From Blood to Information: Ultimacy, Prophecy, and the Historical Migration of the Sacred

Toward a General Theory of Worship Across Archaic, Theological, Political, and Informatic Orders

Abstract

This paper develops a comparative genealogy of worship by arguing that human beings are not merely religious animals but producers of ultimacy. Across distinct historical formations, societies elevate some domain into the place of what is most real, most causally efficacious, most normatively binding, and most capable of mediating between mortality and meaning. Blood, mythic personification, monotheistic transcendence, nation, market, bureaucracy, selfhood, science, and information are not equivalent objects, but each can occupy the same structural role. I call this recurrent operation absolutization, or ultimacy-making: the social production of a medium through which reality appears most deeply knowable and life most deeply orientable. On this account, the history of worship is inseparable from the history of mediation. Human beings sacralize whatever seems best able to reveal the world, stabilize value, and justify sacrifice. The paper also advances a specific claim about prophecy. Ancient or modern prophecy is not only a theological disclosure of the future; sociologically, it is performative information, a future-claim whose efficacy depends on circulation, uptake, and institutional reinforcement. This framework clarifies why the sacred does not disappear under secularization but migrates into political, economic, administrative, and technical orders. It also explains why information has become a contemporary candidate for ultimacy, and why speculative models of quantum consciousness intensify that status without yet resolving the difference between knowledge and understanding.

Keywords: worship; ultimacy; prophecy; secularization; information; consciousness

1. Introduction: worship after secularization

The central claim of this essay is deliberately broader than the usual philosophy of religion thesis. Human beings do not simply believe in gods. More fundamentally, they generate ultimates. They repeatedly identify some domain as most real, most authoritative, most explanatory, and most worthy of sacrifice. When this occurs, a god need not be imagined as a

supernatural person. It may appear instead as blood, law, history, nation, market, method, data, or consciousness. The colloquial intuition of "god-ism" can therefore be restated in analytic terms as absolutization: the recurrent human practice of elevating a domain into the position of ultimacy.

This argument should not be read as a strict, universal, or linear chronology through which every civilization passes in the same order. It is, rather, a comparative genealogy of dominant mediations. By mediation I mean the historically privileged means through which a culture renders reality intelligible, stores what matters, and coordinates action. The thesis is that worship attaches not only to supernatural beings but to mediating forms. A civilization sacralizes what seems most able to disclose being, secure order, and bridge the gap between mortality and meaning.

This broader use of "worship" draws on functional approaches to religion. In a widely cited formulation, Paul Tillich describes religion in terms of ultimate concern, while more recent philosophical work on ultimacy characterizes the ultimate as what is most fundamental, valuable, or fulfilling (Diller 2025; Schilbrack 2022). These formulations matter because they release analysis from a narrow focus on theism without collapsing all commitments into religion. Not every strong preference is worship. A domain becomes god-like when it acquires at least six features: ontological privilege, epistemic privilege, normative authority, institutional mediation, sacrificial demand, and some promise of salvation, continuity, or liberation. Blood in sacrificial cultures, the singular God of monotheism, the nation in civil religion, and information in contemporary technoculture all satisfy these conditions in different ways.

The argument proceeds in nine movements. First, I examine archaic sacrificial worlds in which blood and life function as sacred media. Second, I interpret polytheism as a distributed map of powers and a dramatic language for psyche before modern psychology. Third, I argue that monotheism compresses this plural sacred field into a single source of creation, law, and interiorized moral meaning. Fourth, I read Nietzsche's diagnosis of the death of God, together with Weberian disenchantment, as the migration rather than disappearance of the sacred. Fifth, I trace that migration into nation, administration, and technical systems. Sixth, I propose a general theory of prophecy as performative information. Seventh, I examine the rise of information, probability, and Bayesian rationality as the contemporary medium of ultimacy. Eighth, I address the speculative but increasingly visible hypothesis that consciousness may itself be quantum-

informational. Finally, I argue that every historical regime of worship solves a real problem of orientation while leaving a remainder: knowledge is not yet understanding.

2. Blood, sacrifice, and ritual memory

In many archaic ritual formations, blood was not merely a biological substance. It was treated as the visible sign of invisible vitality. Encyclopaedia Britannica's treatment of sacrificial practice summarizes a pattern that appears across a wide range of traditions: blood is taken as sacred life force, and sacrifice functions in relation to fertility, purification, expiation, and the renewal of life (Britannica 2026a). Such practices should not be dismissed as primitive mistakes awaiting scientific correction. They are better understood as early ontologies: embodied interpretations of what life is, how it circulates, and how it may be secured under conditions of radical uncertainty.

The logic of blood sacrifice is especially important because it shows that the earliest sacred media were not primarily doctrinal. They were visceral, dangerous, and communal. The core human problem at this stage is not yet "What is the right doctrine?" but "How does life continue?" Blood serves as a medium precisely because it appears as the point where mortality and vitality become visible together. To see blood spilled is to encounter life in its fragility and potency at once. Sacrifice therefore becomes a technology of relation to what exceeds human control: seasonality, fecundity, death, contagion, violence, the survival of kin, and the endurance of the group.

Durkheim's functional account of religion helps sharpen this point. If religion distinguishes the sacred from the profane while binding a moral community around shared rites, then blood sacrifice is not just a metaphysical theory in action. It is also a mechanism for producing solidarity through repeated embodied participation (Schilbrack 2022). Ritual stores and transmits what matters before reflective theory can do so. In that sense, sacrifice is an archive before writing. What cannot yet be formalized in propositions can be stabilized in repeated action.

This archaic register also reveals a basic point that remains true in later epochs: worship is inseparable from sacrifice. Human beings do not merely admire what they treat as ultimate; they organize renunciation around it. Time, animals, bodies, labor, sexual restraint, food, and status are offered up to what appears most necessary for collective survival. Every later god, however abstract, will preserve this structure. The difference is that the medium of sacrifice changes. In

blood religion, life itself is the sacred medium. The rite does not symbolize vitality from a safe distance. It stages the dangerous circulation of vitality as the basis of world order.

It is crucial, however, not to flatten all early religious formations into a single schema. The point is not that all premodern societies "worshipped blood." The point is analytic. In many settings, blood exemplifies an early sacred medium because it joins ontology, social order, and mortality in one material sign. Once the sacred is centered there, the world is interpreted first as a problem of living force. This is the first major historical form of ultimacy in the genealogy offered here.

3. Polytheism and dramatic cognition

The movement from blood to pantheon does not abolish the earlier sacred economy. It differentiates it. Once sacred power is distributed among multiple gods, spirits, and personified forces, reality becomes legible as a field of agencies rather than a single undivided vitality. Britannica's overview of polytheism emphasizes that polytheistic orders organize divinities around natural forces, vegetation, animal and human forms, and functional domains (Britannica 2026b). This is more than a multiplication of supernatural personalities. It is an epistemic achievement. It renders a plural world thinkable.

Polytheism can therefore be read as a distributed psychology and cosmology. Before the rise of formal psychology, inner conflict is dramatized as external relation. Desire, jealousy, courage, fertility, law, craft, fate, war, and intoxication appear as powers with names, faces, rivalries, and cults. What modern discourse might treat as motive, affect, role conflict, or psychic differentiation is staged as divine drama. Myth, in this sense, is not failed science. It is drama as cognition. It knows that human beings are internally multiple long before they are theoretically unified.

This dramatic register also solves a problem that blood sacrifice cannot solve by itself. Blood can name life's potency, but it cannot easily map the differentiated forms of experience. A pantheon can. One god mediates storm, another sea, another childbirth, another wisdom, another civic order. Social memory, cosmic order, and psychological life are stored in narrative form. The sacred no longer appears only in wound and fertility; it appears in stories, kinships, genealogies, and recurring dramatic patterns.

The analytic payoff is substantial. Polytheism shows that worship is not only submission to superior power. It is also a mode of classification. A pantheon is a taxonomy of what matters. It

teaches which powers are irreducible, which conflicts are recurrent, and which balances must be negotiated rather than solved. That is why polytheistic worlds are often more hospitable to plurality than later universalizing systems. Their sacred order does not require all powers to derive transparently from one source. It accepts a world in which multiple powers contend.

One may therefore say, in a disciplined sense, that polytheism personifies virtues, vices, drives, and relations before scientific language for psyche exists. The claim is interpretive rather than reductive. Ancient worshippers did not think they were merely externalizing "psychology." But from a comparative philosophical standpoint, polytheistic religion functions as a dramatic grammar for human interiority and worldly plurality alike. It is a major step in the history of understanding because it gives differentiated form to what blood religion knows only in concentrated intensity.

4. Monotheism as compression and interiorization

Monotheism restructures the sacred by performing a vast act of compression. In place of a distributed field of divine powers, it posits one ultimate source. As the Stanford Encyclopedia of Philosophy puts it, monotheism treats God as reality's ultimate principle, the creative ground of everything else and the object of total devotion (Wainwright 2021). This is not simply a metaphysical simplification. It is a civilizational technology of unification.

The decisive achievement of monotheism is not merely that it says there is one God rather than many. It is that it gathers law, value, sovereignty, creation, and judgment into one frame. What had been distributed among multiple cults and powers becomes subordinated to one source of moral and ontological order. In Christianity this compression is intensified by the fusion of sacrifice, suffering, love, judgment, and redemption within one historical and theological complex. The blood logic of sacrifice and the dramatic plurality of myth are not erased. They are recollected and interiorized.

This helps explain Christianity's unusual power as a machine of subject formation. The battlefield of divine forces becomes the inward drama of conscience, temptation, guilt, repentance, grace, and salvation. The sacred is no longer only seasonal or local. It becomes portable. One carries it within. The world is no longer merely a place in which powers contend; it becomes a history moving from creation through fall toward redemption. Under such conditions, worship is universalized. The same God is held to bind everyone, everywhere, at all times.

From the standpoint of mediation, monotheism is therefore a major compression algorithm. It reduces a differentiated sacred field to one comprehensive frame capable of organizing ethics, metaphysics, and history simultaneously. That compression has obvious advantages: moral universality, metaphysical coherence, and the possibility of translocal community. But it also has costs. When one frame claims total ultimacy, alternative sacred grammars cease to be neighboring powers and become errors, idols, or heresies. Universalization intensifies both integration and exclusion.

The point for the present argument is that monotheism transforms worship by changing what counts as intelligibility. The sacred no longer appears first as blood or as distributed drama. It appears as transcendent source and interiorized law. This is why monotheism can absorb earlier media while reorganizing them. Blood becomes sacrament or atonement; myth becomes typology or allegory; drama becomes moral anthropology. The God of monotheism is powerful not only because believers worship him, but because he offers a framework in which multiple prior domains of worship can be comprehended as partial anticipations of one ultimate order.

5. The death of God and the proliferation of secular absolutes

Nietzsche's declaration that "God is dead" is best understood not as a simple statement of atheism but as a diagnosis of civilizational instability. In the language of the Stanford Encyclopedia's existentialism entry, the death of God names the loss of moral absolutes and the exposure of modern existence to meaninglessness or nihilism (Aho 2025). Nietzsche's own point is even sharper: not that atheism has suddenly triumphed, but that the Christian God has become unbelievable as the hidden support of Europe's moral world. Once that support erodes, what had been built on it is destabilized as well (Aho 2025).

Weber's account of rationalization provides the sociological counterpart to this diagnosis. The modern world becomes increasingly calculable, procedural, and administratively ordered, yet disenchantment does not abolish the need for orientation. It redistributes it. Weber's world is not one in which the sacred disappears once reason advances. It is a world in which impersonal systems acquire powers once associated with gods (Kim 2024). Rationalization is therefore compatible with re-enchantment at a new level.

This is the setting in which secular absolutes proliferate. The nation becomes sacred through civil religion. As Stefano Fait notes, civil religion binds a people through symbols, laws, belonging, transcendence, and even the willingness to die for the common good (Fait 2025). The

economy becomes quasi-sacred insofar as value appears to emerge from impersonal market processes rather than from historically structured human practices. Administration becomes quasi-sacred when rule is legitimated by technical expertise, metrics, and procedure. Foucault's analysis of governmentality and biopower is crucial here: modern power increasingly addresses life itself through norms, regulation, and scientifically informed management rather than only through sovereign command (Gutting and Oksala 2025).

One consequence of this transformation is that the sacred becomes infrastructural. It no longer requires explicit theology in order to command obedience. Citizens sacrifice for the nation, workers for the market, patients for protocols, and subjects for metrics without naming these systems divine. Yet the structural traits of worship persist. Ontological privilege attaches to what is taken as most real; epistemic privilege attaches to what is taken as best able to know and govern; normative privilege attaches to what demands obedience; and soteriological promise attaches to whatever seems to offer safety, prosperity, health, or liberation.

The same logic appears in the modern cult of selfhood. Once older sacred orders weaken, subjectivity itself can become a shrine. Identity, authenticity, trauma, healing, optimization, and expressive freedom become sites of moral intensity. This does not mean that the self is a false object of care. It means that inwardness can inherit sacred functions once carried by gods or institutions. Modernity thus does not move from worship to non-worship. It moves from explicit theological forms to a plurality of secularized absolutizations.

The secular age is therefore not less religious in a simple sense. It is more competitive. Many candidates now contend for ultimacy: nation, market, race, revolution, authenticity, science, and information. The death of God, far from ending worship, multiplies the sites at which worship can occur.

6. Prophecy as performative information

This genealogy becomes clearer once prophecy is re-described in sociological as well as theological terms. In ordinary usage, prophecy is a disclosure of the future. In theological traditions, it may be revelation, warning, promise, or judgment. But as soon as one asks how prophecy becomes historically efficacious, another dimension emerges. Prophecy is not only a statement about what will happen. It is also a mechanism by which expectations circulate, coordinate action, and reshape the field in which later events occur.

Britannica defines the self-fulfilling prophecy as a process through which an originally false expectation leads to its own confirmation (Jussim 2026). That concept is indispensable here, but it should be generalized. Not every prophecy is false, and not every prophecy fulfills itself. The deeper point is that future-oriented claims can be causally potent by altering present behavior. Social ontology and collective intentionality help explain why. Social ontology studies entities that arise from social interaction and the ways the social world is constructed (Epstein 2024). Collective intentionality concerns the ways minds become jointly directed toward shared goals, beliefs, and values (Schweikard and Schmid 2021). Together these frameworks show how shared expectations can generate social realities rather than merely describe them.

Prophecy, in this broader sense, is performative information: a future-claim whose uptake changes the present. Ancient millenarian expectation, dynastic mandate, revolutionary inevitability, market panic, electoral momentum, and forecasts of technological singularity all exemplify this structure. Their force lies not merely in semantic content but in circulation, repetition, and institutional reinforcement. A prophecy becomes socially powerful when enough actors treat it as authoritative enough to orient conduct around it.

Recent network science gives this argument empirical traction. A 2025 study in Communications Physics found that rumor propagation on higher-order networks, where group interactions matter rather than only pairwise transmission, can substantially lower the threshold for propagation and intensify nonlinear spreading effects (Dong et al. 2025). The result is relevant well beyond rumor narrowly construed. It shows that collective structures can make certain forms of information propagate more rapidly, more intensely, and more durably than traditional diffusion models suggest. Once a future-claim is embedded in group interactions, institutions, and shared affect, it can become historically generative.

This does not reduce prophecy to mere rumor. Nor does it imply that prophetic language is simply false consciousness. A prophecy may be conditionally true, normatively serious, or ethically indispensable. The point is sociological: its efficacy depends on more than correspondence to future fact. It depends on the ecology of belief within which it travels. This is why prophecy occupies a central position in the history of worship. It links knowledge, expectation, and sacrifice. It tells communities what is coming, what they must do, and what fidelity will require.

One can therefore sharpen the thesis: prophecy is future-talk with causal ambitions. It is one of the principal ways sacred orders project themselves forward in time. Ancient prophecy and modern forecasting differ in authority structure, vocabulary, and institutional setting, but they share a basic formal feature. Both can become historically effective when they organize collective interpretation strongly enough for information to propagate into action.

7. Information, probability, and the technical sacred

The contemporary candidate for ultimacy is not primarily a deity, a nation, or even a market. It is information. This shift is not accidental. As Pieter Adriaans notes, information has become a pivotal concept across the sciences, the humanities, and social life, and information technology now plays a central role in how contemporary societies organize themselves (Adriaans 2024). Once information occupies this role, it appears not just as one object among others but as a candidate meta-medium through which all other domains may be rendered intelligible.

Bayesian epistemology expresses one influential norm of this new order. In Hanti Lin's formulation, Bayesian epistemology studies norms governing degrees of belief and how those degrees ought to change in response to evidence (Lin 2024). Rationality increasingly appears as update. Learning appears as probabilistic revision. Error appears as miscalibration. This does not mean that all intelligent life literally computes in Bayesian form. It means that probability has become a privileged idiom of rational legitimacy.

Quantum theory deepens the pattern. The Stanford Encyclopedia's entry on quantum logic states that quantum mechanics can be regarded mathematically as a non-classical probability calculus resting on a non-classical propositional logic (Wilce 2024). Whatever else quantum mechanics may mean, the formal apparatus encourages a world picture in which uncertainty is not merely ignorance but a basic feature of physical description. Probability therefore becomes not only an epistemic tool but a candidate ontological grammar.

This is a powerful configuration. Information, probability, and computation promise a single family of concepts capable of crossing domains: physics, biology, cognition, communication, economics, and governance. In that sense, information begins to occupy precisely the position that theology or metaphysics once occupied. It is asked to say what reality is made of, how knowledge works, and how control can be exercised.

Yet the philosophy of information also supplies a necessary caution. Adriaans explicitly distinguishes quantitative conceptions of information from semantic conceptions involving

meaning and truthfulness (Adriaans 2024). Sequoiah-Grayson makes the same point more sharply by contrasting the communications engineer's notion of information with semantic information as information carried by messages themselves (Sequoiah-Grayson 2005). This distinction matters because a civilization can become extraordinarily adept at processing signals while remaining confused about meaning. Shannon information is not yet significance.

Nevertheless, late modern societies increasingly sacralize the informatic order. A recent article in Telecommunications Policy argues that digitalization and AI are giving rise to a kind of techno-religion rooted in transhumanist thought, one that supplies religion-like functions and experiences in sociotechnical form (Latzer 2025). Whether or not one accepts the article's terminology in full, the diagnosis captures something real. AI systems increasingly inherit quasi-divine cultural functions: expanded memory, pattern recognition beyond unaided perception, predictive authority, personalized mediation, and the promise of problem-solving at scale.

This is why the current sacred feels different from earlier forms. It is infrastructural. One does not merely believe in information. One inhabits systems built upon it. Search, ranking, recommendation, surveillance, credit, logistics, diagnosis, and social visibility are mediated by data infrastructures. The informatic sacred is not confined to explicit ideology. It is operative.

8. Quantum consciousness and the temptation of final convergence

At this point the argument reaches its most speculative and most delicate threshold. If consciousness were itself fundamentally quantum-informational, then the contemporary sacralization of information would no longer be merely cultural. It would begin to resemble an ontological convergence between the dominant medium of explanation and the substrate of subjectivity itself.

This possibility should be handled with caution. Retrocausality is a genuine topic in the foundations of quantum mechanics, but it remains a contested family of interpretations rather than accepted physical consensus (Friederich and Evans 2023). Likewise, quantum models of consciousness are live research programs, not established science. A 2025 perspective in Entropy surveys several quantum models of consciousness from the standpoint of quantum information science and sorts them into distinct classes, including models centered on microtubules, electromagnetic fields, and neuron-level interactions (Gassab et al. 2025). The existence of such work shows that these ideas are not merely fringe internet mythology. It does not show that they are correct.

Recent empirical studies make the same point in a more limited form. A 2024 eNeuro paper reported that the microtubule stabilizer epothilone B delayed anesthetic-induced unconsciousness in rats in a manner the authors describe as consistent with models linking consciousness to neural microtubules (Khan et al. 2024). A 2025 BMC Anesthesiology paper found that microtubule-modulating drugs altered sensitivity, induction, and emergence times under isoflurane in mice (Li et al. 2025). These results are suggestive, but they do not establish Orch OR or any single quantum theory of consciousness. They indicate only that microtubules remain a serious object of inquiry in anesthesia and consciousness research.

The larger landscape remains highly unsettled. Robert Lawrence Kuhn's 2025 review of the "Landscape of Consciousness" organizes more than 350 explanations of phenomenal consciousness across ten primary categories, including information-based and quantum approaches (Kuhn 2025). That level of theoretical diversity is decisive. It tells us that consciousness science is still in a pre-consensus state.

And yet the speculative force of the idea should not be underestimated. If mind were shown to arise from quantum-informational processes, then information would acquire a historically unprecedented status. Earlier sacred media represented what mattered. Information would partially instantiate the medium out of which subjectivity itself emerges. Technology, in that case, would not be only an idol or projection. It would be an attempt, however crude, to externalize a structure genuinely akin to the substrate of mind.

That possibility explains part of information's present allure. It seems to promise not only knowledge of the world but contact with the conditions of knowing as such. In theological language, one might say that the current sacred appears close to the logos of cognition itself. In philosophical language, it appears as the dream that epistemology, ontology, and engineering might finally converge.

The dream remains unfulfilled. No available evidence licenses the claim that probability, information, and quantum dynamics exhaust consciousness, much less value or meaning. But the dream helps explain why the current regime of worship is so intense. It appears to offer not just prediction, but the possibility that the world and mind share one formal substrate.

9. Knowing, understanding, and the remainder

The deepest issue raised by this genealogy is not whether human beings will continue to invent gods. They will, because finite beings require orienting absolutes. The deeper issue is whether any medium of ultimacy can close the gap between knowing and understanding.

Each historical regime solves a real problem. Blood religion secures immediacy and communal seriousness, but it cannot universalize meaning beyond ritual embodiment. Polytheism maps plurality and conflict, but it does not easily unify the moral field. Monotheism supplies unity, universality, and portable inwardness, but often at the price of exclusivism and totalization. Secular systems of nation, market, and administration provide coordination at scale, but they risk treating human beings as units of function. Science yields extraordinary explanatory power, yet explanation does not by itself provide existential orientation. Information gives compression, prediction, and control, but it does not automatically yield truth in the semantic sense, still less lived significance (Adriaans 2024; Sequoiah-Grayson 2005).

This distinction matters because late modernity often confuses increased formal power with increased understanding. One can know more and more about behavior, brains, preferences, networks, and probabilities while remaining unsure what a life is for. The processing of signals is not identical with the interpretation of meaning, and meaning is not identical with wisdom. The sacred repeatedly migrates because each medium eventually reaches its limit. It explains some decisive dimension of life while leaving another untouched.

The present crisis is therefore not simply secular. It is epistemic and anthropological. Contemporary societies possess unprecedented means of storing, transmitting, and exploiting information. Yet those same societies are uncertain about consciousness, value, normativity, and first-person experience. This helps explain why information is such a tempting candidate for ultimacy. It seems to promise a medium general enough to unify the sciences, the technologies, and perhaps even the mind. But even if that promise were fulfilled in part, the difference between description and understanding would remain.

Prophecy returns here in a final form. Every sacred order projects a future in which its medium will finally prove adequate. Blood promises renewal, myth reconciliation, monotheism salvation, revolution emancipation, market prosperity, and information total intelligibility. Prophecy is the future tense of worship. It is the promise that the medium we now sacralize will eventually prove sufficient to what human beings most need.

The task of critique is not to mock this need. It is to keep the distinction between adequacy and finality alive. A medium may be powerful without being absolute. Information may be indispensable without being sufficient. Consciousness may involve probabilistic or even quantum processes without being reducible to data. Worship becomes dangerous when a historically situated medium is mistaken for exhaustive reality itself.

10. Conclusion

The history traced here may be summarized simply. Human beings first sacralized life where life was most visible and most vulnerable: in blood. They then dramatized the world through pantheons that distributed force, value, and inner conflict across multiple agents. Monotheism compressed this plurality into a single source of creation, law, and redemption, thereby transforming the sacred into a portable and universal interior order. Modernity did not eliminate the sacred; it fragmented and relocated it into nations, markets, bureaucracies, selves, sciences, and technical systems. In that transformed setting, prophecy became legible not only as revelation but as performative information: future-claims that help produce the futures they announce when sufficiently taken up by communities and institutions. Information emerged as the strongest contemporary candidate for ultimacy because it appears to underwrite ontology, epistemology, and control at once. Quantum models of consciousness intensify that status by suggesting, however inconclusively, that the medium now organizing our explanations may bear some structural relation to the substrate of mind itself.

But the paper's final claim is negative and cautionary. No medium yet closes the difference between formal explanation and human understanding. Every regime of worship leaves a remainder. The future intellectual task is therefore not to imagine that worship can be abolished, nor to surrender naively to the newest sacred infrastructure. It is to develop forms of thought capable of honoring scientific and technical knowledge while refusing the idolatry that confuses explanatory reach with existential completion.

If this genealogy is right, then the question for the present is not whether we have no god. It is which medium now occupies the place of god, what sacrifices it demands, what prophecies it circulates, and what dimensions of human life remain uncaptured by its promise. The answer, today, is increasingly information. The unresolved question is whether information will become a wiser medium of understanding, or merely the most sophisticated idol human beings have yet produced.

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