



Ref: 1112/EJSS4135

Date: 06-02-2014

Alexander Kholmanskiy

Dear Author,

After having carefully evaluated your article titled **“Clever Christianity”** and taken the referees' advice into consideration, the editors came to the conclusion that your paper is suitable for publication in our Journal

As part of our evaluation process, we normally ask the opinion of two referees who are experts in the relevant field of research. The paper is also read by the editor. If both of the referees and an editor concur in their view, their decision is final. We consult a third referee if there is a difference of opinion. The choice of referees and the fact that we require a consensus view between the referees and an editor ensures, however, that the process is as fair as possible.

Your article has been accepted for publication based on the reports of two referees and will be published in **European Journal of Social Sciences**, Volume **41** Issue **3**.

Thank you very much for choosing us as an outlet for publishing your research.

Yours sincerely,

Adrian Marcus Steinberg, PhD
Managing Editor



Clever Christianity

Alexander Kholmanskiy

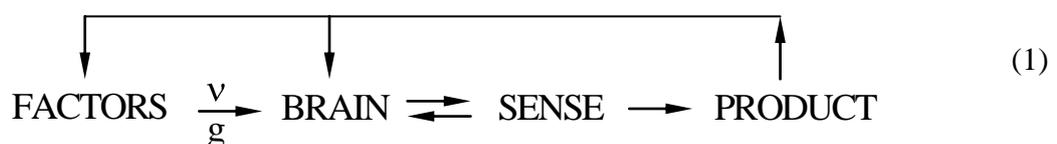
Abstract: Historical-philosophical analysis of the religion role in noogenesis has been performed. Physiological congeniality of creative and religious actions has been substantiated. Theological priorities of people having various spirituality types have been defined. It has been shown that spiritualization of fundamentals of physics, on the one part, and scientific actualization of the Bible, on the other part, are needed to overcome the ecological and spiritual crisis of humanity.

Keywords: Bible, spirituality, creativity, consumerism, natural science, noochristianity.

Spirit (gr. nous; lat. spiritus) is the higher human ability that provides people a possibility to be a subject of sense definition, personal identity and comprehensive transfiguration of reality. After Hegel, history is the universal development of spirit that «makes himself what he is in himself, his work, his creation». According to the Slavonic Bible: **God is a Spirit (Jn 4:24); the Spirit of the Lord filleth the world; spirit of force; spirit of reason (Wis 1:7;5:23;7:22); ye are the temple of God, and that the Spirit of God dwelleth in you (1 Cor 3:16).**

Philosophical-Biblical definitions of both spirit and Spirit (God) make it possible to connect the metaphysics of spirit (Spirit) with the “physiology” of the heuristic mode of thinking that underlines any act of creativity: **the Word was God. And the Word was made flesh, and dwelt among us (Jn 1:1;14); wisdom is a loving spirit (Wis 1:7).** Human being’s spirituality can be equated with his creativity potential (talent) (Dashchinskaya and Kholmanskiy, 2012; Kholmanskiy and Kholmanskaya, 2010), while the Energy of Spirit (ES) can be correlated with the informational measure of new sense value (usefulness), created in the course of thinking: **manifestation of the Spirit is given to every man to profit withal (1 Cor 12:7).**

The principal problem of noogenesis (sapientation) will be the exploration of the physical origin of energy that substantializes the ES action on the human physiology. Based on the known data (Kholmanskiy, 1999, 2006, 2009), related to the dependence of creativity process on the internal and external factors, thinking can be described with the help of the following scheme (1):



where FACTORS (v/g is energy quantum) are internal and external physical-chemical impacts on the BRAIN; SENSE is material matrix of sense in the brain (thoughtform); PRODUCT is virtual and material sense carriers in an external medium.

| Nomenclature | |
|--|------------------------------------|
| BCI – Bible citation index | PAS – people-of-antispirit |
| GARV – Great African Rift Valley | PC – people-consumers |
| EF – energy-form | PS – People of Spirit |
| ES – Energy of Spirit | v/g -EF – biogenic energy quanta |
| ME – metabolic energy | Ψ – spiritual potential |
| MEE – metabolic energy efficiency, (%) | |

The origin of v/g energy quanta externalizing the action of ES is genetically connected to geo-cosmic factors that contributed to the development of vocality and ability of hominids to think logically. It is believed (Matushin, 1986; Kholmanskiy and Minakhin, 2012) that homo sapiens first appeared in the Great African Rift Valley (GARV). The mutagenic factors were fluids ascending from the crust fracture and a high radiation level in uraniferous regions where, as a rule, prehistoric human settlements were situated. The adaptation of hominids' physiology to the physical GARV conditions resulted in their upstanding posture, while the mutagenic factors enhanced his transition from homo erectus to homo sapiens.

In works (Kholmanskiy, 1999, 2006, 2011) the hypothesis was argued that the noogenesis is assisted by cosmic neutrinos. Both physics and mythology of solar neutrino made it possible to equate ES's biogenic forms (energy-forms, EF) with neutrino energy quanta (v/g -EF). In particular, enantiomorphism of v/g -EF may be responsible for the genesis of chiral asymmetry of the biosphere. The exceedingly complicated chirality form inherent to living systems appears in functional brain asymmetry that plays the key role in the heuristic thinking mechanism (Dashchinskaya and Kholmanskiy, 2012; 2012a; Kholmanskiy, 2011).

Variations of v/g -EF density in areas of the Earth where humans used to settle down conditioned the differentiation of thinking physiology and supersubstantiality on the genetic (tribal, racial) level: *“Appearance of languages was conditioned by the same origins as that of spiritual power”* (Humboldt, 1984); **upon the face of all the earth (Gen 11:9); from the seven spirits (Rev 1:4); For every land - his scripture (Sura 13, 38).**

Genetic diversity of spirituality is evident, first of all, as the wide spectrum of religious cults (see Figure 1). With their evolution, in the course of noogenesis, the sacral semantics of mythologemas testifying the dependence of thinking physiology on external factors grew more complex. Therefore, totemic, zoomorphic and anthropomorphic signs and symbols were used.

The physical sense of diagram shown in scheme (1) was, with an adequate conformity, implemented in Torah mythologemas (Old Testament). Their logic was the subject to the laws of dialectics, while characters and realities of Israelites' patriarchal history served as sacral alphabet elements: **Moses was learned in all the wisdom of the Egyptians (Acts 7:22); *Being and our lives the Lord God writes His Book* (Berman, 1997).**

Israelites' spirituality appeared and developed in conditions of GARV marked by Jordan riverbed branch: **a land flowing with milk and honey (Ex 3:17)**. Evidently, the v/g-EF fluids fluxes density was modulated by lunar tide effects, as well as by Solar activity, in this territory: **the moon stands in its season, a proclamation of times and an everlasting sign: from the moon – the indication of a holiday (Sir 43:6); in the sun put its settlement (Ps 18:5).**

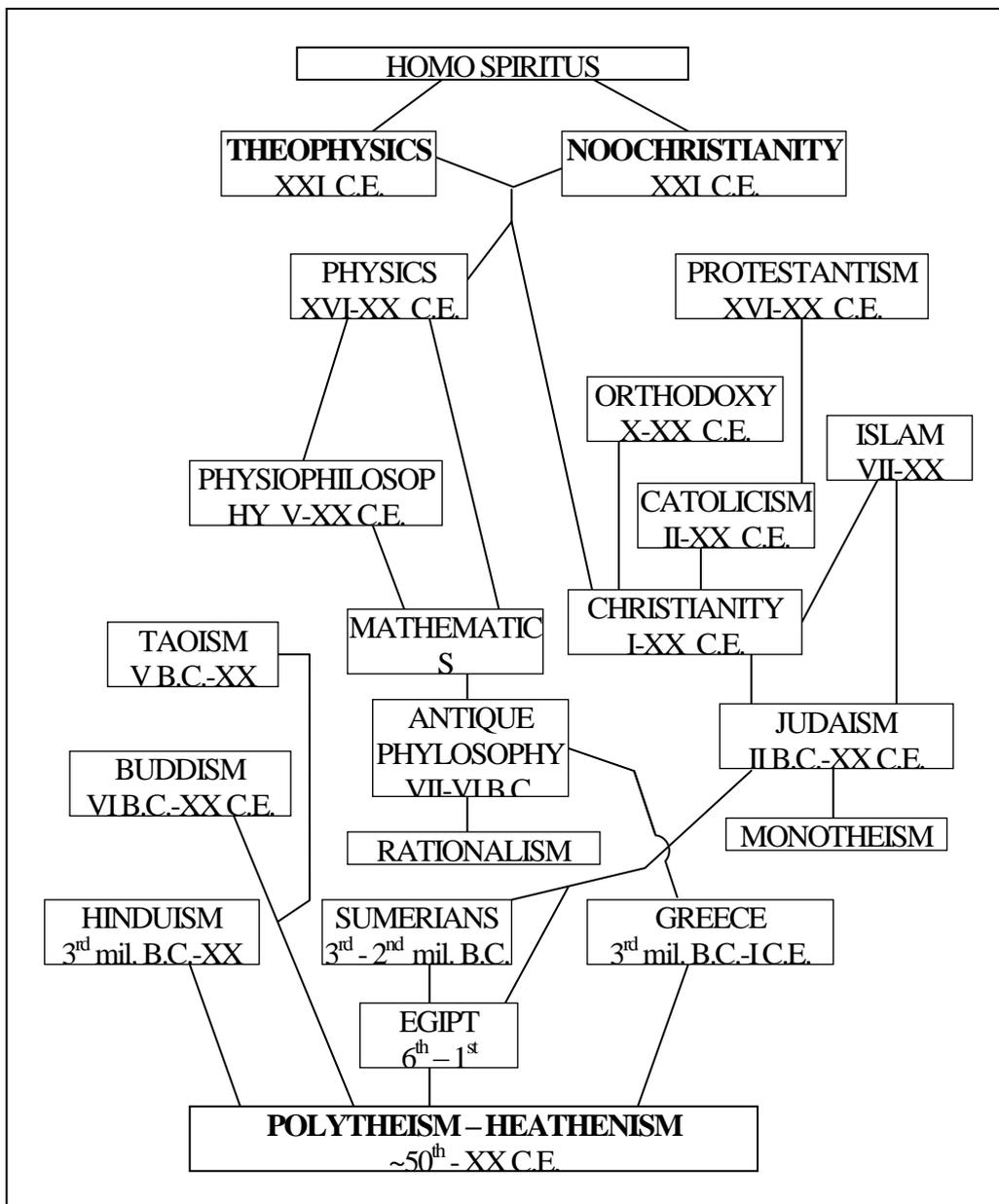


Figure 1. Universal Spirit tree yielding in Spirit by God-Man (homo spiritus).

The Israelites spirituality peculiarities together with the breakthrough in cosmophysics signaled by the star of Bethlehem (Kholmanskiy, 2011a) conditioned the Jesus Christ birth via a mechanism similar to parthenogenesis.

Christ Crucifixion and Resurrection mythologemas of the New Testament added to the sacral semantics of the scheme (1) the symbolism of brain cruciform structures participation in the process of v/g–EF conversion into thought-form: **but grace and truth came by Jesus Christ (Jn 1:17); preach Christ crucified (1 Cor 1:23); lest the cross of Christ should be made of none effect ... unto us which are saved it is the power of God (1 Cor 1:17;18).**

The symbolism of Gospels discloses the mechanism of v/g–EF interaction with the brain in four projections (Kholmanskiy, 1999, 2011, 2011a): Luke is responsible for the front view, Matthew and Mark represent the functions of frontal-temporal structures of the left and right cerebral hemispheres, respectively while Johan describes functional interconnection of thalamus and liquor of the central ventricle with the brainstem structures. By merging the Old and New Testaments, Bible inherited the importance of universal theoretical-practical guide for human deification: **in Christ shall all be made alive (1 Cor 15:22); In whom ye also are builded together for an habitation of God through the Spirit (Eph 2:22); in all the world (Mt 24:14).**

The act of heuristic thinking is based on the physical mechanism of human's spirituality intercommunication with the universal Spirit, in state of inspiration (Kholmanskiy, 2006; Dashchinskaya and Kholmanskiy, 2012, 2012a; Kholmanskiy and Kholmanskaya, 2012). Activation of imagination, intuition and memory (knowledge) is associated with the metabolic energy (ME) consumption. As a result, tangible physical carriers of newly created sense appear in human's brain recognized by him as a afflatus. A new sense, via feed-back mechanism (1), enhances the spirituality of man and arranges his ambiance in an ordered fashion. Generally, ES as an informational equivalent of novelty may substantially exceed the value of ME consumed within the brain work act. The ME efficiency (MEE) can be determined as:

$$MEE = (ES/ME) 100\% . \quad (2)$$

MEE varies in the range of $-\infty$ to $+\infty$. Signs “+” and “–” relate to MEE and ME corresponding to acts yielding constructive or destructive intellectual product, respectively. Such inventions as those of gunpowder, dynamite or nuclear bomb can serve examples of high negative MEE value, while high positive MEE values relate to the invention of wheel, that of electricity or semiconductor transistor. Their specific MEE values and signs have pieces of art, scientific discoveries and creative reveals.

The MEE formalistic approach makes it possible to differentiate human spirituality dividing them on three types:

1. People of Spirit (PS) use ME to synthesize new sense and to intercommunicate with the Spirit: **renewed in the spirit of your mind (Eph 4:23)**. This type of spirituality is characterized by dominating of those v/g–EF in scheme (1) that arise during night sleep from dextrorsal EF of cosmic nature (Kholmanskiy, 1999, 2011): **renew a right spirit within me (Ps 51:10); God hath made man upright (Ecc 7:29); ye be led of the Spirit (Gal 5:18); in a dream at night (3 Kings 3:5)**. That is the PS's creativity in the course of history that is the driving force of noogenesis (see Figure 2): **little favorites (Lk 14:24); in those bo is the root of reason and the source of wisdom (3 Ezra 14:47)**.

2. Zero MEE characterizes the spirituality of people-consumers (PC). All of their ME is spent to satisfy their lust of flesh resulting in $ES = 0$: **My spirit shall not always strive with man, for that he also is flesh (Gen 6:3); Surely vain are all men by nature, who are ignorant of God (Wis 13:1); fulfilling the desires of the flesh (Eph 2:3)**.

Woman's reproduction function priority: **shall be saved in childbearing (1 Tim 2:15)** makes it possible to qualify her spirituality as that of PC type. PC population is a transient geological biosphere evolution factor: **the wicked spring as the grass (Ps 92:7)**. The global task of PCs is an accelerated hydrocarbons consumption accompanied by substantial (approx. 2 times) growth of carbon dioxide concentration in atmosphere. This will intensify plants photosynthesis processes, as well as those of PS' thinking which will contribute to the biocenosis and noogenesis' escape from the state of stagnation [2]: **I'll put in your heart light of reason (3 Ezra 14:25)**.

3. Negative MEE values have people-of-anti-spirit (PAS) that consciously do lies and evil: **now are there many antichrists (1 Jn 2:18); Ye are of your father the devil... for he is a liar, and the father of it (Jn 8:44); For into a malicious soul wisdom shall not enter (Wis 1:4); their deeds were evil (Jn 3:19)**.

PAS's spirituality, with respect to scheme (1), can be described as predomination of v/g–EF originated from anti-dextrorsal EF of utero and loins (Kholmanskiy, 1999; 2011): **evil and adulterous generation (Mt 12:39); they are the enemies of the cross of Christ... whose god is their belly (Phil 3:18,19)**. As a rule, the psychophysics of PAS is highly sensitive to the impact of cosmic factors connected to the Solar activity and to the number of the Beast "666" (Kholmanskiy, 1999): **to give life unto the image of the beast; the number of the beast: for it is the number of a man (Rev 13:15,18)**.

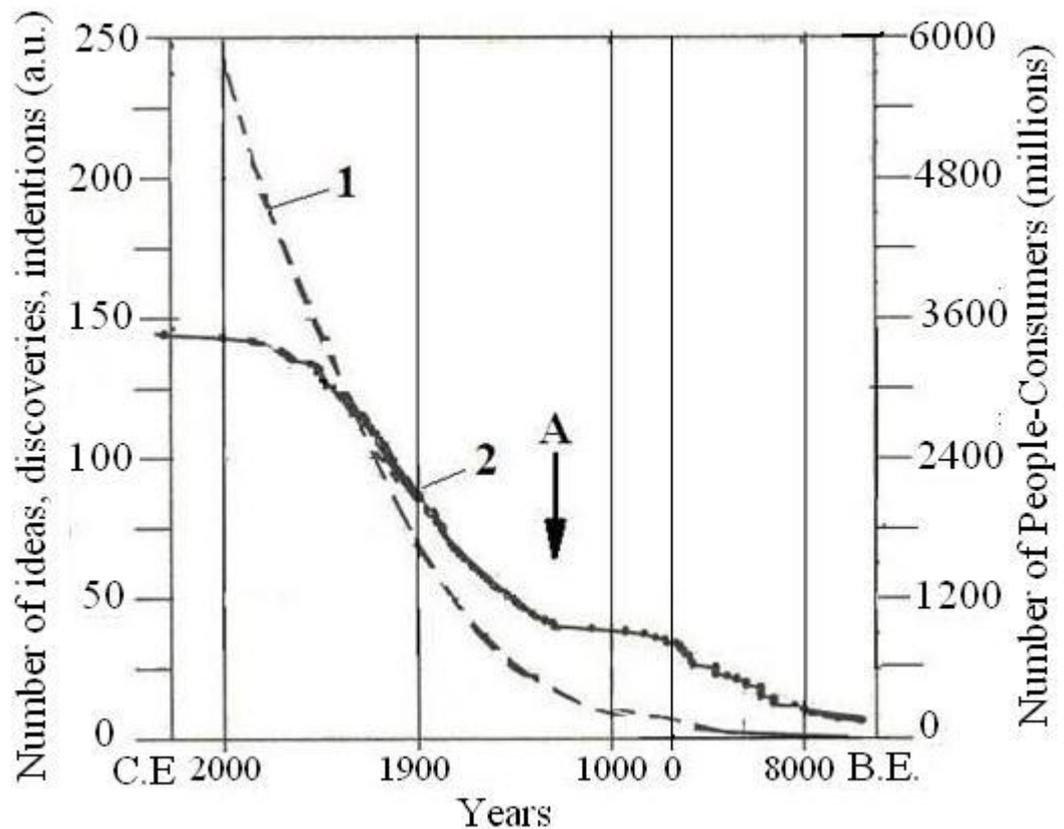


Figure 2. Diagrams of people-consumers population growth on the Earth (1) and of people-of-Spirit creative productivity (2) according to (Bogdankevich, 2002). Arrow indicates the moment when fire-arms were invented in XIV century.

The PAS's activity that complies with the anthropic principle logics and dialectics laws plays the role of social factor of noogenesis and accelerates the PAS population growth (see Figure 2) and instigates revolutions and wars: **with the temptation also make a way to escape (1 Cor 10:13); For the love of money is the root of all evil (1 Tim 6:10); hate the good, and love the evil (Mic 3:2); For wickedness burneth as the fire (Isa 9:18).**

An adequate measure of sapientation level is the spiritual potential (Ψ) of a human being and that of humankind as a whole. Value of Ψ is the sum of PS's creativity performance (see Figures 2, 3) which is proportional to the knowledge about world structure and man. Knowledge has to components one of which is rational and the other is spiritual (see Figure 4). That is empirical experience that serves the source of rational knowledge while the Bible and revelations of prophets is that of spiritual knowledge. To comprehend the occult knowledge of Bible the rational knowledge shall find way into the spiritual fundamentals of physics laws: the law is spiritual (Rom 7:14); **seal the book, even to the time of the end, then many will learn and knowledge shall be increased (Dan 12:4).**

Relevancy and comprehension level of Bible sacral knowledge can be objectively evaluated with the use of Bible citation index (BCI) for works of Holy Fathers hers and their adherents. The ratio of number of reference to the Bible to the aggregate number of lines in typical works the Holy Fathers and theologians, in percents, is an objective BCI indicator. The results of BCI estimations are given it Table.

Table. Bible citation indexes (BCI) of Holy Fathers and theologians

| N | Author | Years of Birth/Death | BCI (%) |
|----|---------------------------|----------------------|---------|
| 1 | Dionysius the Areopagite | ~96 | 4,2 |
| 2 | Basil the Great | 330 - 379 | 3,8 |
| 3 | Gregory of Nyssa | 335-394 | 2,6 |
| 4 | John Climacus | 525-602 | 2,2 |
| 5 | Isaac of Nineveh | ~700 | 1,4 |
| 6 | John of Damascus | 657-753 | 3,2 |
| 7 | Symeon the New Theologian | 949-1022 | 2,4 |
| 8 | Gregory Palamas | 1296-1368 | 4,0 |
| 9 | Ignati Bryanchaninov | 1807-1867 | 3,8 |
| 10 | Pavel Florenskiy | 1882-1937 | 2,5 |
| 11 | Sergei Khorouzhiy | 1941 | 2,0 |
| 12 | Alexander Kholmanskiy | 1948 | 21,0 |

Negligibly small BCI values of Holy Fathers and those of their adherents of our times (N 10,11) compared to that of the author of Theophysics (N 12) is, first of all, the result of dogmata primacy in orthodox theology: **He taketh the wise in their own craftiness (Job 5:13); false teachers (2 Pet 2:1); changed the truth of God into a lie (Rom 1:25)**. Christology, that stays enclosed within “dogmata coffin” and that rejects rational knowledge, conserves the Bible hermeneutics comprehension on the level of medieval scholastics: **The scribes and the Pharisees sit in Moses' seat (Mt 23:2); as graves (Lk 11:44)**.

Biogenic radiations flashes from supernovas (see Figure 3) and from the Sun in the period of the Maunder Minimum (1645-1715) contributed to the activation of peoples' of Europe spirituality in both religious (Luther's Reformation) and rational (the age of Enlightenment) spheres. This resulted in reduction of the Church dictate and enhanced the creative activities by PSs in all (scientific-technical, humanitarian, arts) fields of noosphere (see Figure 3).

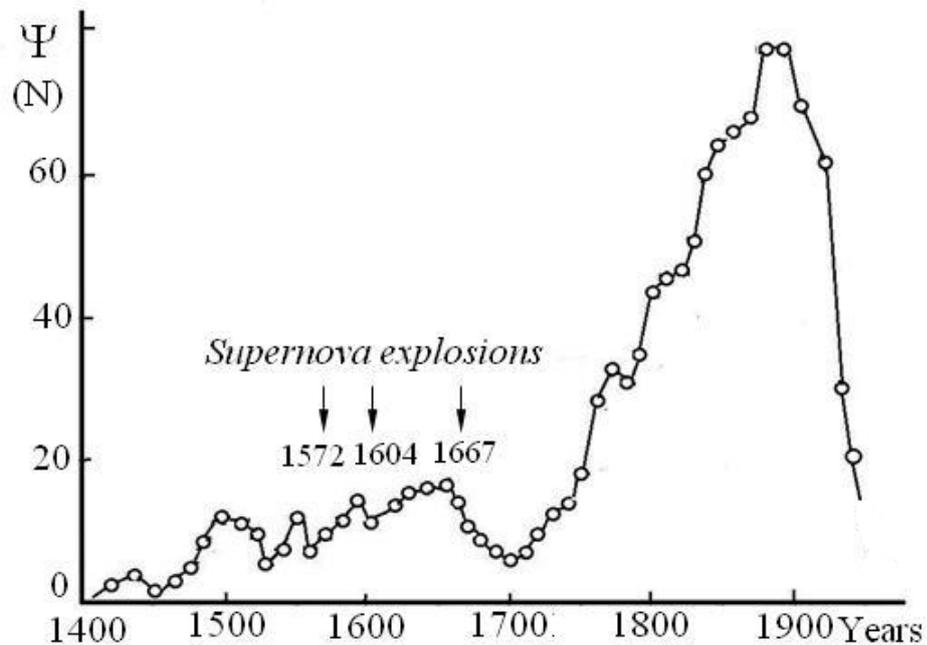


Figure 3. Peoples' of Europe spiritual potential (Ψ) distribution over time that is proportional to the aggregate number (N) of great poets, painters, composers and physicists (Kholmanskiy and Kholmanskaya, 2012). Arrows indicate supernovas explosion years.

Conservation of spiritual knowledge on the level of Middle Ages, as well as the delimitation between theology and rationalism had deprived the newly-born natural science of spiritual guidelines in definition of both objectives and sense. In these conditions, natural sciences has come under the PAS control and has turned into a foundry of weapons and means of self-gratification: **their thoughts are thoughts of iniquity; wasting and destruction are in their paths (Isa 59:7)**. The sapientation process reached a plateau by the middle of the 20th century (see Figures 2-4), and the *antichristianity type consumption paradigm* has got the upper hand in Christian culture European states: **have made them gods of gold (Ex 32:31); after the rudiments of the world, and not after Christ (Col 2:8)**.

By the beginning of the 21th century, the scientific-technical progress, as a form of consumption paradigm implementation, conditioned the growth of PC number (see Figure 2), human spirituality destruction and drastic delimitation between the two (rational and spiritual) Ψ components (points "a" and "b" in Figure 4). The noosphere in point "a" is characterized by global environmental problems and unlimited nonrenewable resources consumption by the world leading countries (Bogdankevich, 2002).

The religious noosphere component in point "b" (Figure 4) corresponds to the medieval spirituality level (~4th century C.E.). Christian Church, that cultivates intrinsically gentile externals of the religion (ceremonies, theophagy, fetishism, image-worship, cult of dead),

appeals not to the human mind but to his lower instincts, first of all, to the fear of death: **make unto thee any graven image (Ex 20:4); abomination of desolation (Mt 24:15); being dead in your sins and the uncircumcision of your flesh (Col 2:13).**

Therefore, by the end of the 20th century, the technogenic disorder and PC population reached geological scales and originated the global problem of humanity survival (Bogdankevich, 2002; Kholmanskiy and Kholmanskaya, 2012): **will be multiplied by a living evil: the truth will be removed far, and the lie will come nearer (3 Ezra 14:16,17); They are dead, they shall not live (Is 26:14).**

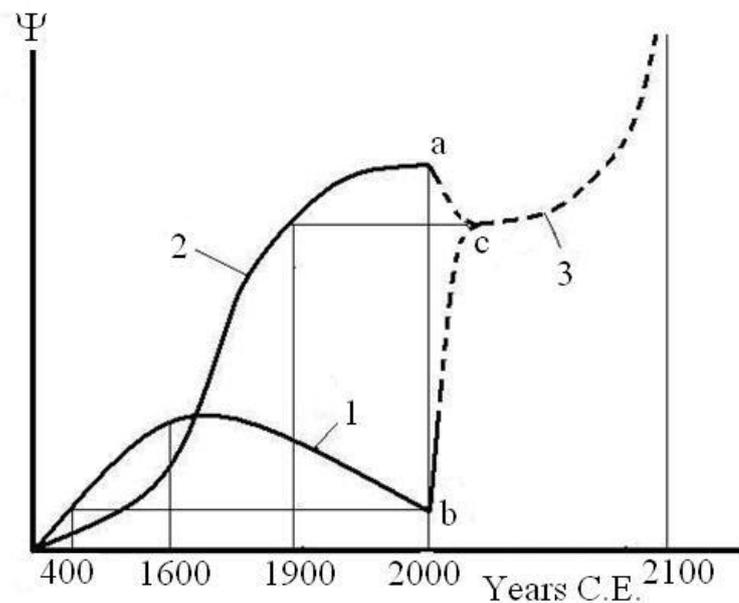


Figure 4. Spiritual potential (Ψ) versus time. 1 – religious component, 2 – rational (scientific) component. 3 – cognitive synergism of theophysics and noochristianity. Dashed lines show predicted trends. Explanations are given in the text.

Evidently, this problem can only be solved via synergistic rethinking of fundamentals of physics and Christology in the light of “*spirit is the essence of matter*” axiom (Kholmanskiy, 1999; 2011). In this noogenesis stage (point “c” in Figure 4) the integration of rational and spiritual Ψ components will take place. After having been cleared out from the PAS «wisdom» the spiritualized physics has to rehabilitate the PS ideas in physics of the historic period from the end of the 19th century till the beginning of the 20th century (point “c” in Figure 4) to transform into theophysics: **identification of things unseen (Heb 11:1)**. Christianity, with the help of theophysics will get rid of pharisaical dogmas and quotation-mongering will be converted into a “Clever Christianity” (noochristianity) (Figure 1): **new wine must be put into new bottles (Lk 5:38); transformed by the renewing of your mind (Rom 12:2).**

Theophysics will have to extend and deepen mathematical simulation performance to attain the new level of matter organization preceding that of elementary particles (Kholmanskiy, 1999; 2011). Noochristianity drawn on the basics of theophysics will link the biblical Passion of Christ symbolism with the heuristic thinking physiology: **we have the mind of Christ (1 Cor 2:16); Let the word of Christ dwell in you richly in all wisdom (Col 3:16).**

The cognitive synergism of theophysics and noochristianity will actualize the Bible as a scientific-practical guide on human deification to bring noogenesis on the homo spiritus level (dashed curve 3 in Figure 4): **Search the scriptures; ... they which testify of me (Jn 5:39); faith is the spiritualization those who trust (Heb 11:1); unto all riches of the full assurance of understanding (Col 2:2).**

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APPENDIX

Christology after two thousand years rotting in the coffin pharisees dogmas degenerated into philosophical verbiage, and the Christian faith has degenerated to the level of the pagan worship of the golden calf and a healthy body. All the magazines confirm this:

REFUSAL-FAILURE-DENIAL-REJECTION

1. Philosophy of Religion Summer Seminars

Уважаемые конкурсанты!

Мы искренне благодарны вам за проявленный интерес к нашему конкурсу. Всего для участия к конкурсу было прислано свыше 100 заявок. К сожалению, мы вынуждены сообщить вам, что присланные вами тезисы не прошли отбор первого тура. Надеемся, что вы примите участие в наших будущих конкурсах и что оно будет более успешным.

С уважением,

Оргкомитет

Dear contestants!

We sincerely thank you for your interest in our contest. Total participation for the contest were submitted over 100 applications. Unfortunately we have to inform you that your sent abstracts were not selected the first round. We hope that you take part in our future contests, and that it will be more successful.

Sincerely,

Organizing Committee

2. The Journal of Religion

Ref.: Ms. No. 3241

Clever Christianity

The Journal of Religion

Dear Dr Kholmanskiy,

On behalf of the Editors, I write concerning your article, entitled "Clever Christianity". I regret to inform you that the article has not been accepted for publication in the Journal of Religion.

The Editors appreciated the opportunity to have read your article but simply felt that this journal is not the most appropriate forum for its publication.

Sincerely,

Daniel Yingst/Katharine Mershon

Editorial AssistantsThe Journal of Religion

3. International Journal for Philosophy of Religion

Re: RELI-D-13-00125: "Clever Christianity"

Dear Dr Alexander Kholmanskiy,

I regret to inform you that after review of your article we have decided not to publish it in the International Journal for Philosophy of Religion. As you know, there are many factors that go into our decisions including the appropriateness of the article for this journal, the quality of the

article, and the subject matter of articles recently published. Given the variety of factors that influence our decisions you may wish to send your article to another journal for review.

Thank you for the opportunity of reviewing your essay. I hope that you will consider RELI again when you have appropriate work for us to review.

Best regards,

Ronald Hall, Ph.D Editor in Chief International Journal for Philosophy of Religion

Dear Ph.D Ronald Hall,

I am sure you would have "Reasonable Christianity" Locke wasn't published.

Best regards, Dr Alexander Kholmanskiy

4. Toronto Journal of Theology

Dear Mr Kholmanskiy:

While the article is short and interesting it does meet the TJT requirements. There is also a problem with style or written prose that would prove costly for copy editing. Hence, the decision below, and to encourage you to try another journal, perhaps a religion journal.

Clever Christianity. The Final Decision: Reject The due date for the revised version of Clever Christianity is 2013-10-03. To view your submission, please click the following link:

<http://tjt.presto.utpjournals.com/jmanager/submissions/view/submissions/view/2236/version:1>

If you are having any difficulty with the site, please contact Sandra Cumming at scumming@utpress.utoronto.ca for technical support.

Please contact me with any questions.

Sincerely, Abraham KhanTJT Editor

5. Modern Theology

10-Nov-2013

Dear Dr. Kholmanskiy:

I write you in regards to manuscript # MoTh-13-606-OA entitled "Clever Christianity" which you submitted to Modern Theology. In light of the appropriateness of your manuscript for our journal, your manuscript has been denied publication in Modern Theology. Thank you for considering Modern Theology for the publication of your research. I would advise that you search for a more appropriate forum for your work in future. I hope the outcome of this specific submission will not discourage you from pursuing research in the area of your interest. Sincerely, Editor-in-Chief, Modern Theology

6. Science & Christian Belief

Dear Dr Kholmanskiy,

Thank you for your submission to *Science & Christian Belief* entitled "Clever Christianity". After careful consideration we are sorry that we are unable to publish your article in the journal. Thank you again for your submission; I hope that you will be able to find somewhere appropriate to publish this work.

Professor Keith R. Fox Editor, Science & Christian Belief

7. Perspectives on Science and Christian Faith (PSCF)

Dear Dr. Kholmanskiy,

Thank you for your interest in serving the readers of PSCF. Your far ranging and passionate exposition too often lacks clear logic for our purposes at the journal. For example, asserting that "Biogenic radiations flashes from supernovas (see Figure 3) and from the Sun in the period of the

Mauder Minimum (1645-1715) contributed to the activation of peoples' of Europe spirituality in both religious (Luther's Reformation) and rational the age of Enlightenment) spheres" assumes a dubious causal connection. Or in another case, counting numbers of scriptural quotations per line of text is not an effective measure of how well an argument adheres to Biblical ideas. Matthew 4 and Luke 4 cite the adversary quoting scripture. I do think that you are right that there is much to discover and learn, and that what is most important is not merely material, but we will not be able to use your essay at PSCF.

Look to Jesus the Messiah, JCP Editor

8. American Journal of Theology & Philosophy

No response

9. Theology and Science

Since 16-Nov-2013 Manuscripts RTAS-2013-0042 Under Review Moritz, Joshua

10. Journal of Contemporary Religion

Thank you, Dr Kholmanskiy, for your note and the attached documents.

In principle, submissions to the *Journal of Contemporary Religion* are welcome.

However, in order for a paper to be accepted as a submission, the topic needs to be relevant to the journal's remit and the paper needs to follow the journal's guidelines so that format, length, and references conform to the required style. Your text does not fulfil these criteria, as it stands.

Regarding relevance, I am quite clear that your paper falls outside the Journal's remit.

I hope this is helpful.

Yours sincerely

Elisabeth Arweck

11. The Scottish Journal of Theology

We do not yet appear to have received a paper copy of your article. If you still wish us to consider it for publication, please send paper copies to each editor. The addresses are at www.ptsem.edu/sjt/#contrib.

Every good wish

Morag Torrance

Dear Morag Torrance!

For 3,5 months the editor could define and without paper copy about article acceptability for the magazine. Now the 21st century and not 17.

With respect PhD, Prof. Alexander S. Kholmanskiy

Thank you for your comment. Those are our guidelines and in an era of electronic communication it is all the more important to have a paper copy. If you wish to have your article reviewed for possible submission, please send in a paper copy to each editor. If you prefer to withdraw your article, please let us know.

Every good wish Morag Torrance

Dear Morag Torrance!

I'm sorry, but my article is not for the 17th century.

Every good wish

PhD, Prof. Alexander S. Kholmanskiy

Thank you for letting us know.

Every good wish

Morag Torrance

12. Journal for Cultural and Religious Theory

Dear Dr. Kholmanskiy,

Per our guidelines we do not review articles unless we first have an abstract of the article plus a curriculum vitae of the author. Please send those items. Thank you.

Carl Raschke.

13. Christian Century

Thank you for submitting your work to the *Christian Century*. Members of editorial staff reviewed your manuscript closely, but decided it was not right for us at this time.

Unfortunately, the large number of submissions prevents us from offering specific comments or suggestions. We appreciate your interest in the *Christian Century*.

Sincerely, THE EDITORS

14. Religion, Brain & Behavior

Dear Dr Kholmanskiy,

Thank you for the opportunity to consider "Clever Christianity" for Religion, Brain & Behavior. The editors have read your manuscript and, unfortunately, we have determined that it is not a candidate for publication in Religion, Brain & Behavior. We regret that we will be declining the manuscript without sending it out for further review.

We are sorry for this disappointing news. However, manuscripts that are declined by Religion, Brain & Behavior are often well received by other journals. We wish you much success publishing your manuscript.

Best wishes,

Richard Sosis and Wesley Wildman

Co-Editors; Religion, Brain & Behavior

15. Nova Religio

Thank you for submitting your paper to Nova Religio. It does not fall within the scope of Nova Religio because of the philosophical and normative orientation of the paper. Best wishes on finding the appropriate publisher for your paper,

Catherine Wessinger

16. Method and Theory in the Study of Religion.

Dear Dr Kholmanskiy,

I regret to inform you that your manuscript is not appropriate for publication in Method and Theory in the Study of Religion. Thank you for having considered Method and Theory in the Study of Religion for publication of your research.

Yours sincerely,

Aaron W. Hughes Editor-in-Chief Method and Theory in the Study of Religion

17. European Journal of Science and Theology

No response

18. Spiritus: A Journal of Christian Spirituality

No response

19. Theology Today

No response

20. Journal of Theological Studies

Dear Dr Kholmanskiy,

Many thanks for your recent submission to the Journal of Theological Studies. Unfortunately, it has not been accepted for publication into the Journal. These are the comments of the peer reviewer:

This article's presentation is somewhat idiosyncratic and it would require a great deal of editing if it were to be accepted for publication. The arguments draw on and cite a range of texts, somewhat randomly, without consideration of their sometimes very different contexts. The diagrams, especially that on p. 4, are difficult to follow and the connections between ideas somewhat tenuous at times. There are several spelling mistakes and there doesn't appear to be any conclusion. Therefore I cannot recommend this for publication.

I hope these comments are helpful, which is the intention behind the feedback. As you may appreciate, there are a very large number of submissions to the Journal and only a limited number of these submissions can be published. This often leaves the editors in the difficult position of needing to choose between one good submission and another good submission. I am sorry that the reviewer did not like the article, but think in the name of fairness and free speech that I should take their comments seriously. Since I noticed, glancing through the article myself, that you have published in numerous other journals, perhaps you should try submitting elsewhere?

Best wishes,

Katherine Southwood

University Lecturer in Old Testament

Fellow and Tutor in Theology and Religion, St John's College, Oxford.

Co-Editor of the Journal of Theological Studies.

21. American Journal of Biblical Theology

Alexander,

I thank you for your consideration of the American Journal of Biblical Theology as an outlet for your research. Is it the opinion of our staff that your paper focuses more on metaphysics than theology, and might be better presented in a Journal on that subject. Therefore, we choose not to send this on to our reviewers. I do wish you the very best as you seek an outlet for your work, which appears to be quite developed and extensive.

Best regards,

Jack Carter, Publisher

Jack Carter!

Thanks.

Your answer confirmed, that theology degenerated in the verbiage, confusing physics with metaphysics.

Best regards, Alexander