

DEFAULT UPDATE of Intelligence

The memetic programming of religion and culture as it prevails in our times is script in default settings that are inappropriate to social/ethical standards that serve the common wellbeing. As presently set, default programs are leading humankind down self-destructive paths of ego/ corporate centrism that destroy nature and common sense codependency. Needed is an **“Intelligence Update Program.”**

Habits of religion and culture are burned in deep memory complexes called “memes.” Humankind is rationally equipped with intelligence faculties that constantly upgrade means of religious and cultural sensitivity. Continuous updating is necessary because the functional base of sustainable nature changes and requires knowledge to adjust. If there is no updating, consciousness and behavior are disjointed from the time, and people become dysfunctional in their relationships with one another and nature.

Crises in our time derive from outmoded and dysfunctional default settings. Dysfunctional default settings fix religion and culture in outdated presumptions. When outmoded meme-imprints effectively control belief and behavior, humankind is propelled in inauthentic directions. Changing default settings is difficult because memes are deeply imprinted in culture and religious belief; but updating needs to happen, one person at a time.

ENLIGHTENED EVOLUTION Study is an intelligence update program that informs personal/ social, religious/ civil consciousness and ethical/ moral awareness that suits the need of the time. It is personally within the power of every person to update his/ her default settings and adjust personal living to self-fulfilling modes that are sensitive to nature and to one another. Begin the process yourself, and share the benefits you derive being in the mainstream of “change for the better.” Thank you.

Sylvester L. Steffen
February 26, 2010

PERSONAL SELF-DEVELOPMENT STUDY PLAN
ENLIGHTENED EVOLUTION
TRIMORPHIC RESONANCE

Why a Study Plan? Because to ignore evolution is to deny evolution.

To its own great harm, the Catholic Church leaves its condemnations of evolution stand. Except for the sexual abuse scandal it links to, no other issue is so damaging to Church credibility as its official and continued denial of evolution. As the Second Vatican Council acknowledged, world civilizations accept the science of evolution with respect to self-understanding and civil accommodation. The blanket condemnations of evolution by Pope Pius IX and successor popes, including condemnation of the works of Jesuit Priest Paleontologist Pierre Teilhard de Chardin, still stand, officially.

Church's fixation in what is seen as a position of ignorance and arrogance with respect to evolution causes people to lose faith and to leave the Church in frustration. The only way to remove Church's corruptive and destructive negativism is to counteract it with clear positive teaching *by the Church* of "theistic evolution." The comprehensive **Four Week ENLIGHTENED EVOLUTION Faith Study** offered here means to be just such a positive study that can bring the People Church in line with mainstream science and give a deeper and more satisfying understanding to the Faith of Our Fathers.

<http://www.gather.com/viewArticle.action?articleId=281474976813676>

Resource: "2000, A Summary Prevision Toward Global Revitalization"

<http://www.evolution101.org/2000%20A%20SUMMARY%20PREVISION%20toward%20Global%20Revitalization.pdf>

Four Week ENLIGHTENED EVOLUTION Study Plan

I. HISTORY as CATECHIST

HISTORY CAN TEACH BUT ONLY IF WE WANT TO LEARN

Symbiosis — Humanism — Altruism

Resource: "The GLOBAL THINKING Community"

<http://www.evolution101.org/Thinking%20Global.pdf>

<http://www.secondenlightenment.org/The%20Evolution%20of%20Symbiosis.pdf>

II. CATECHESIS as COMMUNICATION — SYMBIOSIS

Cosmic Earth Transformation

Survival of the fittest — Cross-species adaptation — Genetic mutation

Resource: "PRIMARY SCRIPTURE, Cosmic Religion's First Lessons"

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=6577>

III. SACRAMENT as CONSCIOUSNESS — HUMANISM

Nature / Nurture — Reason / Faith — Secular / Spiritual

Resource: "QUANTUM RELIGION, The Good News of Rising Consciousness"

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=16722>

IV. EUCHARIST as CONSCIENCE — ALTRUISM

THE EVER-PRESENT TRINITY as PROCESS

Resource: "RELIGION & CIVILITY, The Primacy of Conscience"

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=24059>

THE PLAN and Resources are online at <http://www.secondenlightenment.org> additionally, at www.evolution101.org, www.justifiedliving.gather.com/nature and <http://www.gather.com/viewPostsByMember.action?memberId=14883>

Caught in its own trap

By its own machinations, Roman Catholicism is trapped in the past; in its arrogance it is an affront to God and in its ignorance, a scandal to the people. Pope John XXIII and the Second Vatican Council sensed the dead end direction of the Church, given the mind of the First Vatican Council. (I am a Roman Catholic of Vatican II persuasion.)

Here's the problem. The Church claims institutional inerrancy. Pope Pius IX pushed the First Vatican Council to declare his infallibility; the same pope issued blanket anathemas on all things "modern", with special animus against evolution. Vatican II, to the contrary, averred to the fact of general public acceptance of evolution, and other aspects of modernity; and, the need for Church to come to a new "analysis and synthesis...a matter as important as can be." [Constitution IV, Gaudium et spes, Introduction, No 5]

At the present time, old-time First Vatican stalwarts in and outside the Vatican, following the recidivism of Pope John Paul II back toward First Vatican theology/ ecclesiology, are in open battle with Second Vatican theology/ ecclesiology. In the meantime, the engines of evolution push on while the institutional Church is stalled on its tracks. The Vatican is becoming like other gothic cathedrals, a structure without people.

The world is faced with eco-social crises far bigger than the petty self-preoccupations of religion's institutions trapped in historical irrelevance—and by the way—denominational Christianity isn't any better off than Roman Catholicism—for it too is factionalized over pet theological ideologies that arise from dominion theology, which the denominations inherited from the Church of Rome. What history proves is that, whether plebs or pope, people make mistakes, institutions make mistakes. On the evidence of history, claim of infallibility, of inerrancy is vacuous.

Like oil and water, dominion theology and "evolution theology" are immiscible. Water is elemental to life, the amniotic matrix of evolving life; oil is a derivative of life. In the order of nature, life evolves from within; "faith supposes reason as grace supposes nature." Anointing like authority derives from the natural order of life; by nature all people are equal in standing before God, all fallible.

Globally, people need to get beyond the old traps of ignorance and arrogance, get with the flow of evolution, be faithful to nature, and culture the wellbeing of all people, all life. Churches! Get your act together. The future isn't about returning to the past! It's time to move from the past, acknowledge nature's patterns, honor God's Plan, and enable people in their responsibility to each other, to nature, and to God.

<http://www.gather.com/viewArticle.action?articleId=281474976943890>

God and the Cosmos

Does our understanding of the cosmos come from understanding God, or does our understanding of God come from understanding the cosmos? Is perhaps the answer “yes” to both questions? Is there a definition in less than six words that adequately describes the cosmos? St John of Damascus (c.676-749) coined a phrase that does quite well—the phrase is “**a sea of infinite substance**,” when the words, sea, infinite and substance are unpacked, an adequately modern sense of the cosmos surfaces.

Sea: Water is a fluid medium, flowing, mixing, evaporating/ condensing. Globally, when we think of the “sea” we think of the churning oceans of the world. Water is composed of gas molecules, hydrogen, oxygen, carriers of other molecules, e.g., nitrogen, carbon, the structural bases of all living matter. Water evaporates from the seas into the atmosphere and returns, always fluidly interactive with the atmosphere.

All water and all water-born substances, minerals, gases, etc, are interactive at the deep wave/ particle level in living substances. The atmosphere of Earth is a gaseous matrix in contact with deep space dynamics that maintain Earth-events. Fundamental exchanges obtain at the cosmic, atmospheric and Earth surface levels; these exchanges are rightly understood as “communication.” Cosmic exchanges recycle, restore and renew life.

Waves are characteristic of fluid motion, as on water surfaces and in the electromagnetic spectrum. The specific free energy of varied wave lengths is attenuated in molecules according to their characteristic resonances. The sea is life’s open and active source of stored energy and structural materials; it is Earth-life’s gestation matrix. The amniotic oceans stew seamlessly in wave/particle exchange with *noospheric*, atmospheric vitality.

Infinite: The energy and structural materials of the sea are interactively open to infinite possibilities. No sea-component is isolated, rather every least particle is interactive in seeking and accommodating original structures. Some structures acquire stability and process in patterns of interacting and evolving. Phases of interaction occur, changes, of mass, design and function. These are personally experienced in the phases of life.

So it is with all life; even so life’s least components are renewed throughout in processes of change, exchange, composition, decomposition and re-composition. Processes and structures preserve continuity that is essential to ongoing modes of sustainability. In process and potential the cosmic sea is infinitely open, evolving.

Substance: Substance is self-experienced in human consciousness. Any construct of energy/ matter is substance. The conscious complex of substance is unique to structure. Molecular energy is a form of consciousness, i.e., it interactively communicates with and is responsive to cosmic wave/ particle.

How do understandings of God and the cosmos come together? To the theist, divinity is immanent in the whole cosmos and in every least aspect of process and manifestation. Divine “instance” possesses the cosmos as the cosmos manifests divine immanence. Self-reflective consciousness cannot conceive of God apart from divine consciousness in the cosmos. Though mysterious, God’s identity in and with the cosmos is self-evident to conventional thinking. In point of fact, St John Damascene’s phrase “a sea of infinite substance” is his description of God.

<http://www.oxfordscholarship.com/oso/public/content/religion/9780199252381/toc.html>

I. HISTORY as CATECHIST **EVOLUTION & FAITH**

1. EVOLUTION IS:

Cosmic Change: Energy/ substance transformation — Galactic dynamics
St John Damascene's definition of God, "A Sea of Infinite Substance"

Earth Change: Planetary/ Cosmic dynamics (Thomas Berry/ Brian Swimme)
Cosmic driven — Time-driven Eras — Purpose-driven Symbiosis

Life Change: dynamically interactive — always in-process
Communication / consciousness / conscience
Symbiosis — Christian Humanism — Eucharistic Altruism

<http://www.secondenlightenment.org/The%20Evolution%20of%20Symbiosis.pdf>

Resource: "2000, A Summary Prevision Toward Global Revitalization"

<http://www.evolution101.org/2000%20A%20SUMMARY%20PREVISION%20toward%20Global%20Revitalization.pdf>

2. FAITH IS: Intelligence: personal / communal:

Introspective — Retrospective — Prospective

<http://www.docstoc.com/docs/25729378/Symbiosis-the-resonance-of-WordLightLove>

INTELLIGENCE IS: certitude of knowledge — experience-based consciousness

Knowledge is: transmissible and transformational

Transmission is by Nature/ Nurture; transformational is by evolution

Transmission by Nature: Natural Scripture (genes)

Transmission by Nurture: Cultural adaptation (memes) Tradition

VATICAN II PRINCIPLE: "faith supposes reason as grace supposes nature"
(John Courtney Murray, SJ)

Resource: "The Global THINKING Community"

<http://www.secondenlightenment.org/trimorphicresonance.pdf>

3. FAITH / REASON: the reciprocal dynamic of cultural integrity

Cultural Conflict — Pre-VATICAN II (Councils of Trent & Vatican I)

1965 Faith / Reason Reconciliation — VATICAN II

Conflict continues: "Caught in its own trap"

<http://www.gather.com/viewArticle.action?articleId=281474978044909>

4. The CONSCIOUS LIGHT Trilogy

"The Possible Journey, Uncompromised Trust"

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=39143>

"The Global THINKING Community"

<http://www.evolution101.org/Thinking%20Global.pdf>

"GREEN RELIGION, Inside the Cultural Spectrum"

<http://www.evolution101.org/Manuscript%20GREEN%20RELIGION.pdf>

The CONSPIRACY of ARROGANCE and IGNORANCE

Dominion Politics, a "Conspiracy of Arrogance"

Submitted by [Sylvester L Steffen](#) (not verified) on Feb. 19, 2010.

<http://ncronline.org/news/women/mother-millea-speaks-about-visitation>

The "visitation" (of women religious) should not be looked at in isolation from broader cultural issues; it feeds into the joined religious/ political fears. The culture of traditional religious dominion conspires with political dominion, e.g., Republican politics and the Religious Right. The Catholic clergy in America has been in Bush-Cheney's pocket largely over single issue politics, i.e., making decisions for women in re "pro-life" issues.

The "culture wars" of today are waged by the same mindsets as the wars of the crusades, the medieval cities/ states wars. Always, God is implicated to justify violence. Peace never has been and never will be the outcome of gratuitous, pre-emptive violence. The compassionate soul recognizes that in the order of nature "life consumes life." The inherent violence of self-consumptive nature, if manipulated in violent and insensitive ways, can wreak the ultimate consumption of all by the greed appetite of dominance.

In God's Name, the terrorism of violence is justified, whether in terms of wars or the suppressions of groups. The policy of intentional violence is bankrupt because "pre-emptive" gratuitous violence ("visitations") inspires other gratuitous violence, the "culture of death," and the conspiracies of arrogance and ignorance.

In his book "JFK and the UNSPEAKABLE, WHY HE DIED AND WHY IT MATTERS," James W. Douglass, © 2008, Orbis Books, Maryknoll, NY 10545-0308, reveals the "plausible cause theory" behind the deaths of President Kennedy, Robert Kennedy, Martin Luther King, Mohandas K Gandhi, and even Thomas Merton, namely, the US-CIA policy of deterrence and pre-emptive violence to secure US nuclear superiority/ control. Dominion theology also uses subtle means to accomplish its political objectives.

The political campaign now in full swing for the upcoming election is a referendum for a "culture of reconciliation", or for the continuing bankrupt policy of the death-culture of "pre-emptive violence" and expenditure of human and national capital. The ideology of violent political culture, in industrial-military interests, and the policy for "waging peace" are the bottom-line issues in the upcoming election. Nothing less than human dignity, the fate of humankind and life on Planet Earth are at issue. The religious/ cultural reconciliation of gender valuation is an issue of **GREAT URGENCY** in this moment of history.

The cause of global peace and justice by engagement in talks to defuse violence is seen as a threat to the industrial-military complex; (to Rome;) it is this complex President Eisenhower warned about. At issue are self-interests of industrial-military corporations, as was crassly demonstrated in the Bush-Cheney "pre-emptive" war in Iraq, a war driven under pretenses of "national security." The word "security" conjures up a magic fabric to cover naked violence, the culture of the "unspeakable" policy that justifies pre-emptive violence.

Douglass weaves the logic that the same unspeakable conspiracy of violence that killed Jesus is used today in global dominion. The rationale of dominion uses power and violence in its interests because it can, with impunity, it thinks. Wars of deterrence, of pre-emption, or by whatever name, guarantee more violence because their policy is the intentional use of violence to secure political dominion. The culture of violence is on its face a "culture of death." Religious/ political dominion and corporate greed are the paired jaws that chew up people, nations and nature.

The "intensional" self-consumptive requirements of life call for the compensating balance of "intentional altruism" that opts the communal interests in compassion for the personal self-sacrifice of individual life—what is the compassionate Doctrine of the Eucharist, as witnessed personally in the self-giving of Jesus, Gandhi, JFK, RFK, MLK and Merton. Eucharist is non-violent altruism in person-to-person, people-to-people relationships. The politics of greed and power will continue to campaign against transparency and non-violence. Nothing less than life-on-Earth is at issue; this is **"WHY THEY DIED AND WHY IT MATTERS."** Eucharistic non-violence is the "right" representation in the context of religion and politics.

Faith ALONE is a "Conspiracy of Ignorance"

By the time I was 24 years old I committed myself to the beguilingly, seemingly easy but *frighteningly accountable effort* to bridge the chasm between faith and reason, religion and science. More than fifty years later the chasm remains, and my oath still imposes on me. More than ever, I believe that the ancient religious culture of patriarchal arrogance is in the present time a culpable "conspiracy of ignorance."

By the end of my tenth year of study for the priesthood with the Society of the Divine Word (SVD, Second Year Philosophy, 1956) I had come to an enlarged worldview in which I sensed the seriously damaging cultural disconnection between faith and reason, religion and science. I was also beginning to sense that my life would not be the life of an institutional priest. I presented this awakening to the Father Prefect, John Musinsky, and revealed that I was considering departure from the SVD before the Fall Semester. He questioned me if I was firm on this decision or if I would hold off for a year. I agreed to stay another year.

Fr Prefect Musinsky proposed that I have regular meetings with him and Fr Wally Joyce (Brother Postulant/ Novice Prefect) during the coming year. I deeply appreciate to this day the attention they gave me. I was now a First Year Theology student. Theology Professor Musinsky early informed the Class that a serious Paper should be undertaken by each student theologian and finished by February. My Paper picked up on my heavy concern of the faith/ reason, religion/ science disconnect. I titled my Paper, "Religion: A Rational Consideration." This is published in my book **"QUANTUM RELIGION, the Good News of Rising Consciousness"**, Appendix I, pp 255-270.

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=16722>

At the end of First Year Theology I was still clearly committed in my determination to move on. Years later Fr. Musinsky sent me a letter of support; he wrote: "I would like to encourage you in your apostolate. The Church today does not know how to address modern man in such a way that she gets through to him. Modern man is certainly caught up in science and the approach from within his world is indeed promising." —12/5/99.

From 1958-1960, I had a joined Botany/ Agricultural Engineering Research Grant from Iowa State University to study "The Effects of Drying Method on the Germination of Corn." My thesis is in the Iowa State University Library, Ames, IA. I graduated with my MS degree in Botany from ISU, in May 1960. From 1958-1995 I was associated in agribusiness with my brother Vincent who served as the Chickasaw County Representative to the Iowa House and Speaker of the Iowa House. We developed and sold our patented system for drying and storing corn grain on farms (google: *grain chillcuring*). What is unique about our process of managing stored corn grain was that it uses natural air to chill the grain (evaporative cooling), stabilize (secure seed viability) and dry the grain while held in storage.

I've since returned to my first worry as a student of theology and am totally involved in my passion to draw public attention to the cultural disconnection between religion and science, and the great peril this disconnection poses to nature and to humanity. In many ways my business experience was proving ground of my religious authenticity. I submit that the present times require of all a communal, global passion for securing and restoring sustainability to nature's beleaguered ecology. The urgency of ecological sustainability is equally relevant in practical economics as it is in religious credibility. If spirituality and materiality are two aspects of one reality, so, morality compels equally in matters religious and secular.

Holistic Emergence



Cocooned in Word, Light and Love, we emerge in modes of harmonic transformation and ascendant complexity, and in the repeat patterns of metamorphosis we are brought by self-reflection to the thrills of ecstatic consciousness. The symbiotic convergence of people in *justified living* is in the mode of purposeful divinity, of community harmonized in the three-phased resonance of word, insight and work. Second *coming* and second *enlightenment* are recurrences of Love's iteration.

The three-phase activism of *divergence* (word), *convergence* (light) and *emergence* (love) characterizes quantum-electric transformation, including the self-reflective phases of religion/ civility. The emergent outcomes of clarified intelligence are purposeful to evolution resolved in harmonized symbiosis by the justification of divergent/ convergent iterations.

People are organic as nature is organic. People are organs to nature as nature equips people with organs. Organs are special equipment with specific purposes; organs are talents with specific qualities (complements) that serve personal, collective and natural purposes; we are meant to serve one another, nature, with our talents

Nature's patterns are God's Plan; we fulfill God's Plan when we fulfill nature; when we wreck nature, we wreck God's Plan. We are Sacrament to nature as nature is sacrament to us.

<http://www.secondenlightenment.org/The%20Metamorphosis%20of%20the%20People%20Church.pdf>

II. CATECHESIS as COMMUNICATION — Symbiosis DIVINE INSTANCE in Nature — EVER-PRESENT TRINITY in PROCESS

SYMBIOSIS in NATURAL SCRIPTURE

Resource: “PRIMARY SCRIPTURE, First Lessons of Cosmic Religion”
<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=6577>

1. The Evolution of Cosmic Unity/ Continuity to Community

Nature/ Nurture: Intension

Intensional: laws of physical in-tension establish “inherent necessity

Unity/ Continuity: Instinct

Complexes of inherent necessity tend toward “coherent purpose”

Personality/ Community: Intuition

Coherent purpose tends toward self-reflectivity (faith/ reason)

2. PRIMACY of NATURE : Agencies of Evolution

SURVIVAL of the FITTEST, NATURAL SELECTION: ecozoic leveling

SYMBIOSIS: Inter-species overreach, micro-organism linking

GENETIC MUTATION: adaptation to environment (epigenetics)

<http://www.secondenlightenment.org/On%20being%20both,%20Subject%20and%20Object.pdf>

3. TRIMORPHISM & SELF-REFLECTIVE RESONANCE

Dream	—	Desire	—	Destiny
Communication	—	Consciousness	—	Conscience
Mutuality	—	Complementarity	—	Subsidiarity
Intension	—	Intuition	—	Intentional
Necessary	—	Purposeful	—	Altruistic

4. The Inseparability of the Spiritual (energy) and the Secular (matter)

Nature/ Nurture: Nature evolves spontaneously, i.e., it polices internally the balance that enables sustainability and the diversification of life.

The Catechetics of Continuity: The evolution of natural unity/ continuity teaches personally, communally, how life abides symbiotically, sustainably in the Order of Ecozoic Nature.

Naturalis Sacramentum Ordinis: Self-reflection compels reverence for nature even as for self. Wholeness and holiness are the faces of secularity and spirituality; in form and function each correlates with the other. Spirituality is the grace/ power of the “representational” (ritual Sacrament); secularity (materiality) is nature’s way by which natural grace operates. Body-senses inform consciousness in natural graces of self-reflectivity. Ritual Sacrament engages reflective consciousness in authenticating relationships in nature. Ecozoic sustainability succeeds or fails as authentic relationships succeed or fail.

<http://www.gather.com/viewArticle.action?articleId=281474977964252>

III. SACRAMENT as CONSCIOUSNESS — Humanism

“Sacra - Mens”: The “HOLY MIND” of EVOLUTION:

From “survival of the fittest” to Secular Humanism, to Eucharistic Altruism

Resource: “QUANTUM RELIGION, The Good News of Rising Consciousness”

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=16722>

1. Personal/ Communal Resonance/ Harmony

The Female Persona of HOLY SPIRIT

Sustainably Codependent: Mutuality, Complementarity, Subsidiarity

MUTUALITY: Dream — Desire — Destiny

Dream consciousness is inner communication that values relationships. Self-reflectivity is mindful reason informing decisions.

Desire (hope) is informed in the rightly ordered sense of natural valuation.

Destiny for ecozoic nature and humankind, is enabled personally and communally in authenticating faith/ reason.

COMPLEMENTARITY: No life is sufficient and sustainable in itself. Interpersonally, in terms of sexual/ physical complements and spiritual consciousness, and communally, humankind is dependent on all other.

SUBSIDIARITY: The sustainability of personal/ social sufficiency should be sought for with means and resources at-hand. Ecozoic sustainability depends on the mindfulness of economic care in using and preserving resources at-hand.

2. Valuing Reality: Actual and Representational

Membering, Remembering and Remembrance

NATURAL REALITY: “Faith supposes reason as grace supposes nature.” (J.C. Murray)

Dependency on faith alone is “fideism”— the cult of faith in others without the validation of personal reason. Experience in the natural order shows the folly of total surrender of personal intelligence to other persons and institutions. Personal dependence on nature is with personal responsibility, which is non-transferable. In the order of moral priority, person is before institution—not the other way around as prevails in dominion culture.

PREVISION: The personal, communal insight that anticipates common needs and consequences is responsible conduct that maintains balance in resource use and takes future need into consideration.

PROVISION: The matter of providing for common needs belongs to everyone. Mindlessness toward nature puts nature, ecozoic sustainability, and human life at risk. **Prevision is about membering and remembering; remembrance is about representational reality and the culture of mindfulness.**

REPRESENTATIONAL REALITY: Authentic religious culture of Sacrament, as practiced in ritual remembrance, celebrates natural gracing in sustaining personal/ social life.

<http://www.secondenlightenment.org/THE%20SACRAMENT%20OF%20GOD%20PRESENT.pdf>

Cultic religion has exaggerated the sense of the representational over the real, and as a result, cultural disrespect and exploitation is unleashed, and colonialism and corporate waste reduces nature and humankind to their present dire circumstance. The “culture of death” is not sustainable.

Evolution, Memory & Revitalization

The accumulated memories of evolutionary experience are genetically encoded in DNA and memetically in tradition. Over evolutionary time memories serve as linking strands *in the present* that connect the past to the future. Memories are revitalizing threads of consciousness and relationship. Physically and psychically, women are the keepers of memories, the communicators of memories, and the makers of memories. Faith is the fabric of memories, the grounding of mindfulness. The female of all species home-make from memory; “membering” is about the repopulation of the species and remembering is the continuity work of communities, of families.

Memory, however, is made to operate at opposing poles. At one extreme is fixation in culturally handed-down misunderstandings of the past that are made dogmas of religion. The fixation of past misunderstandings in memory is an impediment to civil revitalization. Religion and culture are both frustrated by fixations. For example, when Sacrament fixates in belief that the representation of reality is more grace-conferring than reality, it fixates in a distortion that damages relationships and reality; for example, the obvious mindlessness of the exploitation of nature and the destruction of species. Sacrament, as cultured in dominion theology has been cultured in isolation from reality, in a sense of arrogant superiority. Spirituality and materiality are two aspects of conscious reality

Sacrament in theistic evolution functions in understanding that “faith supposes reason as grace supposes nature;” in other words, it corrects the misunderstanding of cultural error advanced in religious dogma. Memory, as in Sacrament, revitalizes when it works from the bottom-up, not when it imposes from the top-down. The theology of evolution is liberating. When remembrance (Sacrament) grounds in the unity/ continuity of evolving reality, it opens memories to new insights, understandings and potentials; but, by fixation in dominion, Christian religions deny evolution and frustrate cultural authentication. This impediment can be removed with the liberation of memory and with a shift from fixation in the static-centrist worldview to open understandings of the evolutionary worldview.

Why teach religion in the context of evolution? because, not to teach religion in the context of evolution is to deny the evolutionary context of religion. To its own great harm, the Catholic Church lets stand its 100-year-old condemnations of evolution. Except for the sexual abuse scandal it links to, no other issue is so damaging to Church credibility as its stolid denial of evolution. As the Second Vatican Council acknowledged, world civilizations accept the science of evolution with respect to self-understanding and civil accommodation. The blanket condemnations of evolution by Pope Pius IX and successor popes include the works of the Jesuit Priest Paleontologist Pierre Teilhard de Chardin. Church’s fixation in what is ignorance and arrogance unsettles faith and causes people to leave Church in frustration. Churches might remove their corruptive negativism by teaching theistic evolution.

Reference: Hedwig Meyer-Wilmes, “Tango con pasión, Memory as the Central Element of Hermeneutic Space,” pp 73-89, **TOWARD A NEW HEAVEN AND NEW EARTH,** edited by Fernando F. Segovia, © 2003, Orbis Books, Maryknoll, NY 10545-0308

Culture and Conflicted Faith-Religion-Church

Popular culture identifies faith, religion and church as one and the same thing; but the reality is that they are very different things. Because they are different things, people are conflicted, cultures are conflicted and it shouldn't surprise that politicians are conflicted. The brunt of cultural conflicts hits on nature and the blow-back hits heavy on the people.

Human ignorance, arrogance and greed get in the way of reconciling conflicts. Conflicts of politics can only be resolved when conflicted faith-religion-church are reconciled. When they are reconciled their true identity and purpose may surface in solutions to political conflicts; but because nature has until now been able to absorb shocks, human-kind blithely luxuriates in the irrationality of irreligion and cultural overreach. The tide has shifted; nature is collapsing under the rubble of persistent global violence and the fabric of web-life is being irreparably shredded.

The specter of inescapable catastrophe has a way of getting attention. Implosions of global ecologies and societies are knocking heads against one another and demanding attention. Religious heads, political heads, and citizen heads have to get on the same page with nature and stop the irrationality of inexcusable self-destruction.

How did we get to where we are? While public sense identifies faith-religion-church as one and the same, and the public is right to do so, the fact is that each of the three works against the others. In their conflict of purpose they foment cultural conflict. Social tragedies and global catastrophes are fueled by their conflicts of ideologies.

Faith-religion-church operates in two conflicting venues, the venue of natural evolution and the dominion venue of competing culture. Natural ecologies and essential continuity are primary to all "human ecologies", even to self-styled venues of competing religious/political ideologies. Faith-religion-church co-evolve inside nature's spiritual/ material reality and self-awareness of essential dependency on common nature's ecology.

From nature's perspective of evolutionary consciousness, faith-religion-church is one weave, a continuity weave of relationships that concern common sustainability under the one blanket. The web of global ecologies is known as "The Commons." Sustainable understandings are neurally encoded in DNA and obtain in personal/ social experience over time. Reason is an agency in the dynamic processing of experience correlated with cumulative knowledge; experience ever continues to build on wisdom's commonsense, what is faith—the certitude of processed experience.

<http://www.secondenlightenment.org/The%20Synergy%20of%20the%20Commons.pdf>

Institutional culture is ideologically driven and captured in subjective priorities. Ideology is myopic, focused in ego-cultured interests and isolated from nature's worldview; that divergent and conflictive cultures evolve differently isn't surprising when it is realized how different ecologies are, for example, how different the living in the tropics from living at the North and South Poles. Contrasting evolutionary experiences give rise to differing value-systems and insights into faith-religion-church. Church, as a global body of believers, is functional and reconcilable in understandings of Earth-cosmic origins and subsistence, and, not in conflicted ideologies of cultures and their self-invested institutions. The church of cosmic consciousness is the global community of humankind, of people seeking to live in harmony with and supportive of each other.

The venue of East-West populations is also with great diversity of flora/ fauna, weather and geography. Even within the East-West venue, the evolution of faith-religion-church went in different directions; but what happened the West and Middle East was a melding and clash of culture and ideology. What is common within cultures is affirmation of ideological belief, namely, claim that my religious belief is more truthful than your belief. Conflicted claims set religions against each other. Each church radicalizes its own idiosyncratic beliefs and rituals (culture). Each claims divine preference and compulsion to proselytize. Guilt and fear are used to keep the faithful closed to other cultures.

Culture of exclusion claims privilege in divine election and moral compulsion to defend one's church, beliefs and ritual against attacks of others; in God's name religions war with each other. The terrors of religious conflicts today are global. Conflicted ideologies tear families apart. The children of Abraham have through history spread bitter religious rivalries and are today radically violent in their unreconciled religion and culture. They kill in God's name. What a blasphemy. What an insult and assault on truth. The survival of humankind demands the end of waging wars and the beginning of waging peace.

It is time for Church to recognize it is "One with the World", one in faith and one in truth. We the people must live that sense of oneness and reconcile differences. We the global people are the self-reflective spirituality of the Sacrament of Natural Order. The climate has never been riper than now for a quantum-shift of global vision. We need to be one in restoring vision/ mission to the wholeness of the people and global Sacrament.

So, how does one make faith-religion-church one in his/ her personal life, and how are they one in community. The means for this to happen is what I call "the human distinction", the human quality and capacity to think.

Being true to "faith" is being trustworthy in relationships; being committed to the wellbeing of others and nature is authentic "religion"; being joined in common purpose with others for common wellbeing is being "church." The "human distinction" is the common rational facility of thinking, thinking self-reflectively and in concert with others.

The human distinction, like faith, like religion, like church is about integral bonding, as person, as community; the authentication of personal/ social oneness is about trustful communication, informed consciousness and integrally conformed conscience. It is the "human distinction" that binds faith-religion-church in singularity of purpose, clarifies conflicts and reconciles differences

<http://www.secondenlightenment.org/The%20Human%20Distinction.pdf>

Resource: "2000, A Summary Prevision toward Global Revitalization"

<http://www.evolution101.org/2000%20A%20SUMMARY%20PREVISION%20toward%20Global%20Revitalization.pdf>

The SACRAMENTS:

OF NATURE — Birth / Eucharist / Death

OF NURTURE — Confession / Confirmation / Marriage-Priesthood

<http://www.gather.com/viewArticle.action?articleId=281474977968410>

Sacraments are marker events in the life of every person—events associated with grace-conferring nature. All grace comes from and through nature—inside the cultural spectrum—and are about transformational processing in and by spectrum energy.

<http://www.gather.com/viewArticle.action?articleId=281474977336129>

The book-ends of life are birth and death; between the ends everything that happens, in Christian mindfulness, is Eucharist, growth in wisdom, age and grace, and in Christ-consciousness, Godlikeness. The personal journey of the individual person begins at birth with the baptismal rush of amniotic waters. Death marks the ending of the individual body and the return of its energy (wave/ particle) to the cosmos whence they came. Birth, Eucharist and death are the “sacraments of Nature” for their obvious and essential processing in the Order of nature, the “Naturalis Sacramentum Ordinis.”

Eco-nature is the global community of codependent living systems, which is spontaneously self-sustaining. The sustaining processes of nature also nurture life in exploring potentials open for diversification even as they engage and implement the events that are the “Sacraments of Life.” Nurture has codependent spiritual and material aspects that manifest in birth, Eucharist and death. Faith is the energy complex of reflective consciousness, the energetic rationality that implements sustainability, individually and communally. Faith embodies knowledge about the essential and complex relationships of life; fidelity is about personal knowledge of faith (“the requirements of love”) and the conscientious acquittal of the essential life matters of prevision and provision.

The Sacrament of confession is the learning process of a child growing from childhood into adulthood and learning to process and value right and wrong conduct based on experience of the outcomes of actions. The age of reason is the age of experiencing adult decision-making and learning what is responsible, moral behavior that works in personal and social interests. The maturity of commonsense informs one of the essential roles of conscience in choices of actions, that knows the difference of right and wrong and that chooses actions that are beneficial in outcome, not hurtful. “Confirmation” is affirmative commitment to live and act conscientiously in all matters.

Responsibilities of adult living include responsibilities of teaching the young, primarily by example and by way of explaining how to discern right and wrong in matters that on their face are ambivalent and ambiguous. Right and wrong is not always self-evident. Guidance is the work of parenting both with respect to moral discernment and practical matters of everyday life. Celebrating natural grace-conferring events and achievements of land-mark growth are important in affirming successes as they are won.

The “priesthood” of spiritual and secular matters requires professional expertise. Parents need to own professionalism in matters spiritual and secular. Men and women, married and unmarried, need to collaborate effectively as parents and as professionals. Class division over matters spiritual and material is counter-productive to holistic outcomes in the moral and practical upbringing of children and young adults. In spiritual/ material matters, unity, not schism, need to be exemplified and taught.

IV. EUCHARIST as CONSCIENCE — Altruism **Mindfulness : Altruistic Self-Giving**

TRANSCENDENCE — Transformation into GODLIKENESS

Resource: “RELIGION & CIVILITY, The Primacy of Conscience”

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=24059>

THE CONSCIOUS LIGHT TRILOGY:

“THE POSSIBLE JOURNEY, Uncompromised Trust”

<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=39143>

“WHAT SELF-DONATION IS, The Evolution of Social Conscience”

[http://www.evolution101.org/newdownload%20\(1\).pdf](http://www.evolution101.org/newdownload%20(1).pdf)

“GREEN RELIGION, Inside the Cultural Spectrum”

<http://www.evolution101.org/Manuscript%20GREEN%20RELIGION.pdf>

1. PERSONAL MINDFULNESS & TRINITARIAN HARMONY

BEING EUCHARIST — BECOMING GODLIKE

Jesus said he came not to replace the law but to fulfill the law, and so is the purpose of our lives, personally. In our love for one another we fulfill the law, we become Godlike.

2. Nature’s Pattern / Divine Plan: Whither the Future?

Earth Dream — Personal Desire — Communal Destiny

Self-Reflective — Intuition — Intention

Symbiotic — Humanistic — Altruistic

Self-Interest — Other-Interest — Eucharistic Altruism

Individuality — Communion — Community

Mutuality — Complementarity — Subsidiarity

3. On Being Eucharist—Becoming Godlike

The way of being Godlike is being Eucharist to one another. Being Eucharist is what life does. Life is process, is transformation. From one moment to the next, we change; the wave/ particle dance within us never stops, it carries us into the ever becoming future.

Consciousness is a dance; its self-awareness is a dream; its dream is desire; its desire is destiny. In dream desire and destiny we are called to be Godlike. When we are fully mindful of dream, desire and destiny, we become Godlike. Full awareness isn’t merely consciousness, it is action in the moment obeying the requirements of love—what faith does.

The dance is WORD-in-Process of becoming Love, what is the Process of Trimorphic Resonance. What happens before birth is transformation; what happens with birth is transformation; what happens after birth is transformation; what happens with death is transformation; what happens after death is transformation. Trust Love. Become Love. Become your destiny. Be Godlike in love for one another.

Jesus proclaimed the fulfillment of the law in saying: love God with your whole heart, your whole soul, your whole mind and with all your strength; **the second commandment is like the first, love your neighbor as yourself**. The calling of Eucharist, of

being Godlike, is the fulfillment of the law. God expects love in kind for love received. As God is Spirit empowering all being, all becoming, so we are divine means of Eucharist to one another in the here-and-now.

While Eucharist is the unity/ continuity of community, of perpetual transformation and all communal existence, there are two aspects to transformation; first is, energy/ spirituality; the second is matter/ secularity. Energy/ spirituality is the “consciousness of prevision,” and matter/ secularity is the “physical work of provision,” of providing for need-in-common in the here-and-now. It is in mindfulness of prevision and provision that we are Eucharist to one another, that we are Godlike.

The “temptation” of Jesus in deciding his lifework is a marker event, a quantum leap of consciousness from mere humanism to choosing divine likeness—intentional Godlikeness. In his decision Jesus opted not to control and profit from the resources of nature, not to seek the praise and applaud of people, not even to seek the reverence that attends the keepers of the temple, but to expend his life in service to those hurting and marginalized by the power holders of religious/political structures. In his personal choice he exemplified Eucharistic prevision and provision.

The biblical story of Joseph of Egypt prefigures the Eucharistic expectation that Jesus formalized in the example of his personal life. Joseph’s vision into the Pharaoh’s dream typifies the social prevision of Eucharist. The Pharaoh ordered provision and put Joseph in charge of keeping grain in the “seven fat years” to provide for needs in the coming “seven lean years.”

The *plenty of nature* in provisioning for need within global ecozoic systems is sustainable when consumption and production are kept in balance, when the Eucharist of Nature is revered and recognized for its holiness, for being the venue of divinity. The iterations of prevision and provision demand mindfulness of the essential correlation of ecology/ economy—what Eucharist is in spiritual/ material reality.

<http://www.secondenlightenment.org/Future%20CHURCH%20of%20RECONCILIATION.pdf>