

## **PERSONAL STARTING POINT**

Why am I writing *Sensual Preciousness, Earthfolk Papers, Volume 2*?

Why should you read it?

To start, take a minute to scan the *Table of Contents* for *Part 1* (above).

The two controlling questions are,

- “How do you hold the world together?” and
- “How do you feel things are going?”

If you sit with these questions a few minutes, you’ll begin to figure out that I’m writing *Sensual Preciousness* (Volume 2) because I am trying to hold my world together, and that I want to help you do the same. I’m doing so because I’m a bit uncertain about how I feel things are going, and I know that countless others feel the same. Moreover, I sense that these two questions are relevant in most people’s lives.

If you have read *Sensual Preciousness, Earthfolk Papers, Volume 1*, then, you know about the Earthfolk vision, how it arose, its rituals, and so forth. To plumb the depths of that vision requires that I expose the depths of my personal journey. So in some ways Volume 2 is a bit of back-tracking. It is more important in this volume to know about the author’s personal life than it was in Volume 1. The reason is simple: the “depth question” is one of “Am I crazy?”

Have you ever asked yourself that question? Especially when you’ve looked around the world (or while watching “the evening news”!) and wondered, “If that’s sanity, I must be insane!” Well, I asked that question during the most critical period of my youth—which was the Vietnam War era. To be sane, as you will discover, I went insane in respect to the values of the religious

tradition of my upbringing. I ended up locked up in a federal prison. Handcuffs, leg chains, solitary...the whole treatment. So, the "first question" is really the first one to ask when you try to answer, "Am I crazy?"

The first question, "How do you hold the world together?" still dogs me as I try to understand and respond to the varied and rapid changes lumped under the word "globalization." I first understood that word as a young American in the Sixties when I came to see the Vietnam War as the first global war. *Something* changed—many things changed!—in the Sixties whose far-reaching impact on our personal and communal lives is still somewhat unclear. One of the major shifts was in how I and others began to answer, "How do you feel things are going?" Clearly, starting with the Sixties, the world began to spin in ways that disabled many from feeling how they did before that war—namely, safe, secure and "in America. "

Vietnam was the first global war for several reasons. It was the first one televised globally. Second, it was an undeclared war that affected every country, not just America. The latter is true because at the same time as politics and communications became global, so did business. Vietnam and America were proxies in the then global war-game called the Cold War. In Vietnam, America was fighting a *total war*, that is, one for the hearts and minds of all the peoples of the world. The enemy included the Viet Cong and the North Vietnamese Army (NVA)/Vietnam People's Army (VPA) but also Russia, China, Communism, and godless atheism. America fought to protect and expand its incipient global market economy, all the countries of the West and their allies, and of course Democracy and Christianity.

Two candidates for "most significant change of the Sixties" are that corporations became global, and young adults began to see themselves as

global citizens who danced to the music of an international cultural Youth Revolution. To answer, "How do you feel things are going?" then requires coping with global events in every aspect of your life.

I began to re-evaluate and most seriously reflect upon these two questions as I served time in the federal prison at Sandstone, Minnesota. I had been sentenced to five years after being convicted as a violent felon. I am legally a violent felon, and it is important for you to recognize that I accept this designation and status. It underscores the position from which I present myself, that is, as someone who has been on the "Inside," as cons call the joint. What is my crime? I wanted to stop a war. I tried to stop it with every talent I had. I preached. I taught. I organized. I protested. And, I broke the law. I raided draft offices and stole the "1-A" files which marked those young men in line to be drafted. Some call this Civil Disobedience. Others, "Divine Disobedience." The hard fact is that I trespassed into forbidden social and cultural areas. I claimed that you and I could imagine *Peace!* The law said, "Ain't no such imagining allowed here in America, Kroncke." But once Inside, they couldn't stop my imagining.

Prison forced me, as it does many, to re-examine my answers to these two questions. I confess that I had no new answers for over a decade after my parole. Then I came upon an imagination and vision which provided a basis for my answering both questions. Notably, about how I feel. Right now, I can truthfully and happily state that I feel comfortably at home on Earth. Verily.

- Despite the fact that the Vietnam War has morphed and been renamed as a given decade's *Guerre de jour*, for example as "Today's War in ..." *Grenada, Haiti, Iraq, Libya, the Balkans, Somalia or Afghanistan.*

- Despite the renewed rattling of the Cold War nuclear saber.
- Despite new uncertainties such as global warming.

I feel this way because of the Earthfolk vision and imagination which was introduced in *Earthfolk Papers, Volume 1*.

Yet, when you scan the Table of Contents you also pick up titles with phrases and terms such as Big Story and personal Story, brooding emotions, Sunny Spot and the Shade, and so forth. Some of this language is familiar, if you have read Volume 1. Getting to where I am now, that is, practicing the Earthfolk vision, was not an easy path. My life is riddled with crushing breakdowns and amazing breakthroughs. Since I will be asking you to evaluate my journey so you can use it to evaluate your own, I need to be forthright about the pains and the joys, the insights and the failures of my efforts to answer these two controlling questions. Again, "How do you hold the world together?" and "How do you feel things are going?"

I make no bones about the fact that mine has been a peculiar life. I have searched for answers as a seminarian and young Roman Catholic novice monk, later as a lay theologian and college instructor, then as a federal inmate, with an eventual prolonged stay in the byways of corporate America rising from a door-to-door encyclopedia salesman to small company senior manager.

Why should you read *Sensual Preciousness*? Because after reading *Volume 2*, at a minimum, you will have developed answers to, "How do you hold the world together?" and "How do you feel things are going?" Ideally, you will also have identified the brooding emotions that ground you. In sum, you should have a solid grasp of how your Big and personal Stories enable you to

engage the globalization movement. Additionally, if you find, as I have, a need to discover a new Big Story, then you will be prepared to more critically evaluate the Earthfolk Big Story both Volumes 1 and 2 present. Hopefully, after you put these volumes aside, you will prepare to enact an Earthfolk ritual of precious intimacy and deeply experience the brooding emotion of being peacefully and comfortably at home on the Living Earth.

## **INTRODUCTION**

### **“Life changes, but everything remains the same”**

Of all the witty remarks, clever slogans and descriptive phrases that can be drawn from ancient wisdom to describe present times, the remark, “Life changes, but everything remains the same” seems humorously apt. Yes, life is ever changing and, in some sectors, at supersonic to nanosecond speed. The word “fast” like the adjective “large” at a fast-food chain seems outdated in this Digital Age of the World-Wide-Web and super-sized everything. *Fast* can describe human motion but it pales when it tries to contain the hyper-human speeds achieved using optical fiber and wireless networks. “Instantaneous” is the new norm with which to measure quality. As such, there is *Instant Messaging* and “instant access” in the Internet world which is also always “online” at 24/7/365.

Equally, it can be argued that, in the main, everything remains the same if imaged and measured on the human scale. Is the world at peace? Are there no more homeless, hungry or displaced people? Aren't there more migrant and refugee populations than ever? Isn't the gap between Haves and Have-nots as vast as anyone can remember? There is a dark humor in the discomfort that rapid telecommunications and high technology has wrought, namely, that instant access to “all the news, all the time” also means that people now know more about worldwide misery, disasters and unhappy

events than ever before.

How do you measure Life's changes? Is the world in an uncontrollable and depressing crisis? A crisis, in actuality, significantly caused by all the newfangled innovations of digital high-tech which have simply created situations that humans can no longer control? For example, isn't the distinctive characteristic of the Internet that it is under no one person's or institution's or government's control? Or, is all the dizzying rapid change just a momentary side-effect of all the marvelous and amazing discoveries taking place in every sphere of human research and endeavor? In this Digital Age—which is likewise the Nuclear Age, the era of an ever-morphing Youth Movement (Hippies-Yippies-EcoFreaks-Digital Nerds), a New Age of Aquarius, and so forth—is humanity making progress and evolving towards a higher state of consciousness and humanness? Or is everything simply falling apart everywhere, worse than ever? Will an ecological Apocalypse, for example, a biological plague of cannibalistic genes, bring all that is human to an end?

Pause and ask yourself: When you look around the Earth, what do you see? Do you see a world where everyone, everywhere is linked by and reaping the astounding benefits of, the worldwide Internet? Where—as never experienced by humans before—everyone can *virtually* live in the same dimension on the cyberspace Web?

Or do you observe a world in fierce turmoil? Where people are at odds, fighting over spits of land and for just about any crazy idea? Terrorists everywhere.

Or does your gaze capture a planetary Blue Marble adrift in a cosmic ocean,

where everyone is crew on Starship Earth? Where people can just cruise, chill, mellow out, and enjoy a great cosmic ride.

When you look around the Earth, how do you view other people? Are they cyberspace e-friends, that is, online virtual folk you can "IM" (instantly message)? Or, are they foreigners? People outside the boundaries of your personal map? Or, worse, sinister illegal aliens from a criminal realm? Each strange to you and you a stranger to them. Or, are others just members of the One Family on the One Earth, singing in harmony?

When you look at yourself, what do you see? A basically happy person who is "normal," and who wants the same simple pleasures as every other human does? To be happy. Own a home. Raise a family. Have a satisfying career.

Or, are you most often unhappy? Wary of others? Displeased with how others behave—warring, destroying the environment, obsessing over pornography, etc.

Or is it that you don't really care? As long as you are safe, what's the big to-do? As long as you are beating the competition, "I'm *Numero Uno!*"

Or, are you revved up to "Change the world!?" To make yourself a star, whether an American Idol who wows audiences nationwide or a *Greenpeace* social activist perilously risking her life to save the whales? Someone who has a mission? Who wants to leave their mark on the world?

Whatever your self-perception, what is most curious about the present Age is that the most effective communication vehicle of globalization, namely the

Internet, enables you to present yourself to the world as no generation ever has. You can now experience yourself and others in a "virtual universe." In this virtual universe you can have multiple identities. Moreover you have the option to maintain these as separate identities, that is, to keep your "offline" every day identity hidden from others. As never before, you can explore aspects of your identity which, in other times, you might have repressed due to social conventions. The upside and downside of this multiple identity aspect of globalized communications will be addressed as I explore the concepts of your having a Sunny Spot and a Shade aspect.

The Internet is a curious universe wherein you are everywhere ("inside a World-Wide-Web") as you are just "here, in my house, at my desk." Once *logged on*, you can experience a historically and humanly unprecedented, expanded sense that what "I" do has an impact on "us." The range of "e" activities such as e-commerce, e-dating, e-mailing, e-banking, e-politics, e-philanthropy, etc., enable you to engage other people and institutions anywhere in the world, at any time. If you choose, you can "think globally, act locally." All the digital and instantaneous high-tech discoveries have expanded your *personal* ability to act to change and transform the "offline" real world. You can now engage all the peoples of the world.

However, one unintended consequence of all this virtual contact is that, for others, it justifies their withdrawal from the world and the establishment of a tighter, more restrictive and exclusive sense of their place in and responsibility for what happens in the World-Wide-Web. They fear the Net. For them it is a land of con artists, unsubstantiated "facts" and uncontrollable lusts. It is the ideal criminal space where you can "not be" who you actually are as you assume one false identity ("user ID," "username") one after the other. It is a quagmire of intellectual and moral

irresponsibility, seduction and deception. Logging-on is a peril to your life!

Likewise, vast numbers of people feel that they have been left behind and, in effect, disempowered by this e-craze. They see themselves as “digital e-serfs” For them, the future bodes only a widening “Digital Divide” which already separates the technological savvy from the computer illiterates, as it does those who can afford to continually purchase the latest upgrade and new high-tech “toys” from those who cannot. These individuals hold that, if anything, technology-sourced rapid change is the problem, not the solution.

What “remains the same” then, is that people are *not* in agreement about the human situation. For some, it is the best-of-times. For others, the worst. For some, the world is mired in endless warring. For others, the globe is shrinking and nations are being transformed by digital technology towards inevitable unity. This last group holds that global peace in the Global Village is closer than ever before. Yet, even a cursory survey and study of human history exposes that this best/worst split has characterized the human situation in just about every society or culture. “We’re Number One!” echoes down the ages along with “We’re doomed!” While there is more than a bit of self-deprecating humor in this observation, it is timely, as it has been for previous societies and cultures to ask whether, as a species, humans have finally reached a New Age or a Final Act.

### **Your “artful story”**

Who is right? Who to follow? How to evaluate the situation? Consider: When all analysis and evaluation is complete, doesn’t your viewpoint just depend upon the “story” you compose? By creatively linking together bits and pieces of information and then giving them either a positive or negative spin, doesn’t your view change?

Please don't misunderstand this question: I am not advocating relativism or a version of Do Your Own Thing anarchy. Quite the contrary. I am asking whether the world is as *you* artfully create it? And that as you artfully create your world and then integrate it with others, isn't that how things get to be the way they are *right now*? In a nutshell, I am asking whether you are the artful creator of reality.

I am not asking if you are "divine" or a mythic/spiritual creator of the universe! Just, that when you set out to answer the Big Questions about life, and other relevant ones posed by this book and others, aren't you artfully telling "your story"? And isn't your artful story all that matters? Again, this is not a form of narcissism. Rather, artfully telling "your personal story" is an *engagement* with the communal imagination in that it requires you to define and describe your story in relationship, at times in stark contrast, to the many other stories you hear and encounter. You are artful at those moments of maturation when you reflect deeply upon your life and seek to identify and answer the Big Questions. At these moments, the robust richness of "Who I am!" unfolds as you move about life and develop relationships with others which are mutually respectful and celebratory.

### **Big Story and personal Story**

It is a premise of *Sensual Preciousness* that how you think and feel depends upon the artful story you create. Your story makes you feel safe and secure. It enables you to make sense out of all that is happening. As I see the human situation, it is basic to being human that we each artfully tell a story, comprised of personal and Big Story parts.

The *Big Story* is the one that presents Big Answers to Life's Big Questions of *who, where, when, why* and *how* things are as they are.

The *personal Story* is one you carve out from the Big Story—your own particular, even at times idiosyncratic, way of making everything hold together. It is your primal work of art, with you being the *object d’art*.

The Big Story holds a vast array of concepts, images, interpretations and facts. Your personal Story, however, is composed of those parts of the Big Story for which you are willing to put yourself in harm’s way. Even to risk your life. That is, your personal Story contains the beliefs and values from which you derive and ground your core values and moral actions. In general terms, the Big Story is source for the imagination, inspiration and explanation of everything. Your personal Story is the source for your specific convictions and absolute commitments. It reveals your dedications and passions. It is how you express, and reveal, your primal gut emotional state.

<b>BIG STORY</b>	<b>personal STORY</b>
offers Big Answers to Big Questions: <i>Who, When, Where, Why, How, etc.?</i>	carve out from Big Story your own particular, even
	at times idiosyncratic, way of "making everything hold together"
presents vast array of concepts, images,	
interpretations and fact	parts of Big Story for which you are willing to put yourself in harm's way,
	even risk your life
source for imagination, inspiration and explanation of everything	source for your specific convictions and absolute commitments

	reveals your dedications and passions

**Table 1 Big Story and personal Story—Definitions**

Table 2 presents a few Big Questions with just a few key words as Big Answers. This table will expand as you read. The social, political, sexual, moral, and other family of ideas and values derived from each Big Question and expressed through various personal Stories will be further explored. At this time, simply consider which Big Questions strike you as most significant? Which Big Answers do you initially identify as yours? Do any of these Big Questions and/or Big Answers stir up a gut reaction in you? Which Questions make you feel uneasy? Which Answers give you peace?

<b>BIG STORY</b>	<b>personal STORY</b>
<b><i>Answers the Big Questions</i></b>	<b><i>Selects Answers to Big Questions</i></b>
Who or What created life?	Creator, Big Bang Evolution, Divine Spark
Where do humans come from?	Garden of Eden, Primordial Soup, Dreamtime
How did humans get here?	"Creation from Nothing," Alien Seed, Prime Matter
Where are humans going?	Ultimate Purpose to Life, Towards Extinction
When did humans first appear?	Eons Ago, Ten Thousand Years Ago
Why is there evil in the world?	Sin, Personal Choice, Demons
How should humans act?	Divine Law, Self-Regulation, Enlightened Self-Interest

What is the value of others?	Competitors, Children of One God, Heathens
What values are worth dying for?	None, God's Commandments, Lovers, Strangers

**Table 2 Big Story and personal Story—Big Questions and Answers**

No doubt you can sense how a Big Story’s Big Answer might affect what moral convictions are possible when you begin to develop your personal Story. Consider: if you believe that there is a divine law which a personal God established, then you seek moral answers by attempting to understand that divine law. If a Big Answer states that God has endowed humans with free will, then, it is up to you, the individual, to discern God’s divine law. Consequently, almost every moral issue becomes your responsibility. However, if you hold that this divine law is *revealed* and can only be known through a specially selected and ordained group, for example, priests, then you, individually, must rely on priests to discern which moral issues are your personal responsibility. In this latter situation, you do not exercise direct control over the development of your personal Story. Rather, you write it under the guidance of a priestly spiritual director.

If you subscribe to the Secular Big Story, you might understand Evolution as a Big Answer to several questions. In brief, this might lead you to assess that all “morality” is a human construct, so, your personal Story is determined, to a great extent, by the broader values of society and culture. You anticipate that your personal morality will change over time as society and culture evolve. Your personal Story then is inherently malleable at best and opportunistic at worst.

For me, a significant fact is the observation that we humans *must* tell our

personal Stories. Each of us deeply wants to be understood. We want others to know how we feel inside—in our minds, hearts and guts—and we want our lives to count, that is, be effective and have meaning. Each of us wants others to know our personal Stories because we value our own lives, and we want others to value and respect us. We—each of us—want to feel comfortably at home, in and outside of our skins. We want to feel safe and secure.

To initiate your self-analysis, see Appendix A- Big Story and personal Story worksheet

### **The globalization movement and three Big Stories**

Another *Sensual Preciousness* premise is that the movement called “globalization” is at the source of your either feeling safe and secure or scared out of your mind about “what is happening, right now.” Of note is that globalization refers to transformations occurring in diverse areas which are being most dramatically affected by global economics and high-tech communications. It is not a precise term. Rather, it describes a flurry of activities which, when taken together, contribute to this historical age being both the best and the worst-of-times. Consequently, *Sensual Preciousness* identifies and explores three Big Stories, which dominate human consciousness and are the source for the worldwide transformation effected by “globalization.” These stories include the Religious Big Story, the Secular Big Story and Scientism’s Big Story. Each of these dominant Big Stories has contributed to and inspired the development of high technology, the Digital Age, and the globalization movement.

These three Big Stories have distinct and overlapping chapters. For example, in general, the Religious Big Story describes experience in terms of the

natural and the supernatural. If your primary story is a Religious Big Story, it might answer a Big Question, such as “How did humans develop?” by adopting the theory of evolution and so integrating with a chapter of Scientism’s Big Story. In like manner, if yours is a Secular Big Story it may affirm that the best explanation or interpretation of any event or situation is one that avoids religious language, yet it accepts as a Big Answer to “How are humans to act?” a statement about “ethical humanism.” For others, this Big Answer appears to be at least a quasi-religious concept. In like manner, if yours is Scientism’s Big Story then, while it seeks a scientific truth or theory to use as the basis for forming Big Answers, it also often aligns itself with the Secular avoidance of using any religious concepts or models for interpretation or explanation. How these chapters overlap in each Big Story will be discussed more fully in *Part 2*.

### **The three Big Stories clash**

Globalization, from a historical perspective, is a spanking new movement. High technology, more than likely, only became a phrase and industry during your lifetime. Yet, as two aspects of the movement that are causing the critical shift in how the three dominant Big Stories are being re-imagined and re-told, globalization and high-technology also have deep, ancient roots in these three Big Stories. Both the ancient and modern definitions, causes and characteristics of this critical shift are key concerns of *Sensual Preciousness*.

Why these Big Stories are being re-imagined and re-told can be seen from the global challenges that confront each Big Story. For example, few Christians can tell their version of a Religious Big Story without putting it within the context of all world religions, including even the latest “New Age” sects and neo-pagan movement. Scientism’s Big Story can no longer adhere

to solely Western cultural concepts, as it must make account for Eastern practices and alternative movements. Similarly, the Secular Big Story must respond to challenges from quarters that consider secularism itself to be a Religious Big Story, that is, simply a wolf in sheep's clothing. In fact, you should anticipate that your own personal Story will soon require—if it hasn't already—a dramatic reimagining for you to feel safe and secure in your everyday "globalized life."

These three Big Stories, however, appear to be at war with one another on several fronts. This is not just a clash of ideas, which is of greater interest to ivory tower academics. Rather, the battle often appears as a clash of cultures. People react as if their very lives, present and historical, are threatened with extinction or subordination. They demonize the other as "The Great Satan" or "The Axis of Evil" or even the pedestrian sounding but hate-filled "Good Guys versus the Bad Guys." Moreover, within each Big Story internecine "culture wars" are waged. This translates into practical matters such as where a scientific corporation will locate to pursue stem cell research, or where a manufacturing plant will relocate to avoid ecological restrictions and/or political discussion regarding minimum wages, child labor or "a living wage."

Blood is spilled and great pain suffered by many as advocates of these three Big Stories carve out a personal Story which includes valorous moral commitments to put their lives in harm's way either as suicide bombers or, at the other end of the spectrum, as nonviolent "Human Shield" peace activists. (See, [www.humanshields.org](http://www.humanshields.org)) Great sacrifice marks other personal Stories as individuals migrate, willingly or not, to find work to support their families. With less discomfort but with deep personal loss, many leave their homeland and culture as they climb the ladder of corporate success. In

short, there are numerous examples which illustrate what is at stake in respect to the personal Story these Big Stories enable you to carve. Aspects of your personal Story will reflect the positive impact of a Big Story—what I call the best-of-times—as well the negative impact—what I call the worst-of-times. The incontrovertible fact is that “globalization” is transforming worldwide human culture, and is impacting your personal life in terms both trivial and tumultuous.

It is difficult to describe the ocean in which one is swimming. The calm among the surface waves does not always reflect the turmoil of the deep. While in everyday usage the words “Religious, Secular and Scientific” are often cited as if they represent incompatible and distinctly different worldviews, as will be explained, my experience in prison opened my eyes in a way which made me suspicious about the accuracy of this alleged distinction and incompatibility.

### **Why Sensual Preciousness?**

Let me be honest about my intuition concerning what globalization dictates. It is that as this new millennium continues to unfold, you *must* re-imagine your personal Story.

- ❖ This is a time where the survival of the human race, possibly of the earth, itself, depends on how *you* respond to this movement called “globalization.”
- ❖ Your artful storytelling determines how the world is “now” for you personally and for others.
- ❖ To maintain a sense of inner and outer peace—of mind,

body and spirit—you must determine what your Big and personal Stories are.

It is my task to convince you that your personal Story and the Big Story from which you carve it has such a momentous impact on a global scale. Moreover, I will introduce you to my new Big Story of the Earthfolk and describe how I've carved out my personal Story. Realistically, I accept that for most readers it may not be one you can imagine. Even if I fail in this effort, as I read the times and understand our human make-up, your survival and total health depends upon your clarifying and living in sync with your Big and personal Stories, whatever they be.

One unnerving impact of globalization's movement is that the *status quo* no longer exists. All the extant Big Stories *no longer offer* an imagination that enables anyone to live safely and comfortably at home on Earth. I know that this is a bold claim, and I will take pains to describe how I came to this conclusion. To make matters more complex, you are not simply being called to be "for or against" globalization. Indeed, I wish matters were that black and white, so that all you had to do is choose sides. I wish that all *Sensual Preciousness* was about is setting out clear and distinct options. It is not. Rather, all I can do is **invite** you to explore your Big Story and your personal Story so that you are better prepared to evaluate the Big Story and personal Story of the Earthfolk (a Story which I believe will enable you to engage globalization). All I can do is invite you because change is difficult. I recognize that. Nevertheless, I hope you stay with me and ponder these ideas with an open mind. I realize that, for you, this engagement might eventually express itself as an act of disengagement from globalization. Clearly, you are always free to call it quits and disengage, although globalization will continue.

To begin to clearly define and evaluate your Big and personal Stories is both an intellectual and emotional challenge. While I've pursued a lifelong scholarly search to understand the Big Questions and Big Answers, and to live faithful to the moral mandates of my personal Story, I choose not to present *Sensual Preciousness* in academic prose or footnoted format. I also choose not to make this an autobiography or memoir. Yet, I think you have a right to know how I, personally, understood my Big Story as my life's personal Story unfolded.

Moreover, if I take you through the hard choices that led to my breakdown, my "Dark Night of the Soul," I sense that you will risk being open to the Earthfolk vision and imagination. My breakdown happened, as you might anticipate, while on trial for committing a violent felony. Although while serving a five-year sentence I walked round the prison yard as a convicted federal inmate my true punishment was that I could no longer speak. I was without a Big Story's imagination. I could no longer imagine myself a Christian or an American. I had to face the fact that mine was judged a criminal mind, heart and imagination. I suffered deeply and darkly because I had no personal voice with which to tell my personal Story.

Likewise, you deserve to know how I broke through to the Earthfolk Big Story and how it works itself out in my daily life and enables me to manifest my being comfortably at home on the Living Earth. Yet, as personal Stories can become, I risk referencing a world with which you are totally unfamiliar, possibly disdain, even want to ignore—that is, my formative years as an ardent Roman Catholic and my seminal years as a federal inmate. My challenge is to give you enough insight to understand my development without slipping into sectarian and idiosyncratic stories, memories and

illustrations.

### **Re-imagining my personal Story**

As I have begun to re-imagine my personal Story, I have encountered many who are laboring at the same task. Ever since the dawn of globalization I have been working to form a personal Story that will enable me to live comfortably here on Earth and to feel secure. Of note is my dating

- ❖ the first day of the globalization movement as Monday, August 6, 1945 when the Atomic Bomb was dropped on Hiroshima.



The personal jest here is that I was born on August 6, 1944, so I've accepted the Atomic Bomb's explosion as both a celebration of my first birthday and as a spiritual *Wake-up!* call. Later, in my tumultuous young adult years during the Sixties, the powerful reform movement within Roman Catholicism (unleashed by Vatican Council Two) challenged me to begin to imagine a new personal Story as I engaged the first globalized war, that is, the Vietnam War. For me, this Council was retelling the Catholic Big Story as it proclaimed, "We take great pleasure in sending to all men and nations a

message....” As I will relate, I reformed my personal Story and ... well, landed in prison! Seriously and humorously, my life is an example of the risks associated with re-imagining a Big Story and developing a new personal Story. Be clear, then, that reading *Sensual Preciousness* might prove quite risky for you.

While it is important for me to address the Roman Catholic Religious Big Story, I do so for a more important reason than the simple fact that I was born Catholic. In the 20<sup>th</sup> Century several highly imaginative Big Stories were forwarded as the result of tumultuous social revolutions. Marxism and Maoism shook the world throughout that century. Their mutual failures, as I interpret them, stemmed not as much from their Big Stories as from the inability of their Big Stories to enable people to carve out personal Stories with which to hold their daily lives together.

As I will discuss later, a Big Story expresses a people’s *brooding emotion*. In my view, Marxism and Maoism failed to overthrow the dominant brooding emotion of the forces that defeated their communist movement. They failed, ironically, because they did not offer a different brooding emotion. As I interpret the transition, Communism was simply a chapter in the three dominant Big Stories. Communism was absorbed by the forces which gave rise to the present revolutionary movement of globalization. In effect, the Communist Big Story faded as globalization sprouted.

Of significance in the story of the failure of Communism is the survival of the one Big Story which is still in the throes of its imaginative revolution, that of Roman Catholicism. Indeed, as I present later in fuller detail, Roman Catholicism’s revolutionary Religious Big Story is a seedbed for globalization—both for those who favor and for those who resist

globalization. While this statement might appear paradoxical, it actually illustrates a key point in understanding the dynamic between Big Stories and personal Stories. In almost every case, a Big Story is expressed through quite diverse, often contradictory and at times adversarial personal Stories.

In this light, Roman Catholicism's Vatican II revolution positively engaged the previously adversarial Protestant traditions. Protestant theologians attended Council sessions and engaged in significant dialogues. Vatican II launched an aggressively ecumenical movement which quickly broadened to embrace all global spiritual traditions and people of good will. Indeed, my own personal Story was quite adversarial to the pre-Vatican II Catholic Big Story which was still being proclaimed by some Council fathers and members of the Papal Vatican. These anti-ecumenists resisted the reforms of Vatican Council II, and have succeeded, for all practical purposes, in un-imagining Vatican Council II's vision.

### **Imagining a world without war**

Like so many, the various impacts of globalization forced me for decades to consider devoting my efforts to finding a way to reform or revision or re-imagine the best of the three dominant Big Stories. This came to a crisis point in 1971 as I developed my legal defense as *attorney pro se* after I was charged with "interfering with the Selective Service System by force, violence or otherwise."

I and seven others raided Selective Service draft boards and destroyed files in protests of the Vietnam War. (See, "Minnesota 8" at <http://www.minnesota8.net>) Although I had spent decades trying to effect reformation of my Religious Big Story, mainly through an integration with chapters in the Secular and Scientism's Big Story, the personal Story I

developed made me a religious heretic and a secular outlaw. Personally, I alleged that I was a follower of a nonviolent Jesus.

At my sentencing, as I stood to receive the maximum penalty, I had to finally accept that I had to find a new way to express myself and approach others. Clearly, how I was imagining my Big Story and morally acting out my personal Story were both failures.

One of my lifelong passions is that I have tried to move people to imagine a world without war. At my trial, I took what I deemed the intellectual and moral truths and principles of these three Big Stories into the courtroom. Although my courtroom argument (my legal “Defense of Necessity” in *Appendix B, “Links”*) was centered on the moral mandates of a Religious Big Story. I came from a tradition within that Big Story that embraced and integrated certain truths and insights of both the Secular and Scientism’s Big Story. At trial, I found all three Big Stories deficient in moral imagination when it came to developing a convincing personal Story of nonviolence. For over a week—with testimony from veterans, scientists, theologians, and nonviolent activists, as well as Daniel Ellsberg, a former architect of the Vietnam war who served on Secretary Robert McNamara’s team—I told, to a federal judge and jury, my Roman Catholic Big Story with its personal Story of “nonviolent Jesus” Resistance to the war.

The judge allowed me to recount my personal Story but he finally instructed the jury that my beliefs and values were “irrelevant and immaterial.” In my Secular Big Story, I had always understood that, in the Democratic legal system, a jury of one’s peers was to determine guilt or innocence. Despite it being a bulwark of his Secular Big Story, the judge feared the jury process and so instructed them to ignore all they had heard and seen for eight days

of testimony. I will comment later on why and what I believe the judged feared would happen if the jury had been empowered to pass judgment on my personal Story. At this point, the insight I want to present is that acting on one's personal Story can lead to a total loss of both your Big Story and your personal Story. Within the span of six months, in tandem with the State's ejection of my personal Story as meaningful within its Secular Big Story, so was I rejected by the local Catholic hierarchy. The local archbishop circulated a letter forbidding pastors from allowing me to preach from their pulpits. In prison, then, I arrived and remained a mute. I had no way to speak. No imagination. No vision. No images, metaphors nor logic. I had completely lost both my Big Story and my personal Story.

With a bit of "gallows humor," I admit that I failed to tell a compelling personal Story to the jury. Nevertheless, why should I complain since I was "awarded" free room and board, courtesy of the federal government—on a generous five year tax free plan!—to have sufficient reflective time to re-imagine my own personal Story?

While in prison, I edited and rewrote certain chapters in America's Secular Big Story. To the point I watched the Attorney General of the United States, John Mitchell, become the *first* U.S. Attorney General ever to be indicted. I watched the whole Keystone Kops debacle called "Watergate" unfold. The dark humor here is that I served just over a fifth of my sentence because America's chapter concerning its attitude towards war and draft resisters took a 180 degree turn during the final years of President Nixon's reign. Could anyone be surprised then that when I got out on parole I returned to the Twin Cities an ex-con and an ex-Catholic and an ex-American?

It was not until the mid-1980s—a decade after my breakdown in prison and

while I was working as a corporate senior manager—that I spoke the first word of a Big Story that would eventually lead me to encounter those I call the Earthfolk. As mentioned, that word was, “Mother.”

### **I left prison with only one word, “Mother”**

In 1983 I wrote an essay (see, “Prison, Bottoming Out, Mother” in *Appendix B*, “Links”) where I described how my prison experience left me broken down and without a vision or language with which to make sense out of and hold the world together. Yet, as often happens at a breakdown moment, I experienced a breakthrough moment.

“Splayed naked in The Hole, I met the Goddess who is present as Mother.”

As strange as this may sound, I had only one word, so I wrote it—“Mother.” This word was both my only Big Question—“Mother?” and my only Big Answer—“Mother.” As I will often comment, it enabled me to feel at home on earth and so step forward on my journey towards *Sensual Preciousness*.

### **Inside Sight**

Throughout *Sensual Preciousness* I return to the significance of this word, “Mother,” and my prison experience. As I first spoke the word, so did I receive “Inside Sight.” This is the way one who once formerly professed a Big Story often sights matters after he is expelled, shunned and/or exiled. It is a sight discovered when inside the Shadow of one’s personal life and Big Story. It is an inside-looking-outward vision.

In my case, this Inside Sight arose at the moment I accepted why my personal Story failed to effectively express my Catholic Big Story. I accepted that I had bought the Catholic Big Story, lock-stock-and-barrel. I testified

before the jury, "I am a Roman Catholic theologian!" When I submitted the *Documents of Vatican Council II* and Pope John's XXIII's encyclical, *Pacem in Terris* as evidence, it was *evidence* that revealed my identity: personal, social, cultural, corporate and spiritual. In prison, I banged my head against the chapel wall, "Am I wrong? Am I wrong? Are they right?"

A certain number of religious draft resisters flipped-out. Once Inside, their "Dark Night of the Soul" abated as they remorsefully threw themselves at the feet of the Church. These exited prison quite differently than they had entered. They became super-Catholics, hyper-active devotees, mostly right-wing. A handful of other resisters left Western spirituality and became followers of some Eastern sect. In my gut, I felt their dreadful fear. In conversations, I had little to offer them. Who was I to urge further resistance? I, too, wanted to feel safe and secure. Something, however, kept me moving further into my Dark Night.

It took a decade for this Inside Sight to clearly focus. To clearly hear, "Mother." Of note, is that my first Inside Sight was of myself as a warrior. I saw how everything I had ever imagined and done tapped into the brooding emotion of a dreadful fear of "the other". I accepted that I had never been nonviolent, rather that I had simply avoided being violent. I saw how I said one thing and did another—spoke Peace but waged War. I had become a "peaceful warrior"—a "nonviolent John Wayne." This was a bitterness hard to swallow.

I began to examine my own life with Inside Sight. Why had I become a peaceful warrior? How had I interpreted the Roman Catholic theological tradition? What blinders had I worn? Why had I shouted, "Peace! Peace!" but did so from fear of "the other"? I confronted the fact that I was not feeling

safe or peacefully at home here on Earth. Truly, I felt the horror of what I had so often professed—that when an American soldier pulls the trigger, it is my hand on his. In a way I had never imagined, I felt myself drowning in blood.

I was deep into my personal darkness—what I prefer to term the Shade rather than the over-psychologized term Shadow. I was *lost* in my Shade. I was Inside it, looking out. I saw how my Big Story's best-of-times vision, which forms what I term the Sunny Spot, enfolded my Shady self and blinded me to its darkness. I saw how I had deceived myself—how I had backed away from accepting what my Catholic Tradition truly proclaimed, that is, that there is *no such Jesus* as the “nonviolent Jesus.”

I accepted that I had known this and that my draft-raiding actions were a desperate attempt to avoid accepting this disturbing fact. I realized that the personal Story of many of my fellow Catholics included attending Holy Mass and then going straight into battle. In this vein, my draft-raid was intended to be a nonviolent ritual act of sacrifice, in imitation of the Catholic ritual of Holy Mass. The 1-A files made real the presence of future soldiers and I destroyed them much as the sacred bread is broken and eaten during Mass and makes God-in-Jesus present. This was a priestly act through which I strove to tap into what I claimed were the brooding emotions of this nonviolent Jesus, namely, peacefulness, healing, and loving.

The prosecutor hit the bulls-eye more than he could guess when he exclaimed, reaching for ridicule:

What is Frank Kroncke's argument? He says, 'I did as you charge, but I committed no crime: I administered

a sacrament.' Seven sacraments are not enough? Now we add the eighth sacrament of the Roman Catholic Church—ripping off draft boards...?

I looked Inside myself, "Did it work?"

This Inside introspection expressed itself in a bit of self-mockery. I joked, "The only truly revolutionary act for a white, middle-class male is to kill himself!" We seemed to be the root cause of everything, both good and evil. Add to this "Catholic" and the resulting guilt for fucking-up-the-world and all became unbearable. Believe me, after prison I fled from the thought, "Why didn't you kill yourself while in prison?" In time the answer came, "Mother."

My first focused Inside Sight, then, was of her face. I felt her presence. I began to see her in everyone. I began to sense her presence through everyone's presence. How to explain this? That she embraced me—and so I was safely at home? Again, it took a decade for my mind to catch up with my heart. As mentioned, in 1983 I wrote my first essay about prison and Mother. Intellectually, I set about exploring the religious, cultural, intellectual and moral traditions which had formed me. I knew, I sensed, I intuited—she is *there*, but where, how, when, why?

I began to sight the Inside of each Big Story. I saw the Inside which each Big Story described on its own terms, but more importantly I saw the Inside which each Big Story did *not* want me to see. I entered the Big Story's Shade. I spied each Big Story's brightest hopes and its darkest dreads. I saw how each one could be interpreted in terms of a best-of-times and a worst-of-times vision. More, I gained insight into how, historically and developmentally, each Big Story's Inside relates to that of the others.

Endowing you with this Inside Sight is something I hope happens to you as you read this book.

To anticipate what Inside sight exposes, I saw Inside the Biblical account in *Genesis* and learned how the Garden of Eden formed the imagination of the New World's Religious and Secular Big Stories of "America." Among the Puritans in New England, America was approached as if it were a second Garden of Eden. A consciously Biblical people, they formed a covenant to purify the New World's wilderness. They exiled themselves and established "New" England with awareness of their lineage as the Chosen of Abraham and as under the guidance of Divine Providence. America was God's granting humans a second chance to live a purified Christian life. As St. Paul urged Christians to "put off the old man" and "put on the new," so Puritans saw Europe as the Old World hopelessly mired in sinful ways and America as the New World hopefully following the way of pure faithfulness. Puritans also invoked the Biblical image of America as the Promised Land.

Properly evaluating America's Puritan heritage is important because its language, imagery and moral vision is being heralded by significant contemporary American leaders as they position America to spearhead major aspects of the globalization movement. They speak of America as a special nation whose people have a historic mission to bring the light and blessings of democracy to the world. These Christians are comfortable applying Garden of Eden imagery when interpreting the religious significance of the founding of America.

Over time, these Puritan Biblical terms and images mutated into secular terms. Pause for a moment because this is an exceptionally significant insight that is often forgotten. The Revolutionary Fathers were strongly

influenced by Puritan thought and practices. While they formed a Secular Big Story, many of its core concepts, such as democracy, individual rights, liberty, happiness, etc., are rooted in the same Protestant revolution which is source for the Puritan vision and imagination. The Puritan vision and imagination was part of the tumultuous intellectual foment which formed American culture.

As I will discuss in *Part 2*, America is best understood using the concept of "Sacred Secularism." While Puritan theological language was discarded, the brooding emotion it tapped was not. The Puritans and the Christian Founding Fathers remained a Biblical people, children of Abraham. As such, they were exiles as were their parents, Adam and Eve. They lived on earth in dreadful fear of dying and not returning to paradise. I demonstrate how this mutation occurs when I present my interpretation of the significance of the Revolutionary Era's novel response to punishment, namely, the formation of the American penitentiary.

Historically, from my perspective, Secular America is a chapter in the Abrahamic Religious Big Story. Take note of my interpretation that Secularism begins as a religious movement. Revolutionary Era and subsequent American secularists spoke with lightly tinged religious fervor, using phrases such as Divine Providence and Manifest Destiny to express their sense of America's special calling and status. However, Secular America's language of democracy tapped into the same brooding emotions that girded the Puritan vision. I sighted that the religious language which was used to tap into dreadful fear disappeared from public discourse as it mutated into the language of social reform, notably, prison reform.

Of significance is that the same leaders who met during the day to compose

the *Constitution* met, after dinner, in a voluntary society to compose another novel vision, which is called the penitentiary. The penitentiary vision was a conscious reform of the penal practices of the Old World. It was a vision which institutionalized the New World's Shade, creating its "Inside." The penitentiary remains the only New World social institution adopted by the Old World. When, after prison, I headed a prison reform project for a nonprofit whose historic roots included leaders of the original penitentiary reformers, I found that few Americans— myself included—knew anything about the history of the penitentiary or grasped that the prison system defines America's Inside, that is, its Shade.

Of equal significance in my development, I saw how America's Inside taps into the same brooding emotion into which the Garden of Eden taps. The Garden taps into exile, abandonment, and abusive parenting. Yet, the greatest Inside reality which I suddenly understood was why the face of the Mother Goddess whose presence I discerned in prison is also a Mother Goddess *present* in *Genesis*. This stunned me as it is an insight that runs counter to all traditional Abrahamic teaching. Yet there She was: in the Garden of Eden she was present in prison. I realize that getting your arms and mind around this insight will take time, and so this is the main theme in Part 2. Likewise, I saw how Scientism's icon, that is, the Atomic Bomb's Mushroom Cloud, provides insight into how the forces driving globalization tap into a common brooding emotion, best defined as a state of post-traumatic stress.

Nevertheless, all these new understandings paled before my intuiting that *Genesis* is a *tale of revenge* and most astoundingly an *atheistic narrative*. It seeks revenge on those it calls the non-Chosen, whose main characteristic is that they worship many gods and do not hold that there is only One God.

This is an atheistic movement because *Genesis* is not forwarding an inclusive and universalistic interpretation of Oneness. Rather, it *reveals* that all other gods and goddess must be rejected, shunned and disavowed, that is, excluded. *Genesis* states that these gods and goddess must not be worshipped. *Genesis*, it must be noted, does not deny the existence of other gods and goddess. Rather, it calls for their exile. The God in *Genesis* is the solitary One God who demands that humans disbelieve in other gods and goddesses. This is an atheistic movement, which draws a line in the sand: “Yahweh’s way or the highway!”

*Genesis* is the seedbed for carving a personal Story that is totally committed to the **Warrior’s Quest** way (as presented in *Earthfolk Papers, Volume 1*). More, it is this atheistic root that is source for the very peculiar type of Sacred Secularism that flowers in America and that scholars categorize as a Civil Religion. It is an atheistic root that also nourishes the Scientism Big Story. Yet—and do pause to note this unusual Inside sighting—it is this atheism and its accompanying secularization that I eventually found to be the belief and movement that *prepares* the ground for my planting the seed of *Sensual Preciousness*. As I explore in *Part 2*, the Secular Big Story holds promise for re-imagining an inclusive social and cultural space for the worshipping of the gods and goddesses upon whom *Genesis* took its revenge.

### **Failed imaginations**

Now, I want to reassert what I consider to be one of the most profound effects of globalization. It is that to live happily and securely in the globalized world, the three dominant Big Stories can *no longer* serve as your source for developing your personal Story. There will come a time, as globalization ramps up, when your personal Story will require you to imagine

and act in heartfelt moral ways for which your current Big Story no longer provides a guiding vision, inspirational imagery and language, nor a way to discover facts and truths. While enabling you to understand and respond to this claim is a primary task and objective of this work, throughout *Sensual Preciousness* I will recount how I came to this insight in my own life.

As indicated, my journey towards *Sensual Preciousness* began while serving time in a federal prison as a convicted violent felon. As mentioned, mine was considered a crime of violence—to the point, “interfering with the Selective Service System by force, violence or otherwise.” I said “otherwise” and presented myself as a nonviolent activist. The court ruled that I was “violent.” I recount this personal fact again to underscore that in creating a personal Story you confront those beliefs and values for which you are willing to suffer and place yourself in harm’s way. And that, at times, your personal Story is formed when you discover your Big Story fails you in terms of vision, imagination and moral guidance.

While I sat in prison, I had to accept the fact that my personal Story was not heard, and that it was not heard by others because of the failure of my Big Story’s imagination. Simply it is a Big Story in which “peace” and “nonviolence” are truly unimaginable. Yet, I had to humble myself and accept that if my Church had moved to outlaw my preaching and if my State had caged me in iron bars, possibly I should consider that both my personal Story and Big Story were truly not part of either the Church or the State’s Big Story!

Perhaps you are chuckling at my keen sense of the obvious! Believe me, it was a depressingly true insight that I obtained, namely, that I had yet to find and develop a Big Story and a personal Story. Evidently, what I had

preached from the pulpit, taught in the classroom, protested for on the streets and argued in court did not make any sense to those I wanted to inspire and move towards creating a peaceful world. In the decades after prison, I've found increasing numbers of people who recount a similar experience of the breakdown of their Big Story as they broke through to a new personal Story. Most, but not all of these, were my first Earthfolk contacts.

My own experience offers an example of how living out a personal Story can result in the loss of a Big Story. I can honestly say that until I ended up in prison I thoroughly explored the three dominant Big Stories with passion and intensity. I integrated chapters of each into a personal Story which enabled me to teach, preach and express my moral witness. Yet eventually, I found them wanting in terms of my own happiness and sense of security. Please note that I understand and accept that these Big Stories *continue* to enable multitudes to live out their lives in self-defined happiness. For myself, it was when I attempted to apply these Big Stories to global social-justice causes for improving the human condition that I found them bankrupt at their cores.

### **The imagination of "Mother"**

I hold that we humans are artfully creative, and that we can consciously enhance the quality of our daily lives. To do so, however, requires, in this phase of globalization, a new Big Story from which to artfully compose a new personal Story. The Earthfolk offered a Big Story which began to serve as an imaginative and visionary source for my personal Story. My Earthfolk personal Story is being carved out as I write this book.

"Mother" was the first word I heard from the Earthfolk. I heard it when

Inside. I peered about seeking the speaker, to find the source of the fading echo. At first it seemed ironic that I would hear this word and feel at home while locked up and surrounded by high fences topped with coils of razor-blade wire. But how else to hear an ancient voice? Where else to gain a new sight which mostly the exiled possess?

As I will relate, with Inside Sight and imprisoned ears I found “Mother” present in *Genesis*. The Earthfolk’s vision and imagination has its own ancient roots in the Garden of Eden. For the Earthfolk were those upon whom the Lone Male God of *Genesis* took revenge. However, despite the Abrahamic best efforts to obliterate the memories of the gods and goddesses, they failed. Although fierce warriors who, for millennia, effectively vanquished the gods and goddesses and destroyed their temples, sacred texts, and rituals, the Abrahamic—as do most conquerors—failed to sanitize every detail.

For example, *Genesis* Chapter 1 affirms the existence of gods and goddesses through its “let *us* make man in our image and after our likeness” phrase. This chapter points to a time when men and women were imaged as equals, “in the image of God created he them; male and female created he them.” With Inside Sight, these texts provide keys to grasping what *Genesis* does not want you to see and feel. Inside prison, I saw and felt the Earthfolk brooding emotion of being at home on Earth and grasped that it had persisted through the ages nourishing many. I left prison—the Abrahamic Shade—seeking to more fully understand what I had Sighted. In time, I saw and heard the Earthfolk. In time, I hope that you can see and hear as I have.

Realize, in this light, that much work has to be done by me, you and anyone

else as this first millennial decade unfolds if we want to develop a personal Story with which to address the far-reaching impacts of globalization. We face a daunting task when the world is viewed from the worst-of-times perspective, namely, life in the age of “dirty bombs,” terrorism, global warming, etc. It is an equally daunting task when seen from the best-of-times perspective, namely, life in a global village and the Internet’s worldwide web of virtual reality. Yet, it is a challenge we must accept and for which, I hope, you find *Sensual Preciousness* as a source offering a guiding vision. More, that you also find this work an inspiring and imaginative source for developing a Big Story and so for deriving your personal Story so that you can live safely and securely in the globalized world.

### **Key Points**

- “Life changes, but everything remains the same.”
- Digital Age, Nuclear Age, Age of Aquarius, World-Wide-Web Youth Movement
- Is everyone “online” in a virtual Internet worldwide web or snared in an endless cycle of warring and terrorism?
- Other people: are they cyberspace e-friends or illegal aliens or all One Family?
- Are you happy or “normal”?
- Are you empowered to “think globally, act locally” or a disempowered digital e-serfs?
- You are the artful creator of your reality, which is expressed through your “artful story.”
- *Big Story* and *personal Story*.
- *Big Story* explains everything. Three dominant ones are Religious Big Story, Secular Big Story, and Scientism’s Big Story.
- A *personal Story* consists of specific beliefs and values to which you

- are dedicated and committed, and is the source of the moral actions through which you willingly put yourself in harm's way to uphold them.
- How you think and feel depends on the "story" you accept as being the one that helps you feel safe and secure, and that enables you to "make sense" out of all that is happening right now.
  - Globalization refers to the transformations occurring in diverse areas that are being most dramatically impacted by global economics and high-tech communications.
  - In court I found the three dominant Big Stories of the Religious, Secular and Scientism's are imaginatively and morally bankrupt.
  - The dominant Religious Big Story energizing globalization is the Abrahamic Big Story that is sacred source for Jews, Christians, Moslems and Mormons
  - *Sensual Preciousness* is a new Big Story from which the author began to develop his personal Story while doing time in a federal prison for a violent felony conviction.
  - "Splayed naked in The Hole, I met the Goddess who is present as Mother. "
  - Prison endowed me with "Inside Sight." First, I Inside sighted myself. Why had I failed to speak "Peace"?
  - I re-examined my whole background and journey. What blinders had I worn? What must I accept which I have denied? I was never nonviolent!
  - Inside Sight exposed how Biblical *Genesis'* Garden of Eden is source for the Big Story of "America" as the New World
  - *Genesis* is a story of revenge against the non-Chosen who worship many gods and do not believe in the One God.
  - *Genesis* is the platform for carving out a personal Story totally committed to the Warrior's Quest way

- *Genesis* is an atheistic narrative which is source to the rise of secularization
- *Inside Sight* exposed how prisons are the Inside of America's Big Story
- With *Inside Sight* the iconic Atomic Bomb's Mushroom Cloud provides insight into how the forces which are driving globalization tap into a common brooding emotion which is best defined as being in a state of post-traumatic stress.
- *Sensual Preciousness* seeks to be an inspiring and imaginative source for developing a Big Story and deriving personal Stories for people to live safely and securely at-home on the Living Earth in a globalized world.