

GENETIC METAPHYSICS AND RELATIONAL ONTOLOGY

A COMFORTING MEETING

After a philosophical pilgrimage of 50 years, I have just discovered, six months ago, the thought of Fernando Rielo. It was a real intellectual shock to know a contemporary thinker who, like me, rejected the *monolithic* conception of being, sketched by Parmenides and detailed with a lot of obedience by the different schools of Western philosophy.

Faced with the thought of Fernando Rielo, I had the impression of recognizing, as in a mirror, the fundamental intuition of my relational ontology sketched out in 1956. Afterwards, in 1958 I presented its first developments in a preparatory report to the doctorate of the Catholic University of Louvain. The subject here was : *Les formes transcendentales de l'unité selon saint Thomas d'Aquin*. My historical approach to this question was accepted by the examiners, but my speculative solution : *Le lien de l'un et du plusieurs dans l'être : The link of the one and the many in being* was excluded from my statement.

I thus left Belgium for France. In the absence of legal equivalences of similar diplomas between the Belgian State and the French State, I had to return as a simple student to the University of Bordeaux, to take new exams and obtain all the indispensable diplomas required by French legislation. I thus followed a double *classical training*. I therefore well know the ideas from which I distance myself.

Gradually, my youth's intuition developed into a real system, solidly built, which I presented for my doctorate at the University of Nancy under the title: *La relationnalité de l'être ou le pouvoir de faire être. Ses implications dans la théorie de la connaissance, en ontologie, en éthique et en religion. The relationality of being or the*

power to make be. Its implications in the theory of knowledge, in ontology, in ethics and in religions. (1500 pages)

Afterwards, with “Les Editions du Cerf” I published :

- In 1992, *L'être de l'Alliance. “Le pouvoir de faire être” comme lien philosophique et théologique entre le judaïsme et le christianisme. The being of Alliance. “The power to make be” as philosophical and theological link between Judaism and Christianity.* (988 pages)

- In 2005, *Comprendre l'homme pour penser Dieu. Dialogues critiques sur la raison pure croyante dans les monothéismes. Understanding man to think about God. Critical dialogues on the pure believing reason in monotheisms.* (392 pages)

- And to be published soon: *Les paraboles qui parlent de Dieu. Essai d'exégèse fiduciale trinitaire. The parables which speak about God. Essay in fiducial trinitary exegesis.*

This subject of the *relationality of being* has also inspired my thirty three years as a teacher.

On the philosophical level, the points of agreement between Fernando Rielo's perspective and mine are so numerous and so fundamental that I regret never having met this thinker during his lifetime, to unite my efforts with his for a real revival of philosophy and if possible also of theology and evangelisation of our modern world.

Our differences result from *unfinished* convergences and not from differences which would aggravate because of incompatible basic directions.

This incompleteness in convergences is due:

First) Either to the fact that the cultural and psychological departure points of our reflections are different: thomistic tradition and German transcendental philosophy for me; Spanish religious tradition and Anglo-Saxon context for Rielo, if at least, I am not mistaken!

Second) Or to the fact that our progress moved forward in different rhythms; for example, as regards the theological consequences of such a philosophical conversion.

Third) Or to the fact that our human experience of life makes us more susceptible to such or such aspect of the relationality of being;

for example, whether we are celibate or husband, father and grandfather.

Anyway, our common basic agreement in spite of our ignorance of one another, is an eloquent sign which must bring us together in the ideas which we share.

The unfinished convergences are mainly differences of vocabulary touching the notions of *absolute subject*, of *complementarity*, *relational structure*, *binity*, of *mutual immanence of the subjects*, of *forms of unity* and of the *ternary nature from the relationality regarding its aspect of perfection*, both according to its absolute perfection in God and in its relative perfection in mankind.

As philosopher of the *being's communicative* relationality, I now take my place alongside Fernando Rielo to position, to defend and to develop our speculative theses with regards to Greco-classical positions.

ESSENTIAL FORMS OF KNOWLEDGE OF CONSCIOUSNESS

Human knowledge blossoms into *five* methods.

The first one is turned to the *observable* world in its fabulous variety, to that of physical, biological, psycho-sociological *objects*, etc.. We can qualify it as *intentional*, *objective*, *empirical* in its simple forms, *experimental* in its elaborated forms and finally as *scientific* in the common sense of the term.

The second method is centered on the *subject* according to all its necessary and constitutive activities: among others, on the subject as knowing, and thus on itself and on our intentional knowledge of the world and also on the three other methods. We can thus consider it as *reflexive*, *subjective*, *transcendental* and finally as *philosophical*.

The third method is opened to the knowledge of this Reality *sui generis* that other subjects — of whom it is necessary for us to assert *reflexively* the existence: men or God — make exist for us and reveal us, because they commit themselves freely to us for our fulfillment. We can qualify this method as *revealing*, *intersubjective*, *relational* and finally as *fiducial*.

These three objective, reflexive and fiducial methods can be termed *existential or concrete*, as each contains a field of Reality which is its own.

The fourth method is *abstracted, formal and constructive*. This is the logic-mathematical method.

The fifth method is *synthetic*. By virtue of an *historically given philosophy*, from which the principles and the conclusions are considered as rules and references of interpretation, this method realizes a certain *unification*, not of previous methods of knowledge, but of *sciences acquired* by them, by experiment, by formal construction and by « faith in a revelation ». This method is knowledge about “knowledges”. We can thus consider it as *synthetic, epistemological*, and finally as *interpretative or hermeneutic*. Theology comes under this method and is always dependent on a given philosophy.

These methods are *different and complementary*. To neglect, or even to underestimate one of these five methods, is to mutilate our consciousness of Reality and to make human reason dependent on the methods “so irrationally” reserved. The sciences which result from this irrationality then become “passionate” and “aggressive”, because they want to be exclusive and do not support the presence of other methods of knowledge. To appreciate the services of the eye or the touch, shall we reject the services of the ear? This would be insane, as our body must have all its senses! In the same way, it is necessary for our consciousness to use *all* its ways of knowledge.

To make such or such method interfere in the others is to produce a vague and erroneous knowledge, proceeding with superficial mixtures. In the application of our various forms of knowledge, it is indispensable not to anticipate the synthetic work of the hermeneutic method.

HISTORIC DIFFERENTIATION OF METHODS OF KNOWLEDGE

The requirements of ordinary life at first orient people towards knowledge of the *outside world*. The past and the present of human history are marked by a magnificent and very useful development of science and technology. When man begins to be interested in what

is human, it is at first also how his fellow man can be *useful* for him, that is, as a privileged object among objects. To really know himself “as subject of his acts with others in the world”, he has to find a way of thinking differently from that of his objective empirical knowledge.

To be able to use things, by conversing about them, we just have to indicate them with a word, according to their common properties, as often as wanted, to similarly establish links between them, without implying that it is we ourselves, permanently, who are carrying out these operations. The relational aspects of our intentionality and the dialogue situations are not expressed in this way. This cultural fact, which obscures our activity as such and focuses us on its objects, has led philosophical reflection, in its past history, to mime and to imitate our knowledge of things, by means of enunciated language, pronounced or written.

As a consequence, the properties of our intentional and empirical knowledge impose their characteristics, as by atavism, upon our lived reflexive knowledge which we have of ourselves. Instead of recognizing himself reflexively in his intentional movement towards things and towards his fellow men, conscious man at first conceives himself as if he was “isolable in front of himself”, as an “*undivided* object for himself”, an object on which he projects his own individual identity with himself, an object juxtaposed beside the others. The conscious subject is considered from this fact as being able to remain solitary, deprived of any *constitutive* relationality. See the Cartesian “*cogito*”! Man also speaks about himself in the same way as he speaks about things.

In this way, the first orientation of philosophy, with an objectivistic and substantialistic look, was formed in the Greek cultural environment from the 6th century BC.

At the same time in Israel, more exactly in Judah’s small kingdom on the borders of Assyrian and Egyptian influences, a *narrative* understanding of world and man was formulated, more sensitive than among the Greeks to the relationships which men have between themselves and the divinity. The fiducial dimension of consciousness expressed itself in the form of a “history”; a “holy” history for that precise reason.

However, this relational aspect of human consciousness still remained in its beginnings widely dependent on unitarian and identicist representations of things. In these circumstances men were thinking about a God identical to himself in his individual unity, that is as a projection in the absolute of the individual unity which each one of us feels in himself. Nevertheless this unique God is thought in *creative relationship* with the world and in *alliance's relationship* with his people, Israel, considered in its *collective unity*. Although the prophets and the sages in Israel did not go as far as to ask if their God's idea agreed completely with the act of creation and the commitment of alliance - by virtue of which they loved God and observed ethical commands - the *constitutive fiduciality* of the human consciousness, such as it was lived out in Israel, was sufficiently developed so that God could pursue his work of generosity by revealing the nature of his relational internal life and how he intended to make the whole of humanity participate in his life.

By divine initiative, the relation of revelation, begun with the creation and fitted to the *fiduciality* of the human interpersonal consciousness, had reached its historic plenitude *in the person of Jesus* in Israel, while, in the Greek world, philosophical reflection remained chained to the unitarian and identicist references.

Greek philosophy, which ignores the fiducial dimension of consciousness and for which relationship is the most insignificant property (accident) of the substance, was thus inappropriate for the intelligibility of the relationships of immanent revelation of God in the creation and transcendent revelation in the Incarnation. The consequence was that revelation and faith were perceived of as incompatible with reason.— Listen: with reason in its Greek and classical form, passing wrongly to be the absolute reason — From then on, for two millennia, the truths of revelation either were rejected by those who called themselves “rationalists” or were considered superior to reason by those who proclaimed themselves “believers”.

So, in the history of mankind, with Jesus, *fiducial consciousness* came well before *reflexive consciousness*, leading to a distortion in the understanding which man has to give of himself and of God.

The word “mystery” to speak about revealed divine realities is symbolic of this distortion. Reflexive consciousness now has to “catch up” fiducial consciousness by entirely recognizing its place in existence. “Reflection” will then allow “fiduciality”, as well as itself, to consolidate each other. They will be mutually protective against their own abnormalities because of the identicist atavisms which they still carry with themselves.

To this end, a methodological jump is required in the philosophical reflexive order, as it was carried out in the fiducial order of evangelical revelation and of faith. Transcendental philosophical reflection needs to recognize Reality in the perfection of its relationality, so that revelation, above all relational reality, can be received in its full *rational* intelligibility within the framework of its *theological hermeneutics*.

OPPOSE CLASSICAL PHILOSOPHY BY COMPLETING IT

To complete classical philosophy means to logically adopt contradictory positions in its *exclusive* classical theses. This is not a question of rejecting classical philosophy separately in each of its theses, but as far as it claims to be a *self-sufficient totality*, although diversified, under the law of *the unitarian identity*. It is thus necessary to show its incapacities and to expose the answers which put forward a genetic metaphysics, in other words, a relational ontology of the communication of being.

Classical philosophy says : “*any distinction in being is dependent on an imperfection in Reality*”. The impasses of classical philosophy, which all take their sources in this assertion, obviously show its error. Let us then form a proposition that is in logical relation of strict contradiction (relation of excluded middle) with it: “*there is at least one distinction in being which is linked with its perfection*”. By asserting this, so we assert a truth. This truth does not relate back to a reality alone and identical with itself in its nature. The logical principle of identity thus has no exclusive totalitarian ontological jurisdiction. To claim it nevertheless is to make a pseudoprinciple out of the principle of identity.

THE IMPASSE OF PARMENIDES

Are we obliged to read the poem of Parmenides according to the only criteria of the analytical philosophy of language? What if we make— and this is possible — the assertion that *being is and non-being is not* is a simple tautology, that is a sterile assertion. I do not think that this analytical reduction is a good interpretation. Behind this tautology in terms, there is a poetic opening. There is a hidden modal judgment which says that there is a *necessity of existence* in what we think as we say “being”. In this way, a certain *absolute* in being is asserted. Being is not under the threat of nothingness, either not to have been or to be able not to be more. “Being exists!” There is through Parmenides a certain debut in recognizing an absolutely necessary being, a God.

However, by qualifying being in its totality *as one, eternal, and unchanging* and by comparing it with a sphere rounded off well and well balanced in all its parts, Parmenides points us to a judgment of essence which, in its form, expresses itself as an identity: “A is A; being is being”.

Can this monolithic vision of Reality be set up as a logical rule? No, because it is false. To mix the ontological conception of Parmenides with the logical principle of identity is either to guarantee a *totalitarian* metaphysical error by a *partial* logical truth, although universal, or to transform a universally valid *partial* logical principle into a *totalitarian* ontological pseudoprinciple, obviously false.

This confusion results from a platonising reading of the Parmenides’ poem. It is the reading which was imposed down through history because of the reverence for Plato and Aristotle. How did it happen? We can say: “quite naturally!”. Indeed, the concept of being is fascinated by the status of “separated” objectivity proper to the *expressed* language and not by the *exercised* language, considered as an addressed word, as a place of expression to the fiducial engagement.

The *expressed* language, the *pronounced* sound, or the *written* word as the content of thought are indeed what in the exercise of thinking looks most like the things which we use. Meanwhile words

look like things without having the *materiality of it*. Empirical man who begins “thinking” considers them as demonstrations of a spiritual world. Concerning our concepts, Plato will speak about an intelligible world of *forms*, about “ideas”. Spiritual realities, superior to material realities, will thus have the properties immediately received from *the enunciated content* of our concepts, that is from their “intellectual contents”. For example: cats, the ones which catch mice, are material and they are *multiple*. The concept “cat” is spiritual and it is *unique*. The cat in itself, intelligible is *also unique*. Similarly, the concept “being”, a concept among other concepts, is spiritual and unique. The intelligible being in itself will thus be thought of as unique and identical with itself.

In Plato’s theory of participation of the sensible objects from the intelligible Forms, the identity of the concept with itself amalgamates with a “spiritualised” thing, thought in identity with itself by projecting on it the identity of the thinking subject with itself. In this way, the identity of meaning of our concepts merges with the identity of beings with themselves.

The doctrine of actuality and potentiality in the Aristotelian hylomorphism diversifies this confusion, but also strengthens it by making it plausible.

As our discursive thought orders the variety of Reality according to more and more general concepts, up to the concept “being” which contains all other concepts, the identity of the concept “being” takes in all beings. Being *qua* being is then thought of as unique, eternal, changeless, as one, truly, and good, intelligible and desirable, in identity completed with itself. The distinctions between beings, either are pure appearance, or are due to their imperfections, that is to the multiplying potentiality.

So, for Aristotle, the pure being's Act is a being which with perfect identity or unity can only think itself and want or will itself. It is “noesis noeseôs, boulesis bouleseôs” totally foreign to the world and men with whom it has no relationship; otherwise it is no longer a God. But man wants it and sighs for it! This is really the last straw! And such is the idea of God which classical theology inherited from Greek philosophy. So absolutised, the concept “being *qua* being” is the worst idol of the absolute Being, God. We

understand, in that case why the main truths of the biblical and evangelical revelation, such as the creation, the Trinity and the incarnation, were declared “mysteries” in front of reason.

With Greek philosophy as interpretation’s instrument, Christian theologians could only be caught in a net and to save the intelligibility of the revelation, they were forced to declare its truths “superior” to reason. These truths are certainly “outside” the field of comprehensibility of Greek reason, but not “beyond” reason in itself as God’s creature. To claim it, is to introduce a contradiction in God’s work.

Hanging on to the Greek reason, as if it cannot be passed by, and in order to avoid making God responsible for this contradiction, many theologians looked for the cause of its incapacities in an “original sin” ... a new impasse out of which it is very difficult to escape...

DIFFERENTIATING WHAT WAS AMALGAMATED

The assertion “being is being” becomes a pseudoprinciple when the *enunciated* thought merges two forms of unity on the transcendental level, that of *ipseity* and that of *formality* and ignores the relational unity of *structure*.

The unity or the identity of *ipseity*. We have an intuition of this in our own consciousness and in the recognition of that of others. With reference to the experience of our own unity and that of others, we appreciate the degree of unity of each other object.

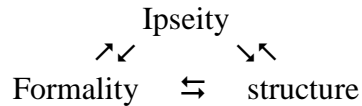
The unity or the identity of *formality*. This unity is the identity of nature or form that we perceive intuitively in any meeting with others as our fellow men. By analogical extension with it, we appreciate the identity of nature of all things in the world.

The unity of *relational structure*. We perceive it intuitively in as far as we grasp that we are not in a given *accessory* relationship to others but that we *are constitutively*, according through *all our personal being*, *relational* to others, according to a ternary communication of being. Already on the psychological level, we can observe that the presence of a “third one” is required to avoid the fusion of a “duality”. The loving « We two » is fusional and

identical. For this reason it meets with failure, because it's dreamlike. It moves towards an absurdity. Similar to this are certain mystic tendencies in the line of Plotinus.

These three forms of unities or identities are *complementary* and form the composite unity of our discursive thought. We can put them in evidence in the transcendental analysis of our conscious activity.

We can arrange these forms of unities in a triangular diagram.



Any ipseity is ipseity in structure of ipseities of a given nature.

Any form or nature is form of ipseities in structure of ipseities.

Any structure is structure of ipseities of a given nature or form.

Now if we grant a poetic inspiration to the song of Parmenides – and why not do so? – then it is no longer possible to make him totally underestimate the relational aspect of our being. We can indeed recognize there a feature of our constitutive relationality even where it seems forgotten: in the *existential negation*. In the negation of the existence of the non-being, Parmenides has just strengthened his assertion of being. “being is and non-being is not”. The negation is very *real* in his act to assert that non-being is not.

Something *as* non-being in front of being just does not exist! Nothing can be thought except being. It follows that the negation is inevitably thought *in the being as necessary*, in the being which exists inevitably. And this is what at the same time “bursts” apart the assertion of a monolithic being! This monolithic totality is imperative only because of empiricism still influential on our objective thought. Negation then, instead of being thought of as a “distinction between beings” and as constitutive of Reality, is thought of as “destructive” of being, and as “nothingness” in its absolute form. And yet, it is what Parmenides throws back. Non-being as nothingness cannot be thought of, but negation can well be in the poetic act.

The negation of non-being is not a simple verbal artifice. Whence would the intelligence of the negation come to us in order to make this verbal artifice? The logical principle of non-contradiction is no

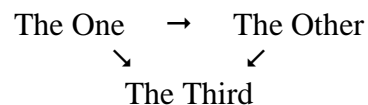
longer a verbal artifice to present to us under negative form the only principle of identity. Again, whence would the intelligence of negation as negation come to us? In the same intelligent intuition, we seize several “beings” in relationship, inside “being”, in an *exercised* way, that is, in a relational structure of beings. We thus have to formulate the logical principle of identity, either of ipseity or of formality, in connection with the principle of non-contradiction, which asserts that the one is *not* the other one, either in their ipseities or in their formalities.

Distinctive negation, constitutive of being, is the radical antidote to a monolithic vision of being in its perfection and to an exclusive pseudoprinciple of tautological identity.

ONTOLOGICAL FOUNDATION OF OUR LOGICAL DISCURSIVITY.

These three points of our discursive thought: ipseity, structure, formality, are based on the living unity of a ternary communication of being. Communication from the One to the Other and from the One and the Other to the Third.

What man thinks inevitably, either in the logical order, or in the ethical order he thinks according to his ontological constitution. We represent it diagrammatically as follows:



This ternary structure, at first according to a simple relationship and after according to a double or joint relationship is due to the role of transcendental distinctive negation and is the ontological foundation of the logical principle of non-contradiction, as well as of the universalizing nature of any concept and group of concepts.

In this relational interpersonal structure, the One, the Other and the Third cannot be called “complementary”, because no one “completes” the others. Where there is “complementarity”, there is imperfection under one angle or under the other one, as the word itself indicates. The unity of structure between the One, the Other

and the Third is “beyond” complementarity. Indeed, the One is, through all its being, communication of being. It is willing the Other and the Third as it thinks and wills itself what it is, that is power and action to make be. It cannot think and will itself as *being in act to make be* without thinking and willing the Other and, with the Other, the Third. We understand by this that the relational unity of the One and the Other with the Third is “beyond” complementarity, without including any imperfection. A *unity by complementarity* would suppose an imperfection to be surmounted, a lack to be filled, a need to be satisfied, a desire to be realized, or something similar.

When we assert, no longer “I is I” nor “the divine is the divine”, but instead “being is and is being”, it is necessary to ask the question to know which being it is about. It wouldn’t make sense to understand the term “being” only as the general synonym for “something” and to say “something is something”. It is neither about a being-ipseity of a “oneself” such as the “I” or the “you”, nor about the nature or the formality of a being such the human being or the divine being, but about “being”, about the being of a being – of a being-ipseity, certainly – but how it exists in its being’s activity according to all its essential and constitutive features, namely relationality.

This question, which is put on the transcendental plan of metaphysical reflection, takes in two levels: the order of the absolute of being in its perfection and the order of the non-absolute being, in reference to the Infinite, in becoming according to its finity and thus always inevitably affected by an aspect of imperfection whatever its fulfillment.

It is necessary to answer that being in its absolute perfection is a ternary structure of communication of being. We name it God. In God, the One, that we also call the First — because of the discursivity of our thought, but not because of a successivity in the absolute in being — wills that the Other “is” and “is” as the Second perfectly distinct from him, who is first. It is nothing like the being of the Second which belongs to the being of the First. The One is not the Other and the Other is not the One. The negation-distinction is completed between them. The negation is “in the being” without

being “a being”, neither a decrease of perfection in being, nor an absence of being. On the contrary!

Distinctive negation is constitutive to the relation of communication of being. It is the sign of love for the other one, not for oneself –which would return us towards an identicist fusion – but for the other one himself. It is also the sign that to give oneself to the other one is not to cease being oneself, but being oneself by giving the other one to himself. The irreducibility between the One and the Other, according to the relational originality of each, is sign of perfection. The fusion is the destructive negation of love. The fusion is the negation by deficiency of distinctive negation as interpersonal ontological perfection. So, personally, I avoid the preposition “in” because of its fusional ambiguity and of its empirical scheme of contents to containing: “I am in you; you are in me”. This is totally unthinkable in its reciprocity. The bucket contains water, but water cannot contain the bucket... These expressions are as alike as compensatory curvatures of the spine...

Nevertheless, as long as we do not understand that the being's communicative relationality is constituent to the being as such, we are well obliged and so to speak forced to resort to this absurd objective image to translate an experience of loving consciousness and freedom. It shows once again how much an exclusively objective thought and its utilitarian language are unfit to join and to translate reflexive and fiducial realities. Jesus himself was not able to escape this usage, in saying of himself that he was in the Father and the Father in him. As regrettable consequence of this inappropriate empirical language, we see that its usage, by wanting to express the narrow union of the One and the Other, blocks the road to the recognition of the Third. Here is a route that the intuition of the intelligibility of distinctive negation opens widely for our fullest enjoyment...

THE RELATIONAL UNITY WITH THE THIRD

Indeed, the One-First wills that the Other-Second “is” and is in equal perfection like him, thus relational to another one, like he is by all his being to the Other, and that this Other one “is” perfectly

distinct from him as relational also, that is relational to a “new” other one than him who is first. The perfection of the distinction in the communication of being from one to another excludes an immediate reciprocity. In immediate reciprocity, the Other who is distinct in his personal substantiality of the First would not be distinct from the First in his relationality. The interpersonal distinction would not be completed and there would be an ontological fracture in the person of the Second between his substantiality and his relationality. By willing the Other for himself perfectly distinct from him, the One wills that the Other “is” relationally communicative of being to a Third, to a Third distinct from them, distinct from him-first and from the Other-second.

The reciprocity of love is realized through the Third, towards whom the One turns the Other by wanting him perfectly distinct from him as *relational* as much as *substantial*. This is possible only if the relationality of the Other-Second is not a “return” towards the “First” – return which the personality of the First excludes – but indeed a movement of communication of being to the Third, together with the One-First who wills that the Third “is” in himself, as term of a relationality of love which he communicates to the Other-Second. The generous love for the other is not to neglect or to lose oneself, but to direct the loved other one with oneself towards a third one.

An interpersonal relational reflexive ontology asserts rationally that God is a trinity of persons. We are speaking about an ontological Trinity, a condition of possibility of God’s creative activity. The creation of the universe, the world of life and the society of spiritual man living in the world is an activity of communication of being. Such an activity would be impossible for a God separated from everything and blocked in himself in a solitary identity, as the God of Aristotle: “*Thought of its only thought and will of its only will*”. If we lock God into the idea of a solitary being, we can attribute no creative power to him. Aristotle was logical with himself. And this logic of the Greek philosopher shows the incompatibility of his philosophy with the biblical assertion of the Creator God and *a fortiori* with the reality of the incarnation, with the evangelical revelation of the saving Trinity, and with the

realization of his work of divinization of mankind freeing it, beyond death, from any evil and from any possibility of evil, evil still inherent since the first times of his creation. But if we recognize God as creator, it is necessary to recognize that his “power to make be” is not a potentiality, but a perfect actuality. God cannot have such a quality without possessing it perfectly. God is the perfect and absolute communication of being in himself. The image of a solitary potter has no reflexive intelligibility. Can even the potter live alone?

GOD, MAN AND WORLD IN TERNARY CORRESPONDENCES

To reject the exclusivity of a pseudoprinciple of identity and the totalitarian conception of the idea of undivided unity, accepted both as regulators of thought by classical philosophy is in fact to award to the distinctive negation all of its place *in being*, without wanting to carry it, in an absurd way, with the meaning of destruction, upon “the being *qua* being”.

In contradiction to Greek philosophy, we thus recognize a relational ternary structure of ipseities according to their perfection of being. Thus in God, it will be a perfect trinary structure. In the order of the finity, it will be ternary structures affected by indefinite repetitions, because of the imperfection of being which is constitutive of them. What are these? It is the duty of “objective” knowledge and of experimental sciences to discover them. It will be discontinuity of matter, male and female sexual polarity in the order of life, and the family structure in the spiritual human order.

The relationship of man-husband to woman-spouse has been presented to us with an unsurpassed correctness in the biblical myth of the creation of the human being, at the top of creation, in image of God acting in plural: “Let *us* make humankind in our image, according to our likeness”.

This grand vision is then put “in an imagistic story”. Firstly, Adam, the male man and secondly and by begetting, according to a simple and direct relationship, carried out by God, from Adam to Eve, whose Adam ratifies her existence with admiration by naming her, according to their conjoint relationship to the third, which is proportioned to them, the child. « Bone of my bones and flesh of my

flesh ... She is “ishsha” because out of “ish” ... the mother of all who live”. So the child in a family is “image of the Holy Spirit”. Man or woman who remains definitively celibate relationally witnesses permanently for the Spirit in God.

What a difference from the Greek myth of the androgynous! This one is broken in two by the lord of Olympus to defend his power. It is a profound intellectual perversion to read the whole of the imagistic story of the *Genesis* with the identicist presuppositions of the androgynous. A plurality by generosity? Yes! A plurality by division? No!

Although the family structure comes into being in space and time according to its stages and its ups and downs, this structure is given at once: sponsality, paternity, maternity and filiality are given in the same relational unity. Family structure is just like the divine interpersonal structure. This allows us to say by analogy that God is a family relational being.

God Father in sponsality → God Verb in sponsality
 and paternal to ↘ ↙ and maternal to
 God Spirit
 in filiality

The One, the Father, engenders spousally his “Other one” in face of him, the Verb, willing him relational in communication of being to the Third one, the Holy Spirit. Both, the Father only *engendering and not-engendered* and the *engendered* Verb *as engendering* together engender conjointly, the One in a paternal way, the Other in a maternal way, the Holy Ghost who is *only engendered and not-engendering*. The Verb indeed, who is *engendered*, communicates being of *only* to be *engendered*, like he is. And so the Spirit is engendered by the Father and engendered by the Verb and is only engendered.

This double begetting is not a repetition or a re-production of the “same”. The Father and the Verb are not without the Third, the Spirit. Without the Spirit, they were nothing. So, the Spirit and the Verb are even “first” as the Father and not “after” the Father. So, they are not depending on the Father, as if they were “eternal

creatures”. What is a contradictory expression. The being of the Father is indeed to be in himself making be, thinking, willing and loving his Verb and their Spirit as distinct from him and between them. There is the truth hidden in the empirical contradictory expression of mutual immanence.

TERNARY RELATIONALITY AND THE ORDER OF REVELATION

Let us now change the methodological register. Let us say some words on the *theological interpretation* of the *revealed given* that we receive in the person of Jesus.

Therefore, according to this ternary and trinitary structure it is advisable to understand

a– the creation of the world conjointly by the Father and the Verb, accepted by the Spirit, *the incarnation* of the Verb at the instigation of the Father in Jesus, attracted by the Spirit, – (we are here *in descending in structure*)

b–our *deification* (divinization) in brotherhood of grace in the Spirit, by the resuscitated incarnated Verb, under the initiative of the Father, after our death, as well as our *trinitarization* at the end of all times, which is the assumption of all humanity, according to our human relationships, by the divine persons in their family eternal relationships, according to the law of “*remontée en structure*” “*reascending in structure*”. (kenosis-exaltation)

What will be so at the end of all ends, is what the divine Persons conceived from all eternity to realize in order to reveal themselves by communicating the being in a work in image of themselves, through *descending and reascending in structure*.

A completely developed genetic metaphysics or a complete relational ontology are capable of recognizing the originality of the *created fiducial consciousness* and consequently of determining the conditions so that a “revelation” can be recognized worthy of the Creator. They can thus make a rational understanding of evangelical revelation and formulate critical judgments about other historical claims to be a revelation.

At the same time, such a philosophy is conscious that it is methodologically not possible for it to assert the specific truths of our salvation in Jesus Christ. There is an analogy in it, with the fact that the philosopher can make, by reflection, a valid analysis of conjugal and family human love, but that he can in no way deduce the fiducial commitment of the fiancés and the fidelity of the parents.

Besides, a conception of the communicative relationality of being is able to propose the conditions *a priori* of intelligibility to understand and adhere in the faith to the work of God's maternal Verb, incarnated in a complete human way in Jesus Christ, son of man, unique Son among all men sons of the Creator God, and so unique Son of the eternal God.

I thank you for your attention.

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Texte préparé pour une communication au
Congrès de Métaphysique "Idente" à Rome en 2006,
et revu pour les "Proceedings" du Congrès