where Job—or anyone who has confronted God on matters—has (or takes) opportunity to encounter truth, justice and what is intended for good. Dissident or not, the one who takes the opportunity is possibly doing so under the direction of faith and, consequently, with a dose of Godly wisdom; therefore, the opportunity will, at the least, offer more wisdom in a test of faith. But as to justice, the opportunity may still leave much for the age to come, as Safire describes:

Humans may get smart, even attain great knowledge about the world around us, but when it comes to heavy-duty wisdom—the final answers to the metaphysical whys about injustice—only God knows, and he’s not saying, at least not yet.

Where then are we left (in terms of what is just (or justice)? As Job discovers and as Safire describes, we remain limited to a finite understanding and rendering of what is just (or justice)—the rest...left to God.

**Summary:** What is just (or justice) is relative; it is a point-of-view, the prevailing power, or—at best—the passion and pursuit for truth.

**Application:** Having some similarity to Job, *His Children* addresses the inescapable effects of justice in this Time & Place, ASU. BO must confront much injustice in the context of the larger injustices that can—and sometime do—destroy our sense of what really matters.

**Keywords:** evidence, God, judge, judgment, just, justice, right, truth

**Sources:** as sited in the footnotes to include William Safire, Charles T. Sprading and others.

## **Defiance (defiant)**

Attention to this subject is important; for in the story, *His Children*, BO might be considered as defiant (just as Job is considered a dissident).<sup>494</sup>

Defiance, as a form of anger, can occur in all walks of life; from the family dealing with a willful two-year old, a defiant child, to those under the rule of a despotic leader. One recent example is the film, “Defiance”: Jewish refugees are able to avert the Holocaust from their make-shift community deep in the forest of occupied Poland; and for their added protection, they form the “Bielski partisans” taking-up arms, training and even volunteering for offensives.<sup>495</sup> Perhaps beyond defiance, several of the community less likely to take-up arms surround and beat-to-death a captured Nazi—all the while crying-out the names of family fallen to the “final solution”.<sup>496</sup>

To elaborate on defiance in the context of a central theme, non-custodial parenting, consider the book written by Jocelyn Elise Crowley’s book, *Defiant Dads*.<sup>497</sup> Dr. Crowley comes from a single-parent home, the result of divorce; thus, her own childhood no doubt has some relationship to her motivation and effort to conduct this academic study, to write this book.

The book, the study, approaches the national father’s movement in a very scholarly way; a survey of over a hundred organizations including personal interviews, data collection and analysis. This approach, along with title of the book, might lead the reader toward some preconception of a rationale and justified cause or movement. But after some reading, and re-reading, I am convinced that such a pre-conception is soon dashed by what the author describes as the “problematic” nature of “Defiant Dads”:

...for the fathers’ rights groups is the tension that exist between these political and personal goals. One set of goals has no merit, while the other has significant value. This particular combination of strategic activity

---

<sup>494</sup> Safire claims Job a dissident in his book, *The First Dissident*; for more on his book, refer to the section “About dissent, the dissident”.

<sup>495</sup> “Defiance”, (2008) is a film produced and directed by Edward Zwick, set during the occupation of Belarus by Nazi Germany. The film is an account of the Bielski partisans.

<sup>496</sup> The Final Solution”: a euphemism for the concentration camps and organized extermination.

<sup>497</sup> Jocelyn Elise Crowley, “Defiant Dads”, is a scholarly examination of the nationwide organizations of primarily men, fathers, suffering from the consequences of the non-custodial.

results in a quagmire of missed opportunities for father rights' groups to help strengthen American families on the political level. (Crowley, 12-13) With or without the "problematic" nature however, is that parents—and particularly fathers—have legitimate reasons for the "tension" towards those who have de-legitimized their families. Further, they have reasonable cause to desire, at the very core of their person, to be reconciled to those severed in the process of divorce. These legitimate reasons and the reasonable cause give rise to, at the least, a righteous and a warranted anger.

Some strong influences of contemporary media might suggest that most cases of family dissolution are the consequence of violence or other forms of abuse—almost always with the husband or father as the culprit. After all, Crowley addresses the anger of these parents—the vast majority being men. Could it be that they have just carried their anger from the marriage to the current, present situation; and, as a carry-over (of anger and abuse), that they are responsible for the present situation?

In his book, *The Custody Revolution*, Robert Warshak comments on what may more often be the sources of anger...and its consequences:

Then there are some divorced mothers who would do everything possible to keep their ex-husbands away from the children. Often the motive is a wish to punish the father by denying him access to his children. In some instances, the mother may fear for her children's safety – for example, when the father is likely to abuse or kidnap the children. But in many cases, the divorced woman's own hurt or anger clouds her assessment of her ex-husband's worth to the children.

But this matter goes much deeper...and has a longstanding history; as Stephen Baskerville describes in his article, "Divorced from Reality":

During the 1980s and 1990s, waves of child abuse hysteria swept America and other countries.... If anything, the hysteria has been institutionalized in the divorce courts, where false allegations have become routine. What is ironic about these witch-hunts is the fact that it is easily demonstrable that the child abuse epidemic—which is very real—is almost entirely the creation of feminism and the welfare bureaucracies themselves.

It is well established by scholars that an intact family is the safest place for women and children and that very little abuse takes place in married families. Child abuse overwhelmingly occurs in single-parent homes, homes from which the father has been removed. Domestic violence, too, is far more likely during or after the breakup of a marriage than among married couples.

What contradicts the “hysteria” is that most violence occurs outside traditional marriage; violence and abuse have increased as a consequence of divorce.<sup>498</sup>

One other point from the above excerpt; “domestic violence, too, is far more likely during or after the breakup....” Anger is fueled by the process and its system: a system that profits from divorce; a legal council that marginalizes the attributes to save the marriage—capitalizing in family dissolution.

In his book, *The Father and Child Reunion*, Mike Farrell refers to a personal testimony of a friend; a personal account of growing-up with hatred for his father—fueled by the mother.

Only as an adult have I thought how his dad (the other family) must have felt paying alimony (or child support) to support his own son’s hatred of him, and therefore, his son’s hatred of him. My friend’s mother seemed to assume that along with sole custody came a right to transform her son into a captive audience for her bitterness against his dad. I watched my friend’s anger toward men and himself grow and grow.

So obviously, anger is not limited to the father; but as pointed-out here, can be pervasive, even promulgated in the process of divorce and post-divorce custody.

As divorce begets divorce so does pre-existing or prevailing anger beget anger.<sup>499</sup> The question of cause (for the anger or divorce) becomes confusing in the vast circumstances of each and every case as well as public statistics. A single gender or single divorce does not hold the key to the doors of divorce nor the consequential defiance of those who believe that they (still) have a legitimate, valued role as a parent.

---

<sup>498</sup> Social statistics underscore this point; the safest place for family in the setting of a traditional marriage.

<sup>499</sup> This conclusion was drawn from Maggie Gallagher’s book, *The Abolition of Marriage*.

Where the question may really lie is not whether one (or the other) is angry—or had been angry—but whether the anger is righteous or warranted. A righteous anger, sometimes called indignation, is rooted in love; for example, a parent that is protecting their child from physical harm is indeed angry, but is instinctively trying to protect the one they love. Coincidentally, this same anger may apply to a parent disciplining their child.

In contrast—and much more common—an unrighteous anger is rooted in deep-seeded fear. A Biblical example of this is the brother of the prodigal son: his anger is the result ultimately of fear, as he thought the entire estate would be his but for the late return of the wayward brother. Jealousy (the fear of losing something thought be yours), and envy (the fear of not having something thought to belong to someone else) are examples of unrighteous anger.

All this discussion of anger has immediate relevance to defiance; for the decision or compelling cause for defiance can be a righteous anger—as an outcome of love. If indignation prevails in the course of the “Defiant Dads”, then whatever is “problematic” may, in the final outcome, prove to be worth the costs.

**Summary:** What is the source or cause for defiance? Is it the result of righteous or unrighteous anger? Should a parent be expected to be angry when they undergo an unwanted divorce, dismemberment from the family, and even criminalization for the most benign and benevolent acts to rekindle or repair damaged relationships?

**Application:** As in the Book of Job, this story presents the possibility to question and demand answers; but unlike Job, BO—his questions and his anger—may be more directed at the immediate and implicated authorities of ASU.

**Keywords:** anger, defiance, dismemberment, divorce, indignation, subsidies, vengeance

**Sources:**

ALFRA, an email on: Title IV of the Social Security Act.

Jocelyn Elise Crowley, *Defiant Dads*, 2008.

Mike Farrell, *the Father and Child Reunion*, 2008.

Robert Warshak, *the Custody Revolution: The Father Factor and the Motherhood Mystique*, 1992.

Stephen Baskerville, the article: "Divorced from Reality; 'We're from the Government, and we're here to End Your Marriage'", 2009.

Stephen Baskerville, the article: "We must confront the federal child-support bonuses that fuel states' destruction of families", *The Liberator*, Fall 2008.

Stephen Baskerville, *Taken into Custody*, 2007.

## **Dissent (the dissident)**

Dissent (dissident) is the description, the characterization, applied to Job in William Safire's book, *The First Dissident*.... Much of the following content and description is drawn from Safire's work. In the basic description, "Dissent" means to oppose or disagree with.... This "characterization" is associated to such acts as insurrection, rebellion, and revolution.

At its core, dissent marks a tripping point; an event or condition that drives one (or more) to resist, to challenge and to fight back, if necessary. In this event is evident risk—not the least of which is one's safety, even their life! Courage is fundamental for dissent, as G. K. Chesterton writes: "The paradox of courage is that a man must be a little careless of his life even in order to keep it."

For Job to be characterized as a dissenter is to imply that he was courageous, self-sacrificing; but more that any of the aspects of his courage—or accepting such risks—was Job's faithfulness to believe that God was both conscious of and caring in and through his crisis.

Dissent is about change...and about courage; it is about the want for change with the possibility or threat of conflict & contention, as William Safire describes:

What enables basic change to take place peacefully is not the inviolability of order but the possibility of conflict. We all hasten to articulate our preference for non-violent change, but in the end it is the credible threat of an uprising...that breaks the center's shackles. (217)

Of course, the question is likely to follow: a threat to whom, or what? Could it be "the establishment", government or another source of power & possession? Dissent is not necessarily admirable—and is seldom welcomed—to such sources of power & possession, as Safire writes: "Political leaders have a habit of equating the status quo with good and dissent that lead to the roiling of the waters, as evil." (215) But whether right or righteous, dissent is about change...and about courage; sometimes, it is change for the better....

Conflict & contention occurs on several fronts in the Book of Job: Satan versus God regarding the source of Job's described righteousness; the counselors versus Job over the cause of his crisis; and Job versus God regarding

answers to his questions. Whether Job ever goes the distance of a dissident may be debatable; yet, Job does doggedly pursue the answers, the truth. His cause is not about rebellion or revolution, but it could be a “credible threat” to power & possession.

William Safire describes some conditions or experience(s) that mark the dissident; “To have lived the Life...or to have such a lifestyle, a person must have:”

- Suffered grievously, either by circumstance or by a personal decision to support an unpopular cause
- Reacted angrily, while in the wilderness or prison, to the immorality of such hardship inflicted by those in aloof authority or cruel command
- Refused to be browbeaten or tortured or intimidated by anyone into silence or acceptance of unjust punishment
- Reconciled to authority after having glimpsed the *big picture* or having gained some share of its power. (177)

And then there is what Safire describes as the “essence of life”:

The essence of [the Life] is to refuse to accept injustice from any source—family, culture, nation, or God—and to press inquiry into inequity beyond what others accept as the limits of the knowable.

But in a pursuit or cause—as the possible “essence of life”—is the fundamental question: is the cause regarding an injustice?

In the event or condition of dissent is the question of where (or when) courage begins...inquiry is pursued...and inequity remains to be.... Thus, Job must first gain an audience with God; he must confront God in the context of his conflict & contention—not as a pretext for possible overthrow of “the system”, but for confirming the cause as just.

The fact that “the others” (counselors) are in disagreement with “the cause” is a factor—a flashpoint—in Job’s pursuit of God. Safire explains:

Job needs God’s attention, God needs Job’s worship, and a political dissenter needs public disapproval...the fertilizing force can be weakened by compromise, but more often results in a crackdown that radicalizes a larger public.” (196-197)

An audience with God; a question and answer discourse is what Job wants (or demands). Finally, there is faith, the “fertilizing force”, that compels Job for his sake, for all our sake.

**Summary:** In his book, William Safire calls Job as a dissident: this view is based on Job’s action to confront God—to demand answers to the questions of his crisis; not with the objective of an overthrow or violent uprising, but by faith does Job seek answers from God in these matters.

**Application:** In the story *His Children*, BO is similarly driven to seek answers to the losses from divorce and post-divorce; the sources (or targets) for his answers and outcome remains for the reader to discover.

**Keywords:** change, courage, dissent, dissident, evil, faith, questions, violence

**Sources:** William Safire, *The First Dissident – the Book of Job in Today’s Politics*, 1992.

**Job (the book, the character)**

The purpose of “Job (the book, the character)” is not necessarily to repeat the story of Job; rather, it is accentuate his actions in dissent, or as a dissenter.

<sup>500</sup> What I offer below is derived or sourced from William Safire. To begin, Safire on the Book of Job’s “message”:

The book’s message is not that we should accept the dictates of Fate, but rather, that we should object to Authority’s injustice or unconcern, and assert our morality as best we can.<sup>501</sup>

“Fate” (or fatalism) is seemingly an excuse to leave matters alone; that is, to accept such occurrences or crisis without causation or precondition.

But “fate” is not Job’s course; his course is faith expressed in his questioning—on the basis of what he believes to be right and true. And he is not completely wrong in his belief (as implied in the final pages of the story)—as his belief does not (or cannot) consider that suffering comes devoid of cause or reason. Safire continues:

Through Job, God gives man a deserved glimpse at his place in the universe and a sense of participation in his workings. God skips the subject of morality and fair treatment because that is humanities responsibility to work-out for itself on the earthly level.

And so a “work-out” of faith is customary, even essential.

At times, such a “work-out” was (or is) with passion, even desperation. Faith is not complete; it is continually refined through a described and determined “work-out”, as Safire writes:

Human beings are sure to wonder in ignorance and to fall into error, and it is better—more righteous in the eyes of God—for them to react by questioning rather than accepting. Confronted by inexplicable injustice, it is better to be irate than resigned.<sup>502</sup>

---

<sup>500</sup> More on this subject is in the author’s notes: “Dissent (the dissident)” and “Defiance (defiant)”.

<sup>501</sup> William Safire, introduction.

<sup>502</sup> William Safire, p. 219.

Being irate is not always unjustified or sinful; a righteous indignation, to the extent of wrath, is a feature of God.

Contrast this response (to perceived or confirmed, inexplicable injustice) with that of Job's so-called consolers or friends; more than simply their "blind allegiance" was their individual or collective condition that all cause(s) could be explained as a judgment.

The disloyalty of the would-be consolers to Job was based on their misconception of a higher loyalty to the supreme authority—theirs was a blind allegiance to God or at least allegiance blind by a mistaken notion of a God concerned with meting out justice on earth.<sup>503</sup>

Again, the story concludes that such a condition, alone or in company of others, is simply wrong—both in the allegations of cause and assertions of loyalty. For in this condition is conceit, a pomposity under the guise of piety.

The "assertions of loyalty" include, as Safire describes, a level of convenience ("blind" loyalty)...to the allegations of cause. After all, it's easy or convenient to assert that cause is attributable to judgment (especially when such cause pertains to someone else). From the *Message*, Job 12:

'Look at the man who never did wrong!'

It's easy for the well-to-do to point their fingers in blame, for the well-fixed to pour scorn on the strugglers.<sup>504</sup>

Arrogance—for those "who never did wrong"—is all that it takes for assertions and allegations regarding those who most assuredly have done wrong.

Arrogance—self aggrandizement—is just another idol, of course. Humility has most obviously overtaken Job, but arrogance remains the false god of his consolers. The previously described "blind allegiance" is blind alright; it is removed from the mystery and majesty of God—the uncertainties of cause and the misconceptions of loyalty. Safire writes about "a higher loyalty" as the essence of faith:

But is there a higher loyalty than to that of country or a cause or a person?

Yes: to the whole truth, to history, and to the highest cause of all, your own

---

<sup>503</sup> William Safire, p. 110.

<sup>504</sup> Job 12: 6-8.

integrity—what your conscience tells you that you stand for in life, and without which you no longer feel whole.<sup>505</sup>

And what is this “whole truth”; how is it confirmed in the life, the story of Job? I believe that “whole truth” is possible when Job expresses what he believes; he proclaims what is potentially prophetic but most profoundly providential. He begins in chapter 19, verse 13:

God alienated my family from me....

He continues in 21-22:

Oh, friends, dear friends, take pity on me.

God has come down hard on me!

Do you have to be hard on me, too?

Don't you ever tire of abusing me?

And then, humbly, he proclaims in 23-27:

Still, I know that God lives—the One who gives me back my life—and eventually he'll take his stand on earth.

And I'll see him—even though I get skinned alive!—see God myself, with my very own eyes. Oh, how I long for that day!

And finally, he instructs...and warns in 28-29:

If you're thinking, “How can we get through to him, get him to see that his trouble is all his own fault?” Forget it. Start worrying about yourselves.

Worry about your own sins and God's coming judgment, for judgment is most certainly on the way.

But still, and in human arrogance, they do not listen...and do heed....

So there is a story like no other; a story of one that, though not of Jewish origin, is positioned in the Old Testament as perhaps the oldest book. Whether “Bible's Job” is completely real or is allegorical, it is both prophetic and providential; for in this story rests the true and tireless nature of the Created amid the mystery and majesty of The Creator.

---

<sup>505</sup> Safire, p. 105.

**Summary:** The book, the character, is examined in light of William Safire's conclusion that, contrary to common belief, Job did not blindly submit to authority but instead, confronted God regarding his crisis.

**Application:** Another description of dissent; not open rebellion or revolution, but the faith to believe—and to act on the belief—that God is sovereign, the rain falls on the just and the unjust.

**Keywords:** arrogance, cause, dissent, faith, fate, idolatry, injustice, truth

**Sources:**

William Safire, *The First Dissident – the Book of Job in Today's Politics*, 1992.

The *Message*, sited chapter and verses.

## **Friendship (and other f-words)**

Friendship is discussed in conjunction with love and similar forms of affection and relationships. This topic also considers other key f-words (in the story) such as forgiveness, family, and faith.

In the Book of Job is the possibility of true friendship (in one or more of the counselors). The measure of “true friendship” is tested in these tough times of Job’s life. Any one of the three (or four) could be considered as a friend and, in fact, are addressed as such in some scriptural versions. But do any of the four fulfill the role of a true friend? In general, they mean well; that is, they seem to, and perhaps do, attempt to express compassion or sympathy. But even with good intentions, they each fail to realize (or believe) the basis for Job’s crisis. In short, they miss the mark.

A perusal of the internet on this subject ( the question of the counselors being true friends) supports the possibility—even the designation—that they were his friends; but the same sources similarly call to account their failures to genuinely understand the cause(s) of the crisis. From “Word from the Word – When you don’t know why”, the following:

The suffering of Job was a suffering without cause. Some have suggested a fault in his character—that he worried over the welfare of his children and, by this, opened the door to calamity. But the Book itself dispels that notion as a fruitless answer to Job’s dilemma. This was the combined voice of his three friends, but their counsel was rejected as nonsense.<sup>506</sup>

Understand that these counselors were not calloused or insensitive; on the contrary, they maintained a full week of silence (at his side) just to prepare themselves:

Job’s three friends sat with him a whole week without uttering a word as a means of entering into the depth of his hurt. There was wisdom in that.

They sought to understand before they sought to be understood. Sometimes comfort is just being there, showing that you care.

---

<sup>506</sup> From <http://www.awordfromtheword.org/when-you-dont-know-why.htm>.

But even such preparation—an indication of their deepest feelings—was not enough to hit the mark; but in fact, they were:

Three voices in concert expressing their ‘final solution’ as three variations on a theme—suffering is always the direct outcome of sin, and is God’s judgment on it. In the words of Eliphaz (in Job 4:7), the oldest and wisest of the group; “Remember now, who ever perished being innocent? Or where were the upright destroyed?”

Suffering however is not always the direct outcome of sin, as a sort of cause & effect, but can be experienced indirectly through what we understand to be a fierce and fallen world.<sup>507</sup>

One other relationship, as to possible friendships, is Job’s wife; understandably in despair, she suggests that Job “curse God and die.”<sup>508</sup> In these few poignant words is all that is offered or presented of her—making it impossible to understand or make implications on their relationship, its health, depth and other qualities.

In crisis of far less consequence, couples can be tested to the breaking point; indeed, a marriage (and family) can be shaken to the core by events and experiences of far less criticality—and even what might be considered commonplace or trivial. Having some experience in this area (of marriage and family crisis), I am not shocked by the words of Job’s wife; again, she was in despair and had evidently given-up on God, at least for time being.

But in all these relationships, where is true friendship? Perhaps the better question should be: in all these relationships—or the entire story—where is forgiveness? For at the center of any real, true friendship is forgiveness, is love. Reinhold Niebuhr reminded us that “Forgiveness is the final form of love.”<sup>509</sup> In forgiveness is the essence of one’s desire for some degree of peace, some form of friendship beyond the test—whatever the test. He says further, “Nothing we do, however virtuous, can be accomplished alone; therefore we are saved by love.” Love, true love, stands the test and, in doing so, practices and

---

<sup>507</sup> A “fierce and fallen world” beguiled by sickness, sorrow, evil and death.

<sup>508</sup> Job 2:9.

<sup>509</sup> Reinhold Niebuhr was an American theologian and commentator on public affairs.

pursues forgiveness. And if this greatest expression of love does not save or salvage the friendship, what then? Forgiveness still sets the captive free, as Hannah Arendt adds: “Forgiveness is the key to action and freedom.”<sup>510</sup>

Another “F” word associated with friendship is faith; the belief and action of Job to pursue God for answers—even with the disparaging words of his wife and the sharp disagreement of his counselors. As William Safire expresses, Job’s dissent (his decision to confront God) is not condemned as heretical, but is instead, a clear indication of the righteousness described him.<sup>511</sup> On this essential to life, or faith, Reinhold Niebuhr writes:

Life is a battle between faith and reason in which each feeds upon the other, drawing sustenance from it and destroying it.

Can life, with the accepted sovereignty of God, be reasoned? No, of course not; as the integration of freewill and this supreme sovereignty remains a mystery.

Again, Niebuhr holds:

Nothing which is true or beautiful or good makes complete sense in any immediate context of history; therefore we must be saved by faith.

There is a natural tendency to rely on reason—especially when the problem is not personal, painful or punitive. But after the natural tendency of reason has given-up, faith is ready and waiting.

**Summary:** From Job comes some consideration on friendship, forgiveness and faith. While the friendship of his counselors and his wife are brought to question, the forgiveness and faith of Job is considered as possible, if not certain

**Application:** In the variations on what represents friendship, forgiveness and faith stand-out as marks or measures of what distinguishes the deep from the casual or conditional friendship.

**Keywords:** faith, forgiveness, friendship, love, reason

**Sources:** Reinhold Niebuhr; Hannah Arendt; Book of Job;

[www.awordfromtheword.org](http://www.awordfromtheword.org)

---

<sup>510</sup> Hannah Arendt was a German American political theorist.

<sup>511</sup> God describes Job as the most righteous living person.

## **WAL (the law)**

On average, 25 thousand new laws are created in the U.S. each year; this figure includes all cities, counties, states and the central government.<sup>512</sup>

Bearing somewhat of similar complexity is the Federal Tax Code: contained within 20 volumes, tax law is twice the size of the Bible. Each of these represents some measure of just how large and expansive law can be (or is); but also implied is how complex life under “volumes of law” can become—leading to the greater occurrence of violations or breaches on nothing more than the lack of knowledge or awareness—the inability for most to keep-up....

*His Children*, the story, goes into some description of WAL (as early as ACT 1, Scene 2 – “Who wants to do good?”); the following introduces this characterization of law:

In the presence of the WAL, truth itself has been made a slave—prostituted by power & possession. No sooner is the WAL erected than someone or something finds a way to break or breach it. The WAL can never remain as is; no, it must be ever expanding—an ever increasing maze of complexity that serves the few and controls the many.

And in the vein of complexity is the double-mindedness of court officers; where the defense may appear to be at odds with the prosecutor—the judge seemingly an intermediate. What I believe from observation and experience is that the three work hand-in-hand; and apparently, so does William Safire as he writes:

Senators, like lawyers, assail each other on the floor and regale each other around the dinner table; the sound of back scratching in the bazaar of favors and friendships is the permanent buzz of political activity.<sup>513</sup>

And though he may be referring to a legislature, the same holds true for the judiciary. Above reproach and beyond any checks & balances, WAL is a deity; its originators and executors are all part of the cult of such conduct.

WAL has a unique advantage: it does not have to be right, moral or ethical—as the WAL is entirely capable of holding its own on the perception

---

<sup>512</sup> This average, annual figure does not include regulations or executive orders. Regulations, as opposed to laws, are written-created by Federal executive departments and administrative agencies rather than Congress; yet, regulations are effectually laws.

<sup>513</sup> William Safire, *The First Dissident – the Book of Job in Today's Politics*, 1992.

that it protects the law-abiding populous. As long as the populous is confident of this protection—or is accepting...over the fear of any alternative—WAL will continue to rule and reign unaccountable and unchecked; irreproachable as holy rite.

But my own opinion is the observation and experience of a “layman” (of course). Consider a credible mind of law, Frederic Bastiat:

There is in all of us a strong disposition to believe that anything lawful is also legitimate. This belief is so widespread that many persons have erroneously held that things are “just” because the law makes them so.

In the vein of this observation and experience, is another clarification regarding the origin of life, liberty and property (the right of possession); again Bastiat:

Life, liberty, and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws in the first place.

And as to the expansive consequence of WAL, some additional insight from the same credible source:

The state tends to expand in proportion to its means of existence and to live beyond its means, and these are, in the last analysis, nothing but the substance of the people.

There is a moral imperative endowed to the populous: to not be lured into the myth that WAL is perfect, and therefore sacred; further, to not believe for a minute, that WAL is removed from corruption; but instead, to accept that such corruption is a natural consequence of power & possession. Finally, the populous should not grow complacent so as to enable the continued expansion of WAL.

Woe to the people that cannot limit the sphere of action of the state!

Freedom, private enterprise, wealth, happiness, independence, personal dignity all vanish.<sup>514</sup>

---

<sup>514</sup> Frederic Bastiat: quotes from *The Law*; he was a French classical liberal theorist, political economist, and member of the French assembly. He was notable for developing the important economic concept of opportunity cost. Source: Wikipedia.

I have witnessed the consequence of this ever-widening and wayward WAL; further, I read about it and try to understand the consequences to our way of life. What about you...?

As a post note—and on the positive side of WAL—is Natural Law or “true law”; a form of law described by Cicero:

True law is a right reason in agreement with nature; it is of universal application, unchanging and everlasting; it summons to duty by its commands, and averts from wrongdoing by its prohibitions....It is a sin to try to alter this law, nor is [it] allowable to repeal any part of it, and it is impossible to abolish it entirely.

What kind of WAL is this, the Natural Law?

We cannot be freed from its obligations by senate or people, and we need not look outside ourselves for an expounder or interpreter of it....

...that is God, over us all, for he is the author of this law. Whoever is disobedient is fleeing from himself and denying his human nature, and by reason of this very fact he will suffer the worse punishment.<sup>515</sup>

Then Natural Law is eternal and universal; it is described as:

- Basic in its principles
- Comprehensible to the human mind
- Totally correct and morally right

Cicero believed that Justice is impossible except under the principle of God’s just law, and that such law is abided through love—the love of God—as a social bond. It might be thought then, that as this love degrades, so too will abiding in Natural Law. Further, he warned of arbitrary law; that is, laws that violate Natural Law. He wrote of the possibility (of such law) and means by which people might judge between good and evil law(s).

Therefore Law [of the Creator] is the distinction between things just and unjust, made in agreement with primal law and the ancient of all things, Nature; and in conformity of Nature’s standards are framed those human laws which inflict punishment upon the wicked and protect the good.<sup>516</sup>

---

<sup>515</sup> Quote sourced from: William Ebenstein, *Great Political Thinkers*, p. 122-123.

<sup>516</sup> Ebenstein, p. 135.

The influence of Natural Law in the U.S. is profound; for example, the “Unalienable Rights” come from this Law; as does the work of William Blackstone regarding habeas corpus. Other areas influenced by Natural Law include: Limited Government; Separation of Powers, Checks and Balances; and No Taxation without Representation.

It should also be noted that laws for the family were derived from Natural Law; these laws were not (or would not be) designed to destroy the family through involuntary divorce or the like; but rather, would be to protect the family as a small government and vital part of the social fabric.

At the core of Natural Law is the immutable (or unchangeable) Law of God. The balance of this author’s notes is based on *The Release of the Spirit*, Watchman Nee.

There is an immutable law of God’s working in us: His specific purpose is breaking us and releasing our spirit for free exercise. We must understand that none of our praying, pleading or promising will affect or change this purpose. It is according to [God’s] law of accomplishing a brokenness and release in us; all our praying will not alter this law....

Do not try to overturn this law and its effect by praying for blessings; such prayers are in vain. Praying can never change God’s law.<sup>517</sup>

**Summary:** The unending and ever expanding law (WAL) is where the focus of attention is (or should be); the problems with such trends are legion and, in the larger context, are analogous to the strength and danger of abuses of power & possession in the domain of Leviathan.

**Application:** WAL, as an inanimate character of the story, takes center stage in the inner working and insidious movement that has left democracy behind—with destinations toward enslavement of even the soul.

**Keywords:** expansion, freedom, law (WAL), immutable, liberty, life, natural, power, sacred, state

**Sources:** as cited.

---

<sup>517</sup> Watchman Nee, *The Release of the Spirit*, 1965, p. 36.

## **COG (corporatism)**

COG is another of the inanimate characters of the story (the others are ASU, RAW, WAL and GOC). COG represents a close relationship or alliance between corporations and the state. Names or terms that apply to these relationships include corporatism, multi-nationals, and fascism.

In ASU, corporatism (COG) is colossal in size and scope—as in no other time and place in history: it is an ever expanding entity that leverages global power & possession. In the politics, the elected are duly obligated to COG for financial support and campaign financing. Those who are elected (officials) work intimately with what may be described as special interests—COG taking precedence over the influence of constituency, the common good. This description of COG is described by Jerry Mander in his book, *In the Absence of the Sacred*.<sup>518</sup>

Corporations are inherently bold, aggressive and competitive. Though they exist in a society that claims to operate by moral principles, they are structurally amoral. It is evitable that they will dehumanize people who work for them, and dehumanize the overall society as well....Corporations do not care about nations; they live beyond boundaries.

The characteristics of such alliances are provided by Dr. Laurence W. Britt:<sup>519</sup>

- Powerful and pervasive expressions of nationalism
- Disdain for human rights
- Identification of enemies/scapegoats as a unifying cause
- Supremacy of the military and avid militarism
- Rampant sexism<sup>520</sup>
- Controlled mass media
- Obsession with national security
- Religion and ruling elite tied together<sup>521</sup>

---

<sup>518</sup> This book was published in 1991. Jerry Mander campaigned for social and environmental causes.

<sup>519</sup> Dr. Laurence W. Britt has examined the fascist regimes of Hitler (Germany), Mussolini (Italy), Franco (Spain), Suharto (Indonesia) and several Latin American regimes. He found 14 defining characteristics.

<sup>520</sup> Sexism as the debasing of a sex or gender; still, the U.S. has potentially been moving toward more rights and privileges.

- Power of corporations protected
- Power of labor suppressed or eliminated
- Disdain and suppression of intellectuals and the arts
- Obsession with crime and punishment<sup>522</sup>
- Rampant cronyism and corruption, fraudulent elections

In his book, *The Rise of the Fourth Reich*, Jim Marrs describes such characteristics in the contemporary of privatized military: <sup>523</sup>

Business, especially corporate business, is king. Giant corporations, governed by faceless directors answering to shadowy owners, control everything.... Even the time-honored profession of soldiering has been usurped by private corporate armies....

In this description of COG is the fictional ASU—the realism of our land today—and if you had not made that connection already, now you know; and...

Now that we see the direction of corporate activity, we must abandon the idea that corporations can reform themselves.... Corporations, and the people within them, are not subject to moral behavior. They are following a system of logic that leads toward dominant behaviors. <sup>524</sup>

**Summary:** COG represents corporatism in the deepest relationship with the state; a Fascist conglomeration of colossal size, power & possession.

**Application:** To understand power & possession is to grasp the relationship between RAW, COG, WAL and GOC.

**Keywords:** colonization, corporatism, fascism, state, war, law, media, power & possession

**Sources:** as cited, Jim Marrs, and Dr. Laurence W. Britt;

<http://occupynewhampshire.org/2012/02/20/fascism-anyone-the-14-defining-characteristics-of-fascism-by-dr-lawrence-britt/>.

---

<sup>521</sup> The ties of religion and the state come largely through the state's attention and bearing on the dominate religion. From the same source: "the fact that the ruling elite's behavior was incompatible with the precepts of the religion was generally *swept under the rug*."

<sup>522</sup> For more on this condition, refer to author's notes, "Prison (and jails)". From the source: "Fear and hatred of criminals or "traitors" was often promoted among the population as an excuse for more police power.

<sup>523</sup> Jim Marrs is an American former newspaper journalist and New York Times best-selling author of books and articles on a wide range of alleged cover ups and conspiracies.

<sup>524</sup> Jerry Mander, "Form is Content", p. 136-137.

## **GOC (communications control)**

GOC is another of the inanimate characters. Returning to a resource used in the description of “COG (corporatism)”, Dr. Laurence W. Britt describes the characteristics of Fascism; the following on “controlled mass media”: <sup>525</sup>

Under some of the regimes, the mass media were under strict direct control and could be relied upon never to stray from the party line. Other regimes exercised more subtle power to ensure media orthodoxy.

And as to the methods:

Methods included the control of licensing and access to resources, economic pressure, appeals to patriotism, and implied threats. The leaders of the mass media were often politically compatible with the power elite.

And in detail (with direct attention to our land), the following:

...American corporate mass media today is essentially in the hand of six giant multinational communications corporations.

And the consequence of this limited offering is:

One of the best kept secrets is the degree to which a handful of huge corporations control the flow of information in the U.S. Whether it is [any of the modes], a few giant conglomerates are determining what we see, hear and read.

So the media is largely controlled through a limited number of very powerful corporations called multi-nationals. The mass media is their voice. One final comment comes from an on-line article, “Who Owns the Media? The 6 Monolithic Corporations that Control almost everything We Watch, Hear and Read” <sup>526</sup>.

But it is the "big six" that are the biggest concerns. When you control what Americans watch, hear and read you gain a great deal of control over what they think. They don't call it "programming" for nothing.

---

<sup>525</sup> Dr. Laurence W. Britt has examined the fascist regimes of Hitler (Germany), Mussolini (Italy), Franco (Spain), Suharto (Indonesia) and several Latin American regimes. He found 14 defining characteristics.

<sup>526</sup> Source: <http://theeconomiccollapseblog.com/archives/who-owns-the-media-the-6-monolithic-corporations-that-control-almost-everything-we-watch-hear-and-read>

Back in 1983 it was bad enough that about 50 corporations dominated U.S. media. But since that time, power over the media has rapidly become concentrated in the hands of fewer and fewer people....

The concentration of sources since 1983 (from about 50 to a few) is one of a number of characteristics that Britt believes are representative of fascism.

**Summary:** Another of the inanimate characters, GOC is the highly concentrated mass media—the voice of the collective RAW, WAL, COG and even DOG.

**Application:** To understand power & possession is to grasp the relationship between this “collective”. Censorship and other less apparent methods have been around for decades, if not longer.

**Keywords:** colonization, corporatism, fascism, state, war, law, media, power & possession

**Sources:** as cited, Jim Marrs and Dr. Laurence W. Britt;  
<http://occupynewhampshire.org/2012/02/20/fascism-anyone-the-14-defining-characteristics-of-fascism-by-dr-lawrence-britt/>

## **Submission (and compliance)**

My own understanding of “Submission (and compliance)” has been fostered in the virtues of citizenship through church, school, scouting and the like; but more recent events have caused me to reconsider my own ideas and beliefs. To help in the matter, I turn to the book by Chuck and Timothy Baldwin entitled *Romans 13*.<sup>527</sup>

To get to the heart of the matter, the convention that all government—or civil government—is ordained by God is disputed with the authors’ premise:

As will be shown herein, arguing that any person or persons holding de facto power is ordained of God holds absolutely no legitimacy.

Given this premise, one may consider the following questions:

- Which authority is higher or superior; is it God’s government or man’s government?

To answer the question, one has to look first to Jesus; in the details of his criminalization, Jesus is accused of apostasy or of being a heretic (or defying the doctrine of the church), but is implicated as an enemy of the state (as his accusers proclaim to Pilate that there is only one king [Caesar]...against Jesus who claims to be a king).<sup>528</sup>

- Does God ordain civil government or, more specifically, does God ordain all the laws, actions and executions of the individual and collective civil governments throughout all time & place?”

In the most extremes of government (or power) is the dark world, or that of Satan; and according to the writers:

Even Satan’s power is ordained of God because Satan’s power was created by God. However, the creation does not ordain Satan’s specific authority to rule over mankind, despite God’s permissively allowing Satan to accomplish his ends upon occasion.<sup>529</sup>

---

<sup>527</sup> Chuck Baldwin is a Baptist minister and was the National Libertarian nominee President in 2008.

<sup>528</sup> Those responsible for Jesus arrest called Christ a blasphemer; and some representing this group claimed that Jesus did not worship Caesar as the only king—but worse, that Jesus claimed to be a king. Jesus was claimed both a heretic and an enemy of the state.

<sup>529</sup> Baldwin, *Romans 13*, p. 26.

Thus, the writers add: “The comparison (of Satan’s government) illuminates the absurdity of the construction (that blind submission is due a civil government or any of man’s governments)...on the basis that it is altogether ordained of God)”.

So God’s government is superior—indeed supreme—and therefore supersedes all human forms of government. Secondly, “blind submission” is not the message or meaning of Romans 13; for though human governments are allowed to rise and reign, they are not ordained in each and all of their actions.

Returning to the foremost example of Jesus, some further detail is presented in the dialogue or exchange between Jesus and Pilate:

Jesus demonstrates as well the principle of government’s limited earthly authority and God’s supreme authority when he told Pilate: “You would have no power over me if it were not given to you from above.”<sup>530</sup>

In this same paragraph, the writers are quick to dispute the notion that Jesus submitted to government:

...those who would argue that Jesus submitted to government ignore the numerous times he evaded government’s attempts to kill him prior to his crucifixion.

In his resistance (to arrest), Jesus was at the least a fugitive (by at least one institution, Jesus was considered a criminal of the worst kind).<sup>531</sup>

Romans 13: 1-7 is provided below; this scripture is from the *Message*:

1. Be a good citizen. All governments are under God. Insofar as there is peace and order, it's God's order. So live responsibly as a citizen.
2. If you're irresponsible to the state, then you're irresponsible with God, and God will hold you responsible.
3. Duly constituted authorities are only a threat if you're trying to get by with something. Decent citizens should have nothing to fear.

---

<sup>530</sup> Baldwin, p. 27; scripture is from NIV John 19:11.

<sup>531</sup> This description of Jesus as “a criminal of the worst kind” is based on the mob rule to crucify Christ instead of Barabbas, a known murderer and revolutionary.

4. Do you want to be on good terms with the government? Be a responsible citizen and you'll get on just fine, the government working to your advantage.
5. But if you're breaking the rules right and left, watch out. The police aren't there just to be admired in their uniforms. God also has an interest in keeping order, and he uses them to do it.
6. That's why you must live responsibly - not just to avoid punishment but also because it's the right way to live.
7. That's also why you pay taxes - so that an orderly way of life can be maintained. Fulfill your obligations as a citizen. Pay your taxes, pay your bills, and respect your leaders.<sup>532</sup>

What distinguishes total submission to God (from all forms of civil government)? “God is the only sovereign and authority that is worthy of absolute and unconditional submission; and this obligation of submission is based upon more than just God’s power; it is based upon His infinite goodness and wisdom.”<sup>533</sup> As to “all forms...” and justice”:

The purpose of justice corresponds with God’s laws of human and societal conduct. Government that does not seek to administer this purpose undermines the very essence of God’s ordination. So it was rightly said, “a civil government begins to undermine itself and become its own major traitor and subversive force when it rules with injustice.”<sup>534</sup>

**Summary:** Should submission to civil government be unconditional? No; there can be occurrences or events in which civil government conflicts with Scriptures or contradicts God.

**Application:** There may be such occurrences or events for which the individual or some group must decide not to submit to civil government; to choose not to submit on the determined basis that to do so would be to disobey God. Needless to say, such a decision could or will involve great sacrifice.

---

<sup>532</sup> The Message; Roman 13:1-7.

<sup>533</sup> Baldwin, p. 30.

<sup>534</sup> Baldwin, p. 32; Rousas John Rushdoony, *Christianity and the State*, p. 37.

*Crushed in Court without a Defender*

**Keywords:** compliance, good, government (civil), ordained (ordination),  
submission, unconditional

**Sources:** as noted; and *Romans 13; the True Meaning of Submission*, 2011.

## **Custody (non-custodial)**

“Non-custodial” is the description often applied to the parent who loses his children in the legalities of divorce. An extremely important issue and condition in the plot of the story, non-custodial treatment is a portrait example of injustice applied to marriage, family and parenthood. Much of the content of this section comes from Stephen Baskerville’s works including his book, *Taken into Custody*.<sup>535</sup>

*Taken Into Custody* is the most comprehensive exposé yet published by a major publishing house on the depredations of the divorce industry...This is the first book from a major publisher that has been permitted to speak the unvarnished truth about the divorce machinery: its destruction of families, its violations of the Constitution, its disregard for due process of law, its voracious appetite for children, parents, and families. This is no tirade however, but a thoroughly documented study of a previously neglected abuse by a credentialed political scientist. The result is a major breakthrough in exposing the greatest civil rights abuse of our time and the most repressive government machine ever created in the United States.

Other articles and acknowledgements are available at the Website; here are just few excerpts taken from the book and supporting articles:

The decline of the family has now reached critical and truly dangerous proportions. Family breakdown touches virtually every family and every American. It is not only the major source of social instability in the Western world today but also seriously threatens civic freedom and constitutional government.<sup>536</sup>

As to public awareness, Baskerville adds:

Most Americans would be deeply shocked if they knew what goes on today under the name of divorce. Indeed, many are devastated to discover that they can be forced into divorce by procedures entirely beyond their control. Divorce licenses unprecedented government intrusion into family

---

<sup>535</sup> More details are available at [stephenbaskerville.net](http://stephenbaskerville.net).

<sup>536</sup> More details are available at [stephenbaskerville.net](http://stephenbaskerville.net); “Divorced From Reality”, Touchstone, vol. 22, no. 1 (January-February 2009).

life, including the power to sunder families, seize children, loot family wealth, and incarcerate parents without trial. Comprised of family courts and vast, federally-funded social-services bureaucracies that wield what amount to police powers, the divorce machinery has become the most predatory and repressive sector of government ever created in the United States and is today's greatest threat to constitutional freedom.<sup>537</sup>

Then there is the revenue-based relationship between child support (collections) and the state:

Over the years, child support has increasingly functioned less as a way to reduce or recover welfare costs and more as a forced subsidy on middle-class divorce. States are paid by federal taxpayers based on the amount they collect. This encourages them to neglect welfare families, for whom the program was designed, because there is little money to be had.<sup>538</sup>

As to the beginning of involuntary divorce:

Beginning in the 1970's, America quietly embarked on the boldest social experiment in her history. With no public discussion of the possible consequences, laws were enacted in virtually every jurisdiction that ended marriage as a legal contract and precluded couples from creating binding agreements to rear children. Regardless of the terms on which a marriage is entered, government officials can now, at the request of one spouse, simply dissolve it (marriage) over the objection of the other and with no penalty to the moving party. As far as the federal and state governments are concerned, all couples are cohabiting.<sup>539</sup>

---

<sup>537</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

<sup>538</sup> More details are available at [stephenbaskerville.net](http://stephenbaskerville.net); "The Failure of 'Family Policy'", *Chronicles*, vol. 32, no. 1 (January 2008).

<sup>539</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

And the surge in divorce has expanded the welfare state itself to include the middleclass:

The divorce revolution weakened marriage and fatherhood among members of the middle class in striking parallel to what welfare inflicted on the poor. In addition, the surge in divorce has expanded the welfare state itself to include the middle class, turning programs conceived to address the problems of low-income, single-parent homes into financial incentives for middle-class divorce.<sup>540</sup>

Even family-values' conservatives are reluctant to challenge policies they know to be driving single motherhood and criminalizing fatherhood, according to Baskerville:

These programs are virtually unassailable, not only because they balance state budgets, but because they play upon our natural sympathy for women and children. Anyone questioning child support incurs feminist charges of defending "deadbeat dads." Further, by appealing to superficially conservative values, feminists have gained allies among centrist Democrats as well as the neoconservatives who dominate Republican family policy. Even family-values conservatives are reluctant to challenge policies they know to be driving single motherhood and criminalizing fatherhood.<sup>541</sup>

Enter the nanny state to oversee family affairs:

Divorce by its nature requires constant government supervision over family life. Far more than marriage, divorce mobilizes and expands government power.<sup>542</sup>

Unilateral divorce inescapably involves government agents forcibly removing legally innocent people from their homes, seizing their property, and separating them from their children. It inherently abrogates not only the inviolability of marriage but the very concept of private life.<sup>543</sup>

And the most serious consequences involve children:

---

<sup>540</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

<sup>541</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

<sup>542</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

<sup>543</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

Invariably the first action of a divorce court, once a divorce is filed, is to separate the children from one of their parents, usually the father. Until this happens, no one in the machinery acquires any power or earnings. The first principle and first action of divorce court therefore: Remove the father.... This happens even if the father is innocent of any legal wrongdoing.... The state seizes control of his children with no burden of proof to justify why. The burden of proof (and the financial burden) falls on the father to demonstrate why they should be returned.<sup>544</sup>

And finally, from the U.S. Constitution via the Alabama Family Rights Association (ALFRA):

The Supreme Court of the United States has held that parents are presumed fit, and that fit parents are presumed act in the best interest of their children, and that a state has no compelling interest in making a child's best interest decision over that of fit parents just because the state (judge) thinks a better decision can be made.

At the completion of these notes, a particular parent is attempting to reclaim joint custody of his child—a duty that was lost because he became a fire fighter (according to the report). Here is a summary of his argument for custody:<sup>545</sup>

Hobbs argues that a legal dispute over child custody when both parents are fit the Court has a duty under the equal protection clauses of the 1st, 5th and 14th Amendments of the U.S. Constitution to safeguard each parents' fundamental liberty interest rights to freedom of associations with their child. Only after the Court holds a parental fitness hearing and finds a parent unfit by clear and convincing evidence does the state of Alabama have a compelling interest to make a child best interest determination.

---

<sup>544</sup> Refer to [stephenbaskerville.net](http://stephenbaskerville.net).

<sup>545</sup> Chris Hobbs, Huntsville AL; “Appellate Court to Hear Oral Argument on Constitutionality of Child Custody Laws”, April 27, 2012.

**Summary:** Divorce, as a war on the family, has brought untold damage and destruction. How to assess the aftermath of divorce is difficult. Still, the sourced, referenced information describes some detail of the destruction—not on family and marriage, but the greater good of society and culture.

**Application:** At the root of BO's losses is divorce. What BO will discover in his own divorce is the larger context; the systematic dismantling of the conventional family.

**Keywords:** children, conflict & contention, degradation, dismemberment, divorce, family, involuntary, marriage, power & possession, Social Security, state, subsidies

**Sources:** the noted works of Stephen Baskerville.

## **Health (and healing)**

Health (and healing) is largely a summary of William V. Fabricius' "The Bad News about Divorce and Children is worse than We Thought, but the Good News is better than We Thought".<sup>546</sup> This work focuses on health and related matters of families suffering through divorce and post-divorce. Additional material may be added from my previous writing. William V. Fabricius' draft is pseudo-scientific and thus, includes some data and details that would be most appreciated, respected and understood by those in the profession or community. The following condensed content presents some of the findings or conclusions.

Fabricius begins with "The Bad News": "...to the extent that close father-child relationships represent potentially valuable resources for children across their life. The findings for father-child relationships are troubling." Why are these relationships, the health and viability, troubling? Because with divorce and post-divorce family settings, individuals and relationships suffer from a host of health problems, as Fabricius explains:

These studies began in the 1950s and 1960s when mothers were almost exclusive caregivers, and they show that a poor relationship with either the mother or the father had similar effects; thus, the findings are not limited to just the primary caregiver. The physical health findings have yet to be featured in the divorce literature, and are as yet unknown to courts and policy makers.

But to the men or fathers, health issues can (and do) manifest to the degree that men are eight to nine times more likely to commit suicide.<sup>547</sup> Such conditions among fathers (presumably as a non-custodial), are not cited in Fabricius' work, but rather, are added on the basis of what has been learned through the ACFC among related sources.

Fabricius continues with a similar study (Bowlby, 1969) and a much later study (Davies, Cumming, 1994); he reiterates first from Bowlby:

---

<sup>546</sup> William V. Fabricius is a professor at Arizona State University specializing in research is father-child relationships, especially in divorced families. Fabricius is interested in the impact of these relationships on children's health and well-being, and in the implications this research can have for social policy. More details are available at [asu.edu](http://asu.edu).

<sup>547</sup> From sources, statistics in the American Coalition of Fathers and Children.

Modern attachment theory explains how poor parent-child relationships lead to feelings of insecurity, anger, distrust in continued parental support, and low self-worth....

Parent conflict similarly leads to emotional insecurity because the child fears abandonment by one or both fighting parents.

In the context of what Fabricius calls “the greatest advances in modern psychology”, an understanding of a child’s normal development serves as a base for examining children of divorce or similar conditions (of parental conflict and abandonment). He concludes:

Children in families characterized by dysfunctional parent conflict and unsupportive parent-child relationships experience these threats repeatedly and learn to anticipate them when they are absent.

What are the “threats”? Well, these threats are in some way associated with all children and may include safety and security. But in the circumstance of the studied children (or families), such basic needs become more threatened, therefore less likely or fulfilled.

Now on “The Good News”; the good news is that “the public believes about equal parenting time.” Fabricius explains:

There is now a strong consensus among the general public that equal parenting time is best for the child. Large majorities favor it in all the locales and among the demographic groups in the U.S. and Canada (in which these questions were asked).

With much public sentiment, court cases would seem to lean toward joint custody or equal participation of parents; but the authorities—or those that facilitate divorce and manage custody—have not yet embraced or acted on such sentiment. Much later in the study, Fabricius adds: “...the practice of equal parenting time lags the consensus about its value.”

A critical question or concern stems from what some perceive as courts biased toward mothers; and to further substantiate such bias, that custody is collaborated through federal funding and subsidies of child enforcement. The Fabricius’ work however mentions nothing of the child enforcement subsidies—though other sources (ACFC) raised the matter repeatedly. In short, the child

enforcement model establishes an incentive for single-parent custody—discharging the other parent from their duties, their responsibility.

Another criterion alluded to in Fabricius’ work is causally described as “the best interest of the children”. Drawing loosely from my own experience and secondary knowledge of other sources, this criterion may serve as nothing more than a platitude; it sounds good but is almost immediately voided by the prevailing threats and ills imposed on the family.

The matters of health (and healing) are not excluded to children of divorce; nor is the subject and conclusions of this work excluded to children either. I conclude what might be obvious: that divorce is dangerous and destructive to marriage, family, parents and children—to individuals, relationships, communities, society and culture. Divorce is described as the death that keeps on dying.

**Summary:** the parent-child relationship is often a casualty of divorce; the long-term consequences for which are difficult to overcome and still, to reconcile.

**Application:** BO must contend with a variety of immediate and long-term conditions and consequences stemming from divorce, single-parent custody and parental alienation and criminalization.

**Keywords:** children, criminalization, custody, divorce, law, parenting

**Sources:** as cited.

## **Leviathan (DOG)**

This word, “Leviathan”, appears in a few books of the Scriptures, one of which is Job. “Leviathan” is a massive, indomitable beast—a colossus for which the closest association or similarity might be a dragon or serpent. In the Scriptures, this reference may pertain to the sovereignty or supremacy of God (over even the most formable of creations). My purpose for presenting the topic (or term) goes beyond this initial reference and application to the influences of Thomas Hobbes and Robert Higgs.<sup>548</sup>

From the Website btinternet.com, the following summary of the book *Leviathan* (with attention to Leviathan as “STATE”):

God's natural world is imitated by man in making the great LEVIATHAN or COMMON-WEALTH or STATE which is but an artificial man, with sovereignty as soul, officers as joints, reward and punishment as nerves, wealth as strength, laws as reason. [ ] The power of man is his ability to obtain some future good, and all men, all mankind, have a perpetual and restless desire after power.

And as to those above (all mankind); the summary of *Leviathan*:

As religion is only found in man, so its seed must be in man. Men live always in fear, and make gods of things to praise and blame for their condition.

All men have some great skill or ability, but when they conflict in their desires without an agreed Sovereignty to rule them their life is but solitary, poor, nasty, brutish, and short. There is a law of nature that every man protect himself, and this right they transfer entirely to the Sovereign Power, be it an assembly of men, or, preferably, one man.

---

<sup>548</sup> Refer to Wikipedia for more details; Thomas Hobbes and “Leviathan”: here, in this work, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. Robert Higgs uses the same term, “Leviathan”, under inspiration from Hobbes; in *Crisis and the Leviathan*, Higgs describes the consequences of government growth and expansion: “As government power grows, it achieves a form of autonomy, making it ever more difficult to decrease its size and scope, and to resist its further efforts to increase its reach, so long as the citizenry remain uninformed of its true effects.”

A “social contract” is established with Leviathan (or “STATE”) as a result of the desire for power, the pursuit of good, and the natural laws regarding protection of their own...amid fears regarding the mysteries or uncertainties of life. The leader of Leviathan is the sovereign, who protects mankind from the abuses of one another and, in doing so, reduces their fears—perhaps reducing their habit of making gods....

An author and economist, Robert Higgs, applies this term, “Leviathan”, as an admitted influence of Hobbes’ work. Whereas Hobbes describes the essence of the institution, the “STATE” as protector, Higgs’ takes more of the Scriptural description (or that of a “massive, indomitable beast” or colossus).<sup>549</sup> In an article, “Crisis and Leviathan: Observations amid the Current Episode”, he writes of his work:

Since the early twentieth century, periods of real or perceived national emergency have been "critical episodes" in the growth of government's size, scope, and power in the United States and in many other countries. Hence, the concise conceptualization: Crisis and Leviathan...growth of government in the United States from the late nineteenth century to the late twentieth century).

In a comparison of Hobbes’ classic work and another of Higg’s works, *Against Leviathan: Government Power and a Free Society*, Doug Bandow writes:<sup>550</sup>

“Unlike Hobbes, however,” notes Higgs dryly, “I do not recommend that beast.”

Higgs boils the case (against Leviathan) down to fraud.

He writes, “Government is not what it claims to be (competent, protective, and just), and it is what it claims not to be (bungling, menacing, and unjust).” This deceit is compounded by the fact that “the one thing it will not do is simply leave us alone.”

---

<sup>549</sup> The “scriptural” associates (or Biblical) Leviathan as an indomitable, colossal creature—and in the Spiritual realm—could be much more.

<sup>550</sup> A book review from The Future of Freedom Foundation; Doug Bartow is a senior fellow at the Cato Institute. He is a former special assistant to President Reagan; he is also a graduate of Stanford Law School and a member of the California and D.C.

And is the STATE a Leviathan, as Higgs' describes...? Leviathan is neither fully a protector nor fully a predator.

With reference to the term, and attention to this question; from the primary resource, William Safire writes: "Only if the Leviathan state failed to provide safety to life and property did its subjects have the right to overturn it." <sup>551</sup>

A last work to consider on this common theme and term, "Leviathan", is from R. G. Collingwood's <sup>552</sup> *The New Leviathan or Man, Society, Civilization, and Barbarism* (Collingwood's book also includes his attention to the conventional family—as a component of civility or civilization. From a book review by George S. Crockett on Amazon, the following on this chapter and section: <sup>553</sup>

In the case of the family, the agent in this process [civilizing the community] is the parental society, and the name of the process is education....

Thus, if civility is to win, "the parental society" must succeed; otherwise: "...the state can never create or restore family life." <sup>554</sup>

---

<sup>551</sup> William Safire, *The First Dissident – the Book of Job in Today's Politics* p. 130.

<sup>552</sup> R. G. Collingwood; his work draws upon many years of work in moral and political philosophy and attempts to establish the multiple and complex connections between the levels of consciousness, society, civilization, and barbarism.

<sup>553</sup> George S. Crockett (Franklin, NC) was a contributing reader on Amazon, February 5, 2009.

<sup>554</sup> From "The Failure of "Family Policy", Stephen Baskerville, January 11th, 2008.

**Summary:** Leviathan is a term that originates in the Bible, was applied in the classic Hobbes' work by the same name, and has been used in many similar applications since. What is the Leviathan? It is a beast but, as a metaphor, can represent a government or state that is equally as dangerous and lethal to the individual and their communities.

**Application:** DOG is the character name associated to Leviathan; this figure is spiritual but it has physical manifestation characterized in RAW, WAL, COG and GOC. Collectively these institutions in ASU are a tour de force—not for the common good, but of a threatening and destructive kind.

**Keywords:** beast, civilization, community, destructive, dragon, family, state

**Sources:**

Move information on this resource is available at “Glyn Hughes’ Squashed Philosophers” at [btinternet.com/~glynhughes/squashed/hobbes.htm](http://btinternet.com/~glynhughes/squashed/hobbes.htm).

Higgs, Robert, “Crisis and Leviathan: Observations amid the Current Episode” [LewRockwell.com](http://LewRockwell.com), 2010

Bandow, Doug, “Book Review-Against Leviathan”, [fff.org](http://fff.org), Sept 2, 2005

Crockett, George S. Crockett (Franklin, NC USA), Book Review of Collinwood New Leviathan, February 5, 2009

Harris, Lee, *Civilization and its Enemies, the Next Stage of History*, Free Press, 2004.

### **“Lesser” (of two parents)**

This personal perspective has been prepared in 2009 following the latest of many events for this non-custodial. In the body of this perspective is some account of what a parent incurs when removed from his children for no apparent reason other than someone’s want for divorce.

What is the future for the non-custodial?

Child enforcement views the non-custodial as only a payee or debtor; though possibly a responsible parent, the now designated non-custodial is, by decree, reduced in authority and activity with their own children—relegated to a weekend custodian at best.

The non-custodial may still consider their paternal duty and responsibility; and in natural response, may attempt to re-create or restore some semblance of parenting however difficult or impossible (as authority has been taken from the once-parent and transferred largely to the custodial parent). Some potential opportunity however is proportioned with financial resources; so in other words, the non-custodial may be able to redeem his children, in effect, through the divorce or post-divorce periods given the resources to finance a “campaign”.<sup>555</sup>

October of 2000 marks the beginning of the end; it is the time when the court granted my spouse her divorce on the expressed basis that “I did not make her happy”. Nearly nine years have passed and, if anything is certain, it is that she has yet to find the happiness for which the court attempted to grant her. In my perspective, the court was derelict: it rewarded the one responsible for dissolving the marriage and dismembering the family while, at the same time, it punished the one who attempted to sustain the family and even save the marriage. Why do the courts encourage and facilitate divorce?

Divorce is a booming business. Statistics bear-out that no-fault has been the single largest factor to burgeoning divorce<sup>556</sup>, giving right to one who wants divorce at the immediate expense of the family and, in the larger context, to the

---

<sup>555</sup> The use of “redeem” is meant to suggest that the parent is re-purchasing his parenthood—which has been seized by the state; the more financial means, the greater the chance of gaining some leverage.

<sup>556</sup> The sharp increase in divorce beginning in the 1970’s coincided with the state to state legalization of such forms of divorce law. Statistics indicate that less than 20% of today’s divorces are mutual.

community and conventional marriage. In short, no-fault has reduced marriage from a contract to a relationship of convenience; and in doing so, it has weakened a once-sacred trust to the degree that marriage is losing integrity—and today’s young people are losing interest (in marriage) altogether.<sup>557</sup>

During the divorce trial, I referred to myself as the “lesser of two parents”. On this remark, the judge was quick to point-out that, although she had been divorced herself, she was impartial (or otherwise fair in her judgment). At the end of the day, my losses included: my marriage and role as a husband, my children and role as a parent, my home and place in my family, my income...and other, lesser things. I did not want or seek the divorce; yet, I lost everything as a consequence....

I am not sure if the courts understand the adversity that has occurred in the advent of no-fault, uncontested, or involuntary divorce. Perhaps these institutions will eventually accept responsibility for the thousands of children that are displaced from the dads for no justified reason. From the American Coalition of Fathers and Children, Stephen Baskerville<sup>558</sup> wrote on a Father’s Day (2009):

This Fathers’ Day, America remains in disgrace, with millions of children inexcusably separated from their parents for no justifiable reason. For parents and children enduring this unfathomable agony, we cannot provide immediate relief. But perhaps we can provide one thing that may help you to persevere: hope including the assurance that your suffering may become the means to prevent it in others and to restore the American family and our civilization.

Our nation has over 30 million children separated or displaced from the fathers for all sundry of reasons.

---

<sup>557</sup> The most dramatic decline in marriage has occurred among adults ages 18 to 29. Just 20 percent of them were married last year, compared with 59 percent in 1960. Source: <http://yourlife.usatoday.com>.

<sup>558</sup> More details are available at [stephenbaskerville.net](http://stephenbaskerville.net).

Why do the courts contribute to what David Blankenhorn called “the greatest social crisis of the time”?<sup>559</sup>

Her divorce hearing and trial presented an increasing realization that the court did not (or would not) hold my wife accountable for her claims or allegations. In other words, she was given impunity for any testimony, any allegation—however outlandish or unsubstantiated. Further, the court did not consider the motive behind her issued restraining order (coincident with the complaint for divorce). In effect, the courts gave (or have given) the license to lie and the latitude to create law; two liberties that seemingly would defy the presumed pursuit of truth as the basis for justice.<sup>560</sup>

Why do the courts disregard false testimony...or enable the submission of false allegations without any risk of penalty or perjury?

The restraining order did not produce the intended result in terms of alleged abuse (sometimes called the “Silver Bullet” in the pre-divorce tactic), but it did establish precedence in Florida that would prove essential to her desire and purpose to destroy my relationship with our children, on top of the marriage and family. The restraining order(s) and the current injunction (February, 2006) represent a series of allowances and tolerances by the courts. In addition to the license to lie and latitude to create law, she has been granted the longitude to violate the law in principle— with exemption from implication or culpability (as sometimes described as being above this law).

I am the only person in the world who is legally prevented from having any contact with my children. Her *latitude to create law* has been the means by which a series of temporary orders were issued and, at last, an injunction in perpetuity. Her “exemption” from this law was last practiced in May of 2008 (just before my arrest and extradition): placing an unidentified call at my workplace, the return of the apparent business transaction (or phone call) became record for the allegation of aggravated stalking. Her violation of *her created law* has been practiced in several forms and on several occasions. She

---

<sup>559</sup> David Blankenhorn described this crisis in his book, *Fatherless America* (1995); other credits concurred with his qualification of this fatherlessness in America; in fact, some extolled his book as a landmark.

<sup>560</sup> The *latitude to create law* refers to the restraining order.

has misused the system designed to protect the abused, and she has done so without being implicated of any wrongdoing or cause.

My observation and experience does not negate the designed purpose for restraining orders, but what it does bring to question is what happens when absolute authority is levied to one parent over the other. When given absolute authority and inexplicable exemptions, one can exploit their liberties to the degree that their conscience allows. They can or will:

- Lie routinely and repeatedly without any risk of penalty or perjury
- Issue and apply restraining orders on false allegations
- Violate this enacted law to implicate the other parent and, if possible, incriminate them (or use the law to incriminate the other)

How far will a parent go to destroy the other parent...or at least destroy the parent-child relationship? Again, the parent will go as far as the courts entertain and enable such conduct. Besides the general practices or abuses already mentioned, the empowered parent can or will:

- Program the children into believing that the other parent does not care...or love them
- Threaten the children that any contact with the other parent will lead to his arrest and incarceration (which was actually carried-out)
- Compel or force the children to testify against the parent (regardless of the fact that the children have not exchanged a word with the parent in nearly eight (8) years or since the oldest was eleven)

The consequences of such maltreatment or misuse of children are well examined and understood by the psychiatric community:

- Children become another tool to be leveraged by the parent; the one alleging or parading to be the abused becomes the principle abuser of the true victims, the children
- Where possession is said to be nine-tenths of the law, both “the system” and children become tools for the one parent’s purpose—however maniacal and malicious their purpose may be.

Over time, some children come to see *the writing on the wall*; a relationship formed on the child’s trust has been abused them as a scheme for destroying the other parent. In turn, the child falls prey to similar treatment, should the child learn of such abuse; and moreover, the child may experience shame and ridicule should they seek out the parent long lost by the undoing of the courts.

In the experience of such dysfunctional relations is the very real matter of abuse (that may be overlooked by the so-called advocates of the children): while the courts are busy punishing the one parent on pretense (or making a political statement in the form of preemptive prosecution), the real abuser is busy wielding the law and implicating the children in her scheme. Again, the consequences can be extreme as examined, analyzed and reported by an unbiased and unadulterated psychiatric community.<sup>561</sup>

In the worst of possible outcomes would be one or more children *shattered* by the experience described above; the realization that the relationship most trusted is replete with lies and deception. But the damage does not stop there—simply because the young adult must now try to *pick-up the pieces* and rediscover, if possible, a relationship torn asunder over the expressed pursuit of personal happiness at any cost.

---

<sup>561</sup> In multiple experiences, I have witnessed the medial community as truly professional in the participation in this process; these organizations were not seemingly influenced by politics or other deviations.

Over a decade ago, David Popenoe<sup>562</sup> described the state of fatherhood in his book *Life without Father* (1995). He writes:

The end result of many cultural, social, and economic trends...is a society surprisingly unsupportive of fatherhood. Indeed, if one were specifically to design a culture and a social system for the express purpose of undercutting fatherhood and men's contribution to the family life, our current society would be close to what would result.

Bearing in mind the time of David's observation, what will become of my own sons' effort to be a dad; that is, if they are still alive or are able to mature to an age of marriage and family? What is certain in this question is that I will have little if any to do in preparing them for life and for a possible place as parent of their own children. These thoughts (or realizations) leave me in limbo; should I comply with an immoral law (the injunction of 2006) or should I violate the law by trying to be the parent I promised to be? Most unfortunate is that such a law—based on lies—was ever made a law.

**Summary:** An AP article published a number of years ago (1998) identifies the problem with the increasing use of the restraining order; at the time, the number of orders in this region has doubled in five years:

If we are ever to see justice in Family Court, we must demand that standard rules of evidence and proof hold for all allegations of abuse, especially when made in the course of divorce and custody hearings. We must also demand that criminal penalties be applied to those who commit perjury. There should be a presumption that custody should not be awarded to individuals who have been found to have made false or flimsy allegations of abuse in order to gain sole custody of their children.<sup>563</sup>

---

<sup>562</sup> David Popenoe is Professor of Sociology Emeritus at Rutgers University, New Brunswick, NJ. In a forty-five year career at Rutgers he was chairman of the sociology department and graduate program, social and behavioral sciences dean, and founder and co-director of the university-based National Marriage Project, initiated in 1997. More details are available at [familyscholars.org](http://familyscholars.org).

<sup>563</sup> The Herald, Rock Hill SC, 02/02/1998.

**Application:** BO's crisis has much to do with the accepted abuse of the restraining order; and, as a cause of the problem, the court's practice of entertaining and enabling criminal conduct, or perjury.

**Keywords:** abuse, criminalization, custody, divorce, injunction, perjury, restraining (order), witness

**Sources:** as cited with a multitude of indirect influences.

## Blackstone (and the *Rights of Englishmen*)

William Blackstone is given top billing on the basis that he was such an influence in the framing of our defendant's rights. His story is limited to a few pages (here); but his contribution to our law is legendary. From the Website resource, EarlyAmerica.com, an article on his accomplishments concludes:

William Blackstone was by any standard often a failure and the Commentaries were flawed. And yet this failed, flawed man contributed, sometimes in spite of himself, greatly to the Constitution, laws and leaders of the United States. For that, if nothing else, he was a success after all.

Paul Craig Roberts lauds his legacy under the banner of Rights of Englishmen—describing such work in its influence to early American law and due process.<sup>564</sup>

In an article on the Website LewRockwell.com, "The American Police State", William Anderson<sup>565</sup> refers to Paul Craig Roberts (and co-author Lawrence Stratton); he writes:

...after reading the hardback version of *The Tyranny of Good Intentions* in 2001, I realized that not only were the people who were officially entrusted with keeping the law in this country not interested in fulfilling their duties, but that the very nature of law itself in the USA has fundamentally changed. That change, unfortunately, has been for the worse. I wish I had more comforting words.

Continuing beyond his general view of the book, Anderson refers to several points of the content...pertaining to Blackstone; as Anderson adds:

From Blackstone's vision came the view of "innocent until proven guilty," and the protection of rights for those who were accused. From Blackstone, we are given the famous quote: "It is better that ten guilty persons escape

---

<sup>564</sup> Paul Craig Roberts co-authored *The Tyranny of Good Intentions: How Prosecutors and Bureaucrats Are Trampling the Constitution in the Name of Justice* (2008); he is an American economist who served as an Assistant Secretary of the Treasury in the Reagan Administration earning fame as a co-founder of Reaganomics. He is a former editor and columnist for the Wall Street Journal, Business Week, and Scripps Howard News Service who has testified before congressional committees on 30 occasions on issues of economic policy. See Wikipedia for more information.

<sup>565</sup> William Anderson's article, "The American Police State", was published in lewrockwell.com on August 11, 2008. William L. Anderson, Ph.D. teaches economics at Frostburg State University in Maryland, and is an adjunct scholar of the Ludwig von Mises Institute. He also is a consultant with American Economic Services.

than one innocent suffer." Indeed, the concept *Rights of Englishmen* has been absolutely vital to the very idea of liberty in this country.

He continues, with excerpts from *The Tyranny of Good Intentions*, on Blackstone's belief that government should be restrained by natural law—a "shield" for the innocent.

Among the taboos of Blackstone would have been the plea bargain; indeed, he set the stage for what is commonly known as Miranda Rights. Paul Craig Roberts expounds on the issue in his article, "The Causes of Wrongful Conviction" at independent.org.<sup>566</sup>

Plea bargains have corrupted the justice system by creating fictional crimes in place of real ones. The practice of having people admit to what did not happen in order to avoid charges for what did happen creates a legal culture that elevates fiction over truth. By making the facts of the case malleable, plea bargains enable prosecutors to supplement weak evidence with psychological pressure.

He adds:

Plea bargaining is a major cause of wrongful conviction. First, plea bargains undermine police investigative work. Because few cases go to trial, police have learned that their evidence is seldom tested in the courtroom. Carelessness creeps in. Sloppy investigations are less likely to lead to apprehension of the guilty party.

But the rationale for this method (of prosecuting) is the gains in efficiency—the increased rates of prosecution and the increased percentages of conviction; as Craig continues:<sup>567</sup>

Second, plea bargaining greatly increases the number of cases that can be prosecuted. Prosecutors have found that they can coerce a plea and elevate their conviction rate by raising the number and seriousness of the charges that they throw at a defendant.

And then, the compelled decision between the lesser of two evils:<sup>568</sup>

---

<sup>566</sup> The Website, independent.org, is

<sup>567</sup> Proponents of the plea bargain argue that it saves money (as trials are expensive); but what it does not consider (apparently) is that "convenient conviction" has passed the costs' burden on to the penal system---the largest penal system in the world!

Counsel advises defendants that conviction at trial on even one charge can carry more severe punishment than a plea to a lesser charge. The sentencing differential alone is enough to make plea bargaining coercive. Such a method of convenient conviction was not what Blackstone wrote about...and believed; his commentaries and lectures are described within the context of “human laws” endowed by God.

I have witnessed the plea bargain in action; as when the public defender (in my case) made a casual threat that my children would be subpoenaed...in the event of a trial—and that such a display would be clearly to my disadvantage. Now understand that the investigator had already taken written testimonies from two of my children; but understand also, that these children had not exchanged a word with me in about eight years—or since the oldest was eleven.

Who would do such a thing; compel young people to testify against a parent for whom they had not communicated with for such a long period of time? What physician or professional in family counseling would comport with this decision by the Sherriff’s office and the courts? I don’t believe any such professional could (or would) agree that such a decision was justified; and further, I believe that any such professional would condemn such a practice as irresponsible and even abusive.

Decency and due process have taken a back seat to expedience—where the end justifies the means. Never forget that the primary purpose of the criminal court system is not justice; the aim is as high a conviction rate as possible to convince the populous that the courts are doing their job. So forget the notion of innocence until proven guilty; the plea bargain has dashed any real opportunity for more than 95 percent of cases to ever achieve the Rights of Englishmen.<sup>569</sup>

---

<sup>568</sup> The use of the term, “lesser of two evils”, is drawn from other author’s notes, “Plea (bargain?); this condition refers to the prosecutors pressuring the plea bargain by threatening of a more serious sentence should the defendant exercise his rights to a trial.

<sup>569</sup> The courts have cashed-in the defendant’s rights for the convenience of a very impressive charge-to-conviction rate. The plea bargain is to the criminal system what a hand of wild cards would be to gambler—the certainty to win every hand. Over 95% of criminal cases are adjudicated with the plea bargain.

**Summary:** Blackstone was instrumental in forming the basis for justice—the intended protection of the innocent. But what has happened to due process, to the 5<sup>th</sup> Amendment and to the Miranda Rights? Consider the plea bargain....

**Application:** BO's children are made the sacrifices; the unnecessary and unjustified witnesses in his criminalization for nothing but normal, healthy and loving parenting.

**Keywords:** Blackstone, decency, discovery, due process, expedience, justice, rights (of Englishmen, Miranda), plea bargain, proof (of guilt), the Fifth Amendment,

**Sources:** as cited; but chiefly, William Blackstone.

## **Marriage (its abolition)**

Most of us (adults) understand the basic relationship of marriage; most people experience marriage in one form or another, and generally all have observed marriage in family and society. But the purpose here is to go well beyond the basic understanding and observation, and to examine the present condition of marriage in our society. A primary resource for this purpose is Maggie Gallagher's work, *The Abolition of Marriage*.<sup>570</sup>

The Scriptures outlay—as one point-of-view—that God intended marriage as a sacrament: a covenant to be shared by each spouse as well as the family and larger church body. Indeed, the relationship between Christ and the church was, on at least one occasion, applied to marriage; as the husband is commanded to love his wife *as Christ loves the church*.<sup>571</sup>

A covenant is a promise; not just any promise, but a commitment to something bigger than our self, our nature. Hannah Arendt said: “Promises are the uniquely human way of ordering the future, making it predictable and reliable to the extent that this is humanly possible.”<sup>572</sup> Promises contribute to social and personal order against a nature beset on, and directed toward, chaos.

Marriage is (or should be) chief among promises; it should be a commitment that stands with or without love, bliss or happiness, and whatever other substitutes or conditions that presuppose or prevail this personal relationship. To accept the worst, where even one's needs are not fully met, is to sacrifice and surrender our own self to the greater institution, the true convention of marriage. Where the measure of love—often through events and emotions—may vary or err, a promise or commitment is always there...to stand, to hold, and to justify beyond reason. Love is a powerful force that, as with hope and life, shares the themes of *His Children*.

---

<sup>570</sup> Maggie Gallagher is an American writer who has published five books. She serves as president of the Institute for Marriage and Public Policy, a nonprofit organization which lobbies on issues of marriage law. More details are available at Wikipedia.com.

<sup>571</sup> Ephesians 5:25.

<sup>572</sup> Hannah Arendt was an influential German -American political theorist whose work deals with the nature of power, and the subjects of politics, authority, and totalitarianism. More details are available at Wikipedia.com.

In his essays under the title *Present Concerns*, C.S. Lewis<sup>573</sup> notes that science may or might consider love as “the most important thing in life”; yet:

This is the tragic-comedy of the modern woman; taught by Freud to consider the act of love the most important thing in life; and then inhibited by feminism from the internal surrender which alone, can make can make it a complete emotional success.

Love is opposed by forces too. Our individual and collective nature finds cause to reduce love to a whim or act, and further, as a weakness.<sup>574</sup>

*The Abolition of Marriage* is not a warning of waning love or even crumbling commitment; but in its broadest context, it is a description of a dying convention amid failing, social structures. In the opening chapter, Maggie Gallagher distinguishes the convention of marriage among other social problems in the contemporary: “There is no social problem Americans dare not attack, except one: about marriage; and marriage alone, we despair.”<sup>575</sup>

If optimism is America’s birthright, than why is marriage met with despair? To answer this question, consider the essence of why marriage has been dying—consider Maggie’s perspective on what has been deeply diagnosed in Carle Zimmerman’s *Family and Civilization*: “Marriage did not collapse on its own weight; it was ruthlessly dismantled piece by piece...to advance human freedom.”<sup>576</sup>

Though a predominate majority of America, around eighty percent in 1998, still hold to marriage as being a promise for life, law and culture have given sway to what Maggie basically describes as “the nature” equivalent to

---

<sup>573</sup> C. S. Lewis was a British novelist, academic, medievalist, literary critic, essayist, lay theologian and Christian apologist from Ireland. More details are available at Wikipedia.com.

<sup>574</sup> There are physical and spiritual forces at work to undermine and destroy love in every sense. The Scriptures of

<sup>575</sup> Maggie Gallagher is an American writer and commentator. She serves as president of the Institute for Marriage and Public Policy, a nonprofit organization which lobbies on issues of marriage law. She is a former president and former chairman of the board of the National Organization for Marriage, which opposes same-sex marriage and other legal recognition of same-sex partnerships. The quote is from *The Abolition of Marriage, How We Destroy Lasting Love*, p. 3.

<sup>576</sup> Carle Zimmerman was a Harvard University sociologist, studied the rise and fall of major empires in world history, and traced what happened to family units in each empire. In his work, *Family and Civilization*, he demonstrates how the fragmentation of the family in Greece and Rome preceded the disintegration of those civilizations and how similar trends now threaten our own. The quote is from *Family and Civilization*, p. 7.

“taking a concubine”—with this convention (or marriage) and cohabitation (merely “living together”) having little difference. Among the steps of this dying convention, divorce is most destructive to current and future generations.

The children of divorce are distinguished from their peers by the statistics that essentially raise every category of risk; writes Ms. Gallagher:

A child whose family is broken apart does not become an adult unaffected by the experience. The divorce survivors carry within themselves the knowledge that what is most fundamental is also most fragile. A family is not a rock in a sea of stress, but a potential trap.<sup>577</sup>

She continues to describe the “enduring loss of every divorce” as abandonment. To recall a personal memory, one of my children expressed the very concern to me: “Dad, why have you abandoned us?” Coming from an eight year old, this word (“abandoned”) was evidently not understood—but was supplanted in her...either through earshot of another (adult) or through a deliberate effort.

In keeping with the possibility of “abandonment” is the enhancement of individualism. Unilateral or involuntary divorce is a declarative form of individualism; a single spouse is able to exercise their “democratic right” to dissolve a mutually-decided marriage. Divorce degrades and diminishes intrinsic value or worth of family and such commitments as it “begets more divorce” (as Maggie Gallagher describes); and still, it invites a whole host of risks made manifest in the children’s young and maturing lives.

Much more could be offered on this subject and in the content of Gallagher’s book; but I will close on a very relevant statement regarding marriage and society:

Because when marriage fails as the normal, usual, and generally secure institution for raising children, **communities fail also**. Other social relations begin to be marked by the same uncertainty and anxiety. **A community begins to be dominated by fear precisely at the moment it begins to lose faith in love.**<sup>578</sup>

Again, much more could be offered....

---

<sup>577</sup> Maggie Gallagher, p. 21.

<sup>578</sup> Gallagher, p. 49

Yet this foreboding should not be surprising, even unusual: **modern history has shown that a fearful society is a submissive society; one that must sacrifice its trust on the state as the savior.** Fear is yet another tool in the arsenal of an every growing and intrusive state—to include that which fragments the family—the foundation of any relatively free society. Statist power & possession depends on the dilution of marriage, the dismantling of the conventional family.<sup>579</sup>

From *It is Dangerous to be Right when the Government is Wrong*; Judge Andrew Napolitano raises the question (s) of state authority over marriage:

For centuries governments never interfered with marriage, but rather they were based on religion, parental choice, culture, tradition and mutual love of two persons...How is it that the institution of marriage, which governments traditionally never regulated become an institution tied to more than 1,138 federal laws?

And as one application, consider the contemporary issue of same-sex marriage: the Federal Government defined legal marriage in 1996 (though the definition has prevailed over millennia); some states have re-defined marriage however as a potential if not actual nullification of the law.<sup>580</sup> As further described in Wikipedia, recent Federal legislation (2009)—called the Respect for Marriage Act—has attempted to repeal DOMA, while some states have passed legislation...and recognize same-sex marriage.

Who would have thought that marriage, as has been defined since time and memorial, would now have to be defined (and redefined) by the state? Who would consider that recorded history can not stand; but that a state can artificially alter natural law as well as the tenets of scores of religious and cultural doctrine? A state agency (at any level) given the latitude to engage in such social engineering of a sacred trust can only result in chaos fueled by corruption, not reformation.

---

<sup>579</sup> This condition is conveyed by Zimmerman; see author's notes "Family (and civilization)".

<sup>580</sup> Defense of Marriage Act (DOMA): enacted September 21, 1996, is a United States federal law that defines marriage as the legal union of one man and one woman.

**Summary:** Where lies the future of marriage in our society? Left in the authority of the state, marriage is certain to lose its value and viability; for as the state relentlessly pursues power & possession, it will continue to dismantle conventional marriage and family.

**Application:** ASU is very similar to the U.S.; marriage and family are under assault while *His Children are Far from Safety—Crushed in Court without a Defender*.

**Keywords:** children, custody, delinquency, divorce, family, marriage

**Sources:** as cited and specifically,

Maggie Gallagher, *The Abolition of Marriage, How We Destroy Lasting Love*, 1996.

Carle Zimmerman, *Family and Civilization*, 2008.

Stephen Baskerville, “Strengthening Marriage Though Divorce and Custody Reform”, published at [www.profam.org/pub/fia/fia\\_1805.htm](http://www.profam.org/pub/fia/fia_1805.htm), Mary 2004

## **Family (and civilization)**

The family is a social structure—a small government—of any society. The value and viability of the Family is inextricably connected to the larger society as a condition that extends in recorded history to civilizations past and present. An understanding of this history will help underscore the importance and significance of the family in the broader context of national and international events. This history is largely taken from Carle C. Zimmerman’s work, *Family and Civilization*.<sup>581</sup>

One immediate distinction of this “small government” (from public institutions) is what is described by Reinhold Niebuhr in the life or soul of the conventional family: “Family life is too intimate to be preserved by the spirit of justice. It can be sustained by a spirit of love which goes beyond justice.” This distinction, among others, will ideally be defined in the content to follow.

Zimmerman published this work in 1947; and at the time, he viewed the viability of the family as generally poor...and moving in a direction of “social collapse”. In the decades to come, his insight has been realized—to the extent that he is lauded as the most important American sociologist of that period. To briefly summarize the book, his conclusions, the comments of James Kurth; a contributing author or essayist:<sup>582</sup>

Carle Zimmerman looked beyond the next two decades and saw the longer run and the deeper forces that would eventually shape the future of the Western family and Western Civilization...Indeed, what Zimmerman saw then very well may reveal our end and our fate.

What did he see...then?

---

<sup>581</sup> Carle C. Zimmerman, *Family and Civilization*, was instrumental in demonstrating the close relationship between the rise and fall of civilizations concurrent with families. He traces his findings to the ages of ancient empires and civilizations. The book was originally published in 1947; this condensed publication (2008) includes an introduction by Allan C. Carlson and critical essays by Bryce Christensen and James Kurth.

<sup>582</sup> James Kurth is co-chairman of the Foreign Policy Research Institute’s Center for the Study of America and the West.

To begin, he developed a series of stages or evolution of the family; these stages being confirmed through an examination of history dating back to Roman and Greek civilizations. The successive stages are briefly described as the:

- Trustee Family: a tribe or clan-like family with intense ties of blood and honor
- Domestic Family: a nuclear or extended family bound by faith and fidelity
- Atomistic Family: a couple—possibly with children—bound by contract

In these described familial structures or social systems, the atomistic family is most prevalent today; a familial that is the least viable and the most at risk relative to national existence, civilization.

Kurth continues by noting that the description of the atomistic family “will sound familiar to observers of our own society today”. In general, when social systems reaches the later phases—which is the case in the U.S.—it reaches a state where “forms of action and thought” are identical with that described in history of the Greek and Roman empires...and the modern world. Here are several forms:

- Increased and rapid easy “causeless” divorce (e.g. no-fault, unilateral)
- Decrease number of children...and increased public disrespect for parents
- Elimination of the real meaning of marriage
- Diminishing popularity, “pessimistic doctrines”, about “early heroes”
- Rapid rise and spread of juvenile delinquency
- Revolts of youth against parents placing greater burden on parenting
- Common acceptance of types of sexual perversion

The commentary describes a “reversal” of these forms that occurred in what commonly is called “the baby boom” (or post-WWII); but beyond that reprieve, Zimmerman’s “cycle” is described as accurate.

As to the future of civilizations, much depends on the predominate stage of the family. Kurth writes:

A civilization that is characterized by a atomistic family (or a non-family) structure—which is a structure characterized by very low reproduction rates—will succumb to one or more of the civilizations that are

characterized by a more robust family structure and therefore, by a more robust reproduction rate.

This “future of civilizations” is steeped in the past; some cultures, even empires, have declined and degraded under the determined phase and forms of its families.

More specific associations (of the book) occur to the U.S. as a relatively late-developing Western civilization. In an accompanying essay, Bryce Christensen quotes Zimmerman:<sup>583</sup>

This crisis will be identical in nature to the previous crisis in Greece and Rome. The results will be much more drastic in the U.S. because, being the most extreme and inexperienced of the aggregates of Western civilization; it will take its first real “sickness” most violently.

When considering the “sickness”, apply the earlier described forms of the family; and when anticipating the described reaction (“...most violently”), apply the relevant social statistics and rising state authority of today’s United States. Continuing in the essay and, in particular, on rising state authority, Christensen describes more of Zimmerman’s work:

After all, Zimmerman predicted that as the nation’s family crisis deepened, “social agencies...would find themselves increasingly inadequate to deal with the problem”.

And with the social agencies being inadequate, what is next?

Zimmerman further anticipated that as social work agencies foundered...”the state will step in with increasingly drastic measures of different attempts at control”.

But Zimmerman also cautioned:

Unless the state measures are wisely considered, they will only make the situation more confused and difficult.

---

<sup>583</sup> Bryce Christensen is the author of *Utopia against the Family* (Ignatius, 1990) and *Divided We Fall: Family Discord and the Fracturing of America* (Transaction, 2005), among other works. More details are available at [authorbrycechristensen.com](http://authorbrycechristensen.com).

There is, in the rising state authority, a paradox; for the authority is rising to correct the problem that it created in the first place. Citing another scholar in the subject, Basil Mitchell<sup>584</sup>, Christensen adds credence to Zimmerman’s work:

He (Mitchell) points out that government policy that ignore or attack the family must invariably “weaken the moral ties which bind society together” resulting in “an increasingly heavy burden on the state apparatus.”

More from Mitchell:

The greater the number of marriage breakdowns...sexual relationships with no responsibility...the great the insecurity of children...and the greater the acceptance of such relationships (with the state)...

The greater the costs and consequences of family law that has waged war on the family...the greater the state to rescue and”...the more single-mindedly it concentrates on this task, the more unmanageable the task becomes.”

In the content to follow, Christensen describes even more alarming conclusions of Zimmerman’s *Family and Civilization*— the first of which was (or is) an alliance of “academics” and the secular state; Zimmerman wrote:

...the state [had] become jealous of the joint control it [had previously] exercised with the church over the family and social systems. Slowly and surely the state broke this alliance in favor of a new unity with the intellectual and reasoning-type of man, as opposed to the traditionalist with his emphasis on the former system of values.

In this alliance is a described symbiosis: this new “social type” can continue to function as long as its actions work to benefit the state”; the “function” produces some opportunity for growth through the welfare state, police and public officials. Zimmerman sums it up with the following: “The state grows as the family withers ....“

Stephen Baskerville refers to Carle Zimmerman’s work in an article “Strengthening Marriage Though Divorce and Custody Reform”.<sup>585</sup> He offers

---

<sup>584</sup> Basil Mitchell was a British philosopher and one-time Nolloth Professor of the Philosophy of the Christian Religion at the University of Oxford. Mitchell argued strongly for the place of religious belief in public debate and was a prominent critic of liberal humanism. More details are available at Wikipedia.com.

much to enhance the subject of these notes; the following describes some alternatives more consistent with the “best interest of children”.

As a rule governing when children may be removed from their parents, this would entail replacing the “best interest of the child” standard with a more precise policy explicitly and categorically stipulating what constitutional case law already provides: that no child should be forcibly separated from a parent without legally recognized grounds of wrongdoing or without agreement by that parent to a divorce or separation. Thus “custody” would not so much be actively awarded as simply passively left to remain with the parent of whichever gender who remains true to the marriage. Given the role of child custody in determining who files for divorce, this would provide a powerful disincentive with virtually no government interference in private life.

He continues on the alternative...that is more keeping with a general sense of justice:

This option seems consistent with most lay people’s understanding of basic justice and the proper scope of government power. “There’s really not much we can do about people—male or female—who will selfishly turn their spouse and children’s lives upside down by ripping apart a family without even offering a coherent reason,” observes Tim O’Brien. Yet we could reduce the consequences, “by simply amending our no-fault divorce law to give the (rebuttable) presumption of custody of any minor children to the defendant [who does not divorce], regardless of gender.”

O’Brien elaborates on what must seem unexceptionable to the uninitiated:<sup>586</sup>

It is reasonable to presume that “the best interests of the child” will be better served by remaining with the parent who does not abandon commitments for frivolous reasons and wants to maintain the family.

---

<sup>585</sup> Stephen Baskerville is an American scholar of political science and is described by Paul Craig Roberts as a leading authority on divorce, child custody and the family court system. See Wikipedia for more information.

<sup>586</sup> Tim O’Brien from his article: “Help Child Support By Altering Divorce Law,” Detroit News, 22 May 2001.

The spouse/parent who still wishes to leave may, of course, do so— with his or her clothes and any other personal belongings. The more dedicated, responsible party should keep the children, home, property and claim on future child support.

This policy would both reduce divorce and render redundant most of the government’s family machinery. “The immediate effect...would undoubtedly be a plummeting divorce rate, reducing the necessity for child support,” O’Brien adds. “The only parents who would incur such obligations are those who have voluntarily taken them on in exchange for being released from the marriage contract.”

As to any legislative activity commensurate with this “alternative”, Stephen Baskerville describes only one: The Parental Rights and Responsibilities Act <sup>587</sup> that would have declared parents’ rights in the upbringing of their children as fundamental...which the government can curtail only under conditions of “compelling interest.” Unfortunately, the bill exempted parents who lose their children through involuntary divorce, as Baskerville describes:

In other words, the proposed law stipulated that the government could not interfere with or separate children from a parent unless the other parent requested it by filing for divorce, in which case the government could intervene with no further explanation.

As it was, the bill was not passed; yet leading-up to the vote, one of the sponsoring Congressmen, Largent (R-OK), described the need for affirming parental rights as a direct consequence of the current (1996) “coercive power of the government” (over our children).

I believe that over and above shared custody, or any other arrangement, Baskerville has it right; that by rewarding the resilient—those who want to keep their marriage—the state would be sending a clear message of response and regard for both marriage and family. To current and future generations, status

---

<sup>587</sup> Parental Rights and Responsibilities Act (1996); here is what the National Women’s Organization (NOW) had to say about this legislation: “With this bill, the Christian Coalition wants to impose their own religious-based curriculum on public schools, and, in the end, to force public funding of sectarian education. This bill is one of the most dangerous pieces of legislation to be considered by the U.S. Congress in this term”; source now.org, April 26, 1996.

quo—that disregards the Constitutional Rights of parenting—has and will continue to contribute to the delinquency of the children, the dilution of marriage to the detriment of society. <sup>588</sup>

What remains is for hope to arrive at this seemingly last juncture; **but is it too late?** I end this topic of Family with Reinhold Niebuhr’s description of the “test of religious faith”:

The final test of religious faith is whether it will enable men to endure insecurity without complacency or despair, whether it can so interpret the ancient verities that they will not become mere escape hatches from responsibilities but instruments of insights into what civilization means.

**Summary:** Long associated with the subject and history of marriage and family, Carle Zimmerman postulated: society and culture live and die by the health and viability of the family.

**Application:** To emphasis an important point of the story; marriage and family are under assault while *His Children are Far from Safety—Crushed in Court without a Defender*.

**Keywords:** custody, delinquency, defendant, divorce, family, marriage, no-fault, single-parent

**Sources:** as cited and specifically,

Carle Zimmerman, *Family and Civilization*, 2008.

Stephen Baskerville, “Strengthening Marriage Though Divorce and Custody Reform”, published at [www.profam.org/pub/fia/fia\\_1805.htm](http://www.profam.org/pub/fia/fia_1805.htm), Mary 2004

Tim O’Brien, “Help Child Support By Altering Divorce Law”, 22 May 2001.

---

<sup>588</sup> See author’s notes on “Statistics (of divorce and fatherlessness)”.

## **Statistics (of divorce and fatherlessness)**

Below are some, but not all, statistics posted under “Divorce and Fatherhood Statistics” on the Website at [deltabravo.net/custody/stats](http://deltabravo.net/custody/stats); those posted have some orientation or association to single-parent custody.<sup>589</sup>

- 50% of mothers see no value in the father's continued contact with his children ("Surviving the Breakup" by Joan Berlin Kelly)
- 40% of mothers reported that they had interfered with the father's visitation to punish their ex-spouse ("Frequency of Visitation...." by Stanford Braver, American Journal of Orthopsychiatry)
- 63% of youth suicides are from fatherless homes (U.S. D.H.H.S., Bureau of the Census)
- 85% of all children that exhibit behavioral disorders come from fatherless homes (Center for Disease Control)
- 80% of rapists motivated with displaced anger come from fatherless homes (Criminal Justice and Behavior, Vol. 14, p. 403-26)
- 71% of all high school dropouts come from fatherless homes (National Principals Association Report on the State of High Schools)
- 70% of juveniles in state operated institutions come from fatherless homes (U.S. Dept. of Justice, Special Report Sept., 1988)
- 85% of all youths sitting in prisons grew up in a fatherless home (Fulton County Georgia jail populations & Texas Dept. of Corrections, 1992)

Translated, this means that children from a fatherless home are:

- 32 times more likely to run away
- 20 times more likely to have behavioral disorders
- 14 times more likely to commit rape
- 9 times more likely to drop out of school
- 10 times more likely to abuse chemical substances
- 9 times more likely to end up in a state operated institution
- 20 times more likely to end up in prison

---

<sup>589</sup> There are: 11,268,000 total U.S. custodial mothers and 2,907,000 total U.S. custodial fathers --Current Population Reports, U.S. Bureau of the Census, Series P-20, No. 458, 1991

**Summary:** General conclusions are: single-parent children are at greater risk....

**Application:** BO must carry both concern for and some responsibility in the long-term effects of his children being fatherless; and further, of his children be programmed to fear the paternal family.

**Keywords:** children, divorce, fatherlessness, single-parent custody, statistics

**Sources:** as cited.

**Afterthoughts (and post notes)**

There is always the possibility for the “last-minute” add-on’s; thus, the purpose of “Afterthoughts (and post notes)” in late September.

I came across a video interview of Hilmar Von Campe: born in pre-WWII Germany, he was a Hitler Youth. Now, nearing his death, he discusses the many regrets of this former life and, for present and future, similar statist threats that await the United States. One comment in particular pertained to the breakdown of the conventional family; as in Nazi Germany, the state played an instrumental and purposeful role in fragmenting the family across political and ideological lines. He refers to divorce among other factors that have diluted the conventional family; and in the present and foreseeable condition, could further the rise of the rise of National Socialism, even totalitarianism.<sup>590</sup>

In a separate video and interview—but related concern—Max Kieser reports on several public corporations that provide services for prison management; at least one is negotiating among state governments on privatizing prisons and, in this business model, a contract requirement to mandate that the state guarantee a minimum of 90 percent occupancy rate for all prisons. This business is described as the “Casino Gulag Model”.<sup>591</sup>

From a recent article, “The US Election and the Men who Rule the World”, a quote by Abraham Lincoln:

Corporations have been enthroned and an era of corruption in high places will follow, and the money power of this country will endeavor to prolong its reign by working on the prejudices of the people until all wealth is aggregated in a few hands and the Republic is destroyed.<sup>592</sup>

...

---

<sup>590</sup> An interview posted to Youtube.com on Sep 18, 2012; Hilmar Von Campe describes, among other things, how children were indoctrinated by the state and the education system to uphold Nazi beliefs and then spy on and inform on their parents...as a way of breaking up families....

<sup>591</sup> Timothy Maxwell "Max" Keiser (born January 23, 1960) is an American broadcaster and filmmaker. He hosts Keiser Report, a financial program broadcast. Source: Wikipedia.

<sup>592</sup> Abraham Lincoln, 1864.

## Resources (and references)

The following resources and references have been cited or considered within the content.

- A Solution to Prison Overcrowding...”, Gemstone Program, University of Maryland.
- Abraham Lincoln quotes as cited.
- Alice Ridout, “What is the Function of the Storyteller”.
- American Coalition of Fathers and Children (ACFC), articles as cited from quarterly, “The Liberator”.
- Alabama Family Rights Association (ALFRA), e-mails as noted.
- Aldous Huxley, *Brave New World* and quotes as noted.
- Americans for Divorce Reform, [divorcereform.org](http://divorcereform.org)
- Basil Mitchell, British philosopher and one-time Nolloth Professor of the Philosophy of the Christian Religion at the University of Oxford.
- Bryce Christensen is the author of *Utopia against the Family*.
- C. S. Lewis; quotes from *The Problem with Pain, Present Concerns* and as noted.
- Cameron, “The Problems with No Fault Divorce”.
- Carle C. Zimmerman, *Family and Civilization*.
- Charles E. Corry, “Taken Into Custody, Tortured And Outraged”.
- Children’s Rights Council (CRC), “The Rights of Children”.
- “Cohabitation Versus Marriage - Is Lack of Marriage Undermining the Family Structure?”, [associatedcontent.com](http://associatedcontent.com).
- Chuck and Timothy Baldwin, *Romans 13*.
- Chuck Colson; quotes from *Kingdoms in Conflict*.
- David Garrett Izzo, Kim Kirkpatrick, Huxley’s *Brave New World* essays.
- David Popenoe quotes as cited.
- Dietrich Bonhoeffer quotes as cited.
- Defense of Marriage Act (DOMA).
- Dennis Bratcher, The Book of Job, [cresourci.org/books/job.html](http://cresourci.org/books/job.html).
- “Divorce - Effects On Children, Effects On Couples, Effects On Parents”, [family.jrank.org/pages/413/Divorce.html](http://family.jrank.org/pages/413/Divorce.html).
- Doris Lessing, *The Good Terrorist*.
- Families and Marriage, [ejfi.org](http://ejfi.org).
- Francis Schaeffer quotes from *How Shall We Then Live?*
- Frederic Bastiat quotes as cited.
- Gillis Triplett, “The Planned Destruction of the Family”, [gillstriplett.com](http://gillstriplett.com).
- G. K. Chesterton quotes as cited.
- Hannah Arendt quotes as cited.
- Holy Bible (Scriptures) from the *Message* and New International Version (NIV) as noted.

*Crushed in Court without a Defender*

- Jake Morphonios, “The Nuclear Option: False Child Sexual Abuse Allegations in Custody Disputes”, .nolanchart.com/article2788.html.
- James Kurth, Foreign Policy Research Institute’s Center for the Study of America and the West.
- Jeannette King, “A Study of Doris Lessing”, Modern Fiction.
- Jim Marrs and Dr. Laurence W. Britt;  
<http://occupynewhampshire.org/2012/02/20/fascism-anyone-the-14-defining-characteristics-of-fascism-by-dr-lawrence-britt/>.
- Jocelyn Elise Crowley, Defiant Dads
- Maggie Gallagher, *The Abolition of Marriage*.
- Marc DeGirolami, “The Book of Job as Political Allegory”.
- Mike Farrell, *The Father and Child Reunion*.
- Morris Berman, *Why America Failed*.
- Multiple excerpts from Wikipedia as noted.
- Noam Chomsky, selected quotes from Brainy Quotes.
- Parental Rights and Responsibilities Act (1996).
- Paul Craig Roberts quotes as cited.
- “Prisons for Profit; Public Justice, Private Interests”, John D. Donahue.
- R. G. Collingwood’s *The New Leviathan or Man, Society, Civilization, and Barbarism*.
- “Reforming Divorce Reform”, Allen M. Parkman.
- Reinhold Niebuhr quotes as cited.
- Robert Higgs quotes as noted.
- Robert Warshak, *The Custody Revolution: The Father Factor and the Motherhood Mystique*.
- U.S. Bureau of the Census.
- Saint Augustine quotes as noted.
- Stephen Baskerville, multiple publications as cited.
- Steven Silberblatt, “The Problem with Plea Bargaining”.
- The Book Of Job - A Study Guide, ccel.org.
- Thomas Hobbes, *Leviathan*.
- Tim O’Brien from his article “Help Child Support By Altering Divorce Law”.
- Timothy Lynch, “The Case against Plea Bargaining”.
- Vedran Vuk, “The Welfare States Attack on the Family”, Mises Institute.
- Watchman Nee quotes and studies as noted.
- William Blackstone quotes as cited.
- William Anderson, “The American Police State”.
- William Safire, *The First Dissident – the Book of Job in Today’s Politics*.