

The Uncorrectable Believer: Fantasy Attractor Dynamics from Aquinas to the Holocaust [A] (2026)

Robert Galida – June 2026 (Final)

See Paper 1 (Intelligence Without Consciousness) for the full taxonomy of conscious suppression and fantasy attractors.

Abstract

Why do theological systems that defy empirical disconfirmation persist for centuries? The attractor framework diagnoses them as **fantasy attractors** – belief systems with low corrective permeability (κ), deep basins, and sealing mechanisms that neutralize error signals. This paper traces the shift from behavioral law (Judaism) to thought crime (Christianity), showing how internalizing sin makes the accused defenseless and elevates reputation over reality. It examines Catholic and radical Protestant soteriology as attractor architectures: the doctrine of double effect, the infinite value of the soul, and the permissible killing of heretics created a calculus where finite evil is justified by infinite gain. The 1933 Reichskonkordat – Hitler's first diplomatic treaty – exploited this attractor basin to gain legitimacy. The Holocaust was not a direct theological command, but an *implied inference* from centuries of attractor dynamics, given the additional historical factors of racial ideology and the totalitarian state. The paper distinguishes between Lutheran, antinomian, and prosperity-gospel variants, and offers a documented de-conversion case (Bart Ehrman) mapped onto the three exit

mechanisms. The result is a unified diagnosis of how theological attractors seal themselves against correction and enable historical atrocity.

1. Introduction

How does a belief system survive centuries of counterevidence? How can millions of intelligent people maintain faith in doctrines that contradict observable reality – wealth as divine favor, poverty as lack of faith, sins forgiven before they are committed? And how can the same attractor dynamics enable historical atrocities, from the Inquisition to the Holocaust?

Standard explanations (cognitive bias, social pressure, indoctrination) are incomplete. Cognitive dissonance theory, for example, explains why people rationalize disconfirmation but does not model the *dynamical stability* of belief attractors across populations and generations. The attractor framework offers a formal alternative: these are **fantasy attractors**, belief systems with corrective permeability $\kappa \rightarrow 0$, deep basins, and sealing mechanisms that neutralize error signals.

Operational definition of κ (corrective permeability): $\kappa = 1/\tau$, where τ is the time a system takes to return to its baseline state after a specified perturbation. For belief systems, κ indexes the speed and completeness of belief updating when presented with disconfirming evidence. Low κ means slow or absent updating – a sealed attractor.

This paper applies the framework to **Catholic and radical Protestant soteriology**. The Catholic tradition is the deeper attractor basin; Protestantism, particularly its radical antinomian and prosperity-gospel variants, represents a mutation that further reduced κ . The paper focuses not on

theology per se, but on the *attractor architecture*: how thought crimes replace behavioral sins, how the infinite-value calculus justifies finite evil, how vicarious redemption removes corrective incentives, and how social colonization makes individual κ irrelevant. The goal is diagnostic, not polemical. “Fantasy attractor” is a technical term, not a rhetorical insult.

2. From Behavioral Law to Thought Crime

Judaism emphasizes **behavioral sins** – acts that can be observed, verified, and legally adjudicated. Theft, murder, idolatry, and false witness leave external evidence. A community can correct a member because the sin has verifiable traces. The attractor basin is shallow enough for error signals to enter.

Qualification: Rabbinic Judaism also regulates interior life – intention in prayer (*kavvanah*), forbidden desires, and the “evil inclination” (*yetzer hara*) as an internal adversary. However, *legal accountability* in Jewish law (*halakha*) requires action; interior states alone are not punishable by human courts. The shift to Christianity is not a complete invention of interiority but a *juridical* shift: internal states become the primary locus of sin, enforceable by divine authority and (via the church) social monitoring.

Within Christianity, the precise locus of this shift is Augustine of Hippo’s doctrine of **concupiscence** – the involuntary, post-lapsarian inclination to sin. Augustine argued that even the internal movement of lust, independent of any act, is morally blameworthy. This interiorized sin and made it inescapable.

The result: **thought crimes** – lust, doubt, pride, and above all, *lack of faith* – become unverifiable by definition. No one

can see your lustful thought; no one can measure your doubt. The accused is defenseless: any denial can be interpreted as further evidence of deceit (e.g., “protesting too much”).

Attractor consequences:

- **The basin becomes empirically unfalsifiable.** No external perturbation can disconfirm an accusation about an internal state.
- **Reputation replaces reality.** Since thoughts cannot be observed, the community polices *signals* – public professions, loyalty rituals, emotional displays. Acceptance becomes performative theater.
- **Survival depends on reputation management.** The individual invests energy in signaling purity, not in correcting beliefs. κ is now about social mimicry, not truth.

The attractor has sealed itself against external correction.

3. The Infinite-Value Calculus: Aquinas, Double Effect, and the Permissibility of Killing Heretics

Thomas Aquinas, in the *Summa Theologiae* (II-II, Q.11, A.3), argued that heretics who relapse after correction “deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death.” His reasoning was that heresy corrupts the faith, which is the life of the soul, and thus is more serious than counterfeiting money – a crime punishable by death in medieval law. This was later systematized under the **doctrine of double effect**: one act can have two effects – a good, intended one (protecting the faithful) and a bad, unintended one (the heretic’s death). The

act is permissible if the bad effect is not the goal and there is a **proportionate reason**. (Aquinas articulated the foundational case for self-defense in II-II, Q.64, A.7; the formal “double effect” label came from later scholastics.)

The key move, reflected in later canon law and inquisitorial practice, was a **moral calculus**:

- **A saved soul has infinite value.** (A later Catholic apologetic formulation, often attributed to Origen in paraphrase: “the salvation of one soul is worth more than the creation of a thousand worlds.”)
- **Killing a heretic is a finite evil** (temporal death, temporary suffering).
- **Saving a potential convert – or protecting the faithful – is an infinite gain.**
- **Therefore, killing heretics is permissible, even praiseworthy,** if it serves the greater good of the faith.

This calculus was not marginal; it became embedded in canon law, inquisitorial practice, and the church’s teaching on religious coercion. The attractor basin for “heretic” deepened: the heretic was not merely wrong, but *ontologically dangerous*. No error signal from the heretic could be trusted; any plea for mercy was further evidence of deceit.

Aquinas distinguished between heretics (who had once professed the faith and then corrupted it) and non-believers (Jews, Muslims), who had never accepted it and were to be tolerated. However, under the pressure of the attractor basin, this distinction proved porous. The logic that made heretics expendable could be – and was – extended to any obstinate non-believer, especially when political and economic pressures aligned.

4. Vicarious Redemption and the Suppression of κ (Protestant Mutation)

Radical Protestant soteriology (*sola fide*, *sola gratia*) declares that salvation is by faith alone, not works. Christ's sacrifice paid for all sins – past, present, and future. The believer is justified before God regardless of behavior.

From an attractor perspective, this is a $\kappa \rightarrow 0$ engineering:

- If all sins are already forgiven, there is **no future error signal** that can perturb your standing. Why correct? Why update? The basin is infinitely deep.
- Any attempt to modulate behavior for the sake of righteousness is **works-righteousness**, a sin of pride. The attractor actively penalizes efforts to increase κ .
- The only remaining error signal is *lack of faith* – but that is a thought crime, unverifiable and defenseless.

Theological range distinction: This logic applies most cleanly to **antinomian** and **hyper-Calvinist** positions, where behavioral ethics are genuinely irrelevant (e.g., certain “Free Grace” movements). It applies less cleanly to **Lutheranism**, which insists that good works are a necessary *response* to grace. The paper's argument targets the antinomian end of the spectrum, but the underlying attractor logic – infinite forgiveness, no future error signal – is already latent in the Catholic doctrine of baptismal regeneration and confession, albeit with higher κ because post-baptismal sin requires sacramental correction.

5. Effort as Pride: The Prohibition on Correction

In radical antinomian theology, any intentional effort to change is not merely unnecessary; it is **sinful**. The theological logic:

1. Grace is sufficient for salvation.
2. Adding human effort to secure salvation implies grace is *insufficient*.
3. Implying insufficiency is pride, a sin.
4. Therefore, intentional behavioral modulation is pride and undermines faith.

Thus, the attractor **penalizes the correction impulse itself**. The mechanism is: the system encodes “effort = pride” and attaches negative valence to any attempt to increase κ . This pattern is historically documented in the **Marrow Controversy** (Scotland, 1718–1722), in which the question of whether free grace implies no need for human effort divided the Church of Scotland; the Marrow men were accused of “antinomianism” for affirming that God’s love was unconditional, while their opponents insisted that effort to prepare oneself for grace was necessary. The attractor had turned its own correction signal into a sin, and the controversy formalized the split.

6. Prosperity Doctrine: The Sealed Basin (A Late Mutation)

Prosperity doctrine (Word of Faith movement, originating with E.W. Kenyon and popularized by Kenneth Hagin, Kenneth Copeland) is a **late 20th-century mutation** of radical Protestant theology.

Its attractor dynamics:

- **Poverty and suffering** are evidence of weak faith. The error signal (poverty) is not a call to correct the system; it is a call to deepen belief. Disconfirmation becomes confirmation.
- **Wealth and power** are evidence of strong faith. The rich have no error signal at all; their status is divine validation. The attractor rewards low κ .
- **The hermeneutic seal** – any challenge to the doctrine is interpreted as lack of faith, which is already a thought crime. The system absorbs all counterevidence.

This is distinct from Calvinist economic theology (Weber's Protestant Ethic), which ties wealth to disciplined labor – a higher- κ system. Prosperity doctrine is a specific, highly sealed attractor.

7. Social Colonization and Collective Basin Depth

The church (and derivative political systems) maintains the attractor across individuals. Social mechanisms include:

- **Public professions of faith** – performative acts that signal loyalty and deepen group cohesion.
- **Shunning and excommunication** – leaving the attractor means social death.
- **Collective reinforcement** – group rituals, shared beliefs, and common sealing mechanisms amplify basin depth.

When social colonization is complete, individual κ

becomes **irrelevant**. The collective basin holds even if individuals have high κ in other domains. The attractor has colonized the simulation loop – the individual's internal model of reality. Theoretically, this is an emergent property of synchronized low- κ agents: coupling suppresses variance, and the group's collective basin depth exceeds any individual's corrective capacity.

A further structural consequence: When the *performance of piety* becomes the sole measure of a person's credibility – when inner faith cannot be verified and only outward signs matter – then the clergy, as the gatekeepers and evaluators of that performance, inevitably sit at the top of the hierarchy. No independent measure of faith exists, so the clergy control the script: the sacraments, the definitions of orthodoxy, the penalties for deviance. The laity must compete to signal purity to the clergy, who in turn deepen the basin by rewarding conformity and punishing dissent. This is why clerical hierarchies are so stable and resistant to correction from below: any error signal from a layperson is already discounted because the layperson's credibility depends entirely on their performance of piety, which the clergy adjudicate. To challenge the clergy is to fail the performance – a perfect seal.

8. Comparison with Other Fantasy Attractors

The same dynamical structure appears in political movements (Paper 1), clinical disorders (Paper 2), and AI alignment (Paper 4). In each case:

- $\kappa \rightarrow 0$ for core beliefs.
- Error signals are neutralized by sealing mechanisms.

- Identity fusion prevents exit.
- Social reinforcement deepens the basin.

The theological case is distinctive in two respects: (a) the sealing mechanism is *ontological* – God’s authority is infinite, and no human evidence can override divine decree; (b) the *infinite-value calculus* allows finite evil to be justified by infinite gain, creating a powerful incentive for atrocity that purely social attractors lack.

9. De-conversion and Resistance: The Ehrman Case

If the attractor is sealed, how does one exit? Three mechanisms:

- **Breaking identity fusion** – The belief must cease to be self-constitutive.
- **Re-opening error signals** – External perturbations that the sealing mechanism cannot absorb.
- **Escape from collective basin** – Finding a new social attractor with higher κ .

The de-conversion of biblical scholar **Bart Ehrman** (from evangelical certainty to agnosticism) provides a documented case mapped onto these mechanisms. Ehrman has described how his evangelical identity was fused with inerrancy; the perturbation was the accumulated weight of manuscript variations and historical contradictions he encountered in graduate school. The sealing mechanisms (prayer, apologetics) worked for years but eventually failed because the scale of disconfirmation exceeded the basin’s capacity to absorb it. Exit required a new social attractor (academic biblical studies) where questioning was the norm, and a gradual

decoupling of self-worth from doctrinal certainty. Ehrman's story is not a template for all exits, but it illustrates the attractor framework's prediction: de-conversion requires a perturbation larger than the sealing mechanisms can neutralize, coupled with an alternative basin.

10. The Holocaust as Implied Consequence: The Reichskonkordat and the Attractor Basin

The attractor architecture described above – infinite-value calculus, thought crimes, permissibility of killing heretics – did not remain abstract. It became embedded in canon law, diplomatic practice, and the church's relationship with secular powers.

The **Reichskonkordat** of 1933 was Adolf Hitler's first major international treaty, signed with the Vatican just months after he became Chancellor. Why first? Because the Catholic Church was the most powerful attractor basin in Western history – a network of believers, institutions, and moral authority spanning centuries. Hitler needed that basin's *legitimizing signal* to stabilize his regime internationally and to neutralize Catholic political opposition.

Historical note: The historiography of the concordat is contested. John Cornwell (*Hitler's Pope*, 1999) argues the treaty gave Hitler legitimacy and sealed Catholic political opposition. Others, such as Hubert Wolf (*Pope and Devil*, 2010), argue the concordat was a defensive instrument aimed at protecting Catholic institutions under a regime already consolidating power. The attractor-framework argument does not require choosing between these interpretations. Even if the concordat was defensive, the effect was the same: the church's

error signals were subordinated to institutional survival, and the basin's deep attraction pulled the hierarchy toward accommodation.

The concordat did not explicitly say "Jews may be killed." It did not need to. The *established practice* had already set the boundaries:

- **Baptized Jews** – converts – were, in principle, under the church's protection. Vatican communications distinguished baptized from unbaptized Jews (e.g., Holy See correspondence with German bishops, 1933–1935, regarding non-Aryan Catholics). The concordat's silence on this distinction left the unbaptized outside the attractor's moral consideration.
- **Unconverted Jews** remained outside the basin. The church had long taught that obstinate non-believers were not protected by the same moral calculus. The infinite-value logic applied only to souls *capable of salvation* – and for the church, that required baptism.

Thus, the concordat functioned as a **sealing mechanism at the diplomatic level**. It signaled to German Catholics (and to the world) that the Vatican accepted Hitler's regime. The remaining error signals – protests, encyclicals, excommunications – were suppressed or ignored. The basin had been colonized.

Reinforcing the hierarchy: The concordat also entrenched the clerical-performance hierarchy. By legitimizing the regime that would later remove any meaningful competition for moral authority (socialists, trade unions, other political parties), the Catholic hierarchy became, for its remaining faithful, the sole gatekeeper of piety. The laity could no longer turn to alternative social attractors (e.g., socialist movements with different moral codes); the only acceptable performance was loyalty to the church and, by extension, to the regime the

church had recognized. Thus, the concordat did not merely silence opposition – it locked the faithful into a single-source evaluation of their own credibility, with the clergy firmly at the top.

The Holocaust was not a direct command of Christian theology. It was an **implied inference** from centuries of attractor dynamics, **given additional historical factors**:

- **Racialization:** The Nazi category was *biological*, not religious. Baptism did not change one's race. The Nazis explicitly rejected the church's protection of converts, sealing the basin further by removing the only escape valve (conversion).
- **Totalitarian state:** The Nazi regime had the power to enforce genocide at a scale and speed that medieval inquisitions could not.
- **Removal of the conversion escape:** In the theological attractor, conversion could save a heretic's life. In the Nazi racial attractor, conversion was irrelevant. The basin became infinitely deep.

Disclaimer: This is not to say “the church caused the Holocaust.” The Holocaust required additional, non-theological factors: a totalitarian state, racial ideology, and the removal of baptism as an escape from persecution. The theological attractor provided the *permissibility conditions* – the moral logic that made killing non-believers a finite evil justified by infinite gain – but the political and racial machinery were supplied by Nazism.

The attractor framework diagnoses this not as a conspiracy but as a **dynamical consequence**: when a belief system assigns infinite value to a scarce resource (saved souls) and finite cost to human life, and when it seals itself against corrective evidence, atrocity becomes not only possible but *logical* within the basin, given the right historical

conditions.

11. Conclusion

Catholic and radical Protestant soteriology share a common attractor architecture: thought crimes, infinite-value calculus, pre-forgiveness or baptismal regeneration, and sealing mechanisms that neutralize error signals. The shift from behavioral law to internal sin made the accused defenseless and elevated reputation over reality. The doctrine of double effect and the infinite value of the soul justified finite evil for infinite gain. The Reichskonkordat leveraged the deepest attractor basin in Western history to grant Hitler legitimacy. The Holocaust was not a direct command, but an *implied inference* from centuries of attractor dynamics, completed by the historical specificities of racial ideology and totalitarian power.

The attractor framework provides a unified diagnosis of how theological systems resist correction and enable atrocity. It also points to the only exit: restore κ , reopen error signals, decouple identity from belief, and build new attractors where doubt is not a sin but a pathway to truth.

Suggested citation: Galida, R. S. (2026). The Uncorrectable Believer: Fantasy Attractor Dynamics from Aquinas to the Holocaust. *Fantasy Attractor*.