

God's PLAN—the Evolution of Symbiosis

See **Quantum Religion**, pp 25-35, "Trinity Impact in Nature"

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

Conscionable rationality is intuitive (divine) and dialectical (human), the refined, cosmic outcome of trial-and-error symbiosis. Religion, the spiritual energy of effective relationship, is Trinitarian, that is, a unitary spirituality that is reflexly and reflectively empowered. Theology in all its stripes may be thought of as the "philosophy of religion", which as an aspect of universal rationality relates to every human being in a universal way; however, the human/ divine interactions of cosmic consciousness are qualified by particular (bioregional) circumstances.

Thus, religion globally evolves under unique social and ecological circumstances that bear directly on the evolved consciousness of the particular bioregions. Biological diversification is characteristically local, yet this reality does not conflict with the catholicity of universal religion, of universal consciousness, and of particular connections under diversified circumstances. The Catholic doctrine on Trinity, while associated with *christic theology* and bioregionally qualified *soteriology*, suits universal consciousness, for, the messianic, Christic role of Jesus in universal salvation links to his personal participation in divinity, the universal spirituality empowering the whole of cosmic rationality. [It could have been different, for example] had Jesus lived in the Mexican bioregion, he could have witnessed to the same Christology and soteriology, except, the incidentals of his witness would perhaps have been different, namely, characteristic of the Mexican bioregion. For example, at his Last Supper he might have an indigenous drink, and instead of wheat bread he might have used corn chips.

The role of divinity in nature is—a *puzzlement*—to every involved observer; and of special interest to speculative Christian Theology is the special relationship of divinity and humanity in the person of Jesus—one person and two natures. Because of our Jesus-relationship, this matter pertains to us personally. This is of special interest because, if, as we believe, Jesus is the Son of God, then human beings have a firsthand view into the very nature of God. Jesus is a historically special case of the more general understanding that God is Self-expressed in creation, in nature.

In God's "natural" Self-revelation, cosmic rationality is not only not obviated by the divine economy, but rather is the vehicle by which the divine economy and God's Self-revelation are ongoing. Every encounter with God is, as Roger Haight observes, "experiential and historical". ("Jesus Symbol of God", 2000, pg 188, Orbis Books, Maryknoll, NY) "Experiential" means personally relational, and "historical" means also *experience collectively recorded*, genetically/ memetically, in the evolved codes of social awareness. In this landmark book, author Haight develops a rationality of salvation theology, which correlates with the thesis of quantum religion. The popularizing of quantum religion seeks more to effect bonding (attraction) than binding (compulsion), and, the valuation of all life-relationships instead of discriminatory devaluation.

Belief in Jesus' divinity is a source of information on how God relates to human beings for common well-being (salvation); on how Jesus' priestly anointing, messiahship, exemplifies the way, the truth, and the light for everyone; and how interactive divinity and humanity work in the God/man relationship. The professional term for *salvation theology* is "soteriology"; the theological term for the universal (priesthood) vocation of baptism, the Christic vocation *to serve*, is "Christology"; and the term for the union of the divine and human nature(s) of Jesus-person is the "Hypostatic Union". All the above pertain to every person insofar as every person is a "child of God" even as Jesus asserts everyone to be.

In the insightful theology of Teilhard de Chardin, the essence of Christology is conscious growth of humankind into a new “phylum of love”. Personal and communal self-giving in the word/ work of human welfare, as it is situated in the evolutionary ecology of life, is the essence of salvation as communicated by the “cosmic” Christ. Such self-giving is a commitment of love, whose ultimate fullness (Pleroma) is achievement of the full potential of the self. The fulfillment of personal *pleroma* advances an authentic sense of harmonic living and creates an atmosphere (noosphere) which is charged with exemplary energy, and which radiates positive motivation.

It is also clear to the involved observer that life on Earth is structured in an *ordered* way. “Hierarchical” arrangements are prioritized in order of occurrence and importance to well-being. From personal experience we know that we are individually *ordered*, but also *free*. The purposeful ordering of interdependencies can be characterized as inherent patterns of perfectibility that are open, yet inwardly driven by intensional forces, e.g., genetic, of transformational continuity. Purposeful evolution is the subtle insight of intuitional continuity, the rising consciousness of energy and matter, of soul and substance in process of perfecting. In the sense of intuitional continuity, *christic anointing*, the rationality of cosmic purpose *subsists* under/in the process of human/divine perfecting. Jesus reconciles in his person the divine and the human, the intuitive and the dialogical.

The Trinitarian consciousness of divine personification, as an Agency within and beyond nature, is an early theological awareness of Christianity, as evidenced in the final instruction of Jesus to his Apostles was, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”. (Matt: 28-19).

In the hierarchical order of nature, every genetic adaptation is not of equal consequence. Some are more *substantial* than others, in the very literal meaning of the word “substantial”. Some genetic changes serve as platforms that qualify all subsequent developments; case in point is the brief window of opportunity available for laying the foundations of language skills in the early formation of a child; if this window of learning is missed, the child’s language skills may be compromised for life. In the case of the evolution of land animals, the ability to breathe and use oxygen (mitochondrial activity passed on by gene codes of maternal origin) in the controlled combustion of food and the recovery of food energy obviously ranks high in the hierarchy of the genetic ordering and perfecting of life. Except for prior hierarchy in genetic patterning there would be no land animals.

Traditional Catholic Theology holds that Jesus Christ is not just “of similar substance” with the Father and with humans, but that he is of “the same substance” [Charles Dickinson, “THE DIALECTICAL DEVELOPMENT OF DOCTRINE A Methodological Proposal”, 1999, printed by Pryor Pettengill, Ann Arbor, MI 48107, pg. 199]. In the person of Jesus, the divine nature and human nature subsist “unconfusedly and unchangeably”, as well as, “indivisibly and inseparably”; this characterizes the Catholic Doctrine of the Hypostatic Union of divinity and humanity in the person of Jesus.

The concept of *hypostatic union* is formulated in such a way that it is consistent with certain other theological principles, including the monotheistic belief of one God. Other principles include: the fact that Jesus lived a *fully human life* and that Jesus simultaneously possessed *divine perfection*. On the basis of this latter principle, it has been a tendency of Christian tradition to assert the highest conceivable level of divine attribution working in the person of Jesus; reconciling his full humanity and his full divinity, together working simultaneously, is more than mind boggling, it is at the heart of human/divine relationship and the *subsistence* of two natures in the one person of

Jesus. It has been a historical challenge to put in satisfactory words the understanding of how Jesus' human will *freely* operates simultaneously with his fully operable divine will. If it is believed that Jesus' divine will dominated the judgment of his human will, then, it may be argued that Jesus wasn't really *fully human*.

The reconciling of the human will with the divine in the human purpose of self-perfecting is a matter that cannot be disconnected from cosmic purpose. How do the human (natural) and the divine (*supernatural*) relate to each other in the transformational cosmos? How do human knowledge and divine knowledge function at the same time in a human and divine manner in human beings? Intuitive sense tells us that it must. How it does is profoundly beyond full human understanding.

If the transformational universe in its self-perfecting is script by the nurture of divine purpose, what does the manifestation of divine purpose in nature tell us up until now? The consciousness of experience, a spiritual complexity, is substantively embedded in the transformational continuum; it tells us that everything composing the universe, including everything living, is, in process and in structure, both "ordered" and "free". *Ordering* tells us that we wholly belong to and depend upon Earth and the universe. The intuitional insight of experience confirms that Earthlife relationship is ordered *communally*, that is, subject to the exercise of free judgment in the details of interpersonal relationships. Because Jesus was fully human, he made personal, human choices as to his interpersonal relationships. In regard to these, Jesus' reflective human judgment measured his options and his choices in terms of *well-being*. Choices of well-being reflect the intentional purposes of universal consciousness in which divine purpose is embedded, inscripted.

Scripture narrates a "hierarchical" experience [choosing] in Jesus' life where human considerations were made subordinate to divine, and where Jesus showed for all times an example of human will tuned in its decision-making to the divine. We can discern from Jesus' living that every person is competent in his/ her *baptismal* virtue to exercise personal conscience from the perspective of divine will. The *temptation* of Jesus before entering his public life exemplifies the critical interaction of his human will with his divine. We can put ourselves in his circumstance and realize that we too have the same freedom and the same *ordering* that enables us to respond to life's choices even as Jesus did.

The scriptural account of Jesus' temptation is put at the beginning of his public life. The Gospel story has the devil taking Jesus to a high place where he could see the world laid out before him as well as the options open to him in terms of his interaction with the world. Jesus was born into this world submissive to the same basic genetics that control in every human life. This is the "anointing" of inheritance, which controlled in Jesus' life, even as it controls in every human life. Divine intention is discernible to human knowledge through the ages in the Word as it comes to everyone in the implications of genetic revelation.

Jesus' temptation sets the stage for his work by challenging human/ divine will. All the subsequent events of Jesus' life result from his life-choice at the outset. As we know, the choice of Jesus was to self-identify with the downtrodden, the dispossessed, the sick and suffering. *Sensitivity* was his passion—his motivation for speaking out against empire/temple sponsored oppression. Jesus' *preferential option for the poor* was a human/divine choice; a choice, which is truly human and truly divine for it confronts the empire and the temple. His harshest words were consistently leveled against the pretenders of religion—more so than against the pretenders of political authority. Politically, the Roman Empire ruled with a heavy hand, and religiously, the temple imposed heavy expectations of ritual and detail that dominated every aspect of peoples' lives from birth to death.

There are aspects to the account of Jesus' *temptation* that apply to us today as they applied in Jesus' time. The harsh domination of government and church continues to oppress. The violence of theocratic dominion, associated with religious orthodoxy, can be as vicious and destructive today as it has ever been in the past.

Jesus had imposed on himself a 40 days fast and retreat into the desert, which immediately preceded (or accompanied) his temptations. His self-imposed fast and retreat may be understood as a kind of *right of passage* by which Jesus puts himself to the test in preparation for his life's work. It was a sort of check on the maturity he possessed, whether or not he was ready to face life's ordeals. The Gospel of Mark does little more than make note of the fact of Jesus' self-imposed ordeal. His comment on it is to the effect that Jesus passed the test successfully: "He (Jesus) was with the wild beasts and the angels waited on him"—a way of saying that Jesus confronted his demons with divine insight. (Mark I: 13).

Jesus' temptation, as recorded by Matthew and Luke, may be seen as having four components. 1.) Jesus passed the starvation test: he was so hungry he envisioned stones turning to bread, but he brushed the illusion away by saying "not by bread alone does one live but by God's word". *Jesus affirmed the priority of the spiritual over the material.* 2.) The second component deals with control over the natural resourcefulness of Earth. The need of people for food creates a ready market for the diverse fruits of the land. In Jesus' temptation he is assured that control over these could be his if he committed himself to interests of profit and control over Earth-produced commodities. Nature's largesse is a gift of natural/divine providence and is intended to serve common need. Putting the will of self-advantage ahead of the common good is an imposition of human will on the divine. *It is wrong to substitute self in the place of divinity.* "God alone shall you adore; him alone shall you serve." 3.) The third component involves the consideration of temple service. From the faith perspective of temple service Jesus considered the favored role of the rabbi whose position of temple dedication commanded the respect of the people. In parading divine wisdom before the people he could enjoy the praise of the people and the assurance of being well provided. To this prospect Jesus answered by quoting an older scripture, which admonished that it is wrong "to put God to the test". Arrogating one's own person over other persons is an oppressive act. Jesus would not the burden of self-arrogation on the people, already excessively burdened by oppressions of Empire and Temple. 4.) In the fourth component, scripture tells that Jesus came to personal clarity. His certitude of mind closed the door on the devil, "who left him" expecting that there may be a future opportunity.

With this clarity it became a certainty for Jesus what he would not do in his lifetime; what remained was for him to clarify what he would do. By his example, and in his later words, "What you do to the least of your people, you do unto me", Jesus revealed his life's option, namely, to join the company of the least, the rejected, the suffering, the poor, the hungry and the sick. Jesus' preferred option, which he expects to be the option of his followers, is to pursue the *kingdom within*, the role of social, spiritual betterment, which alone has the power to enable people in personal self-fulfillment. Joining the worldly kingdom-builders only aggravates public oppression. Spiritual clarity is the basis of effective action.

Wisdom is the practiced facility of being able to prioritize understandings of relationships—putting things in their rightful place of importance. Wisdom is a sense for right order and a facility for engaging knowledge, the understanding of things, in a way that sustains and advances right order. Good sense, reliability, even temper, tranquility, love for others, are signs of a life committed to the pursuit of wisdom. The wise person lives free of fear and by his/her own truth that radiates the light of inner authenticity.

Such radiance is the radiance of divinity, which has the power to transfigure everything. It identifies *Christic authenticity*.

A person of wisdom, of altruism, harbors no ill thought toward anyone, rather she acts with sensitivity toward everyone. Sensitivity is a seed of good will that roots in the hearts and actions of others. Sensitivity, good heartedness toward others, is for all the beginning of wisdom, the grace of Godlikeness. Parents especially need to act with sensitivity toward each other and toward children so that the grace of Godlikeness becomes the experience and habit of children for their lifetimes. It is well for parents and teachers to heed “not to give children stones for bread, and...not to bore children”.

We are born in ambivalence and characterized in ambivalence. But under the spiritual motivation of nurture, positive and negative, our ambiguous proclivities are fleshed out by personal choosing and are exercised and activated. Where the *proclivities of darkness* prevail on personal will, personality becomes disposed toward darkness, negative conduct; but where the energies of *light* prevail in the nurture of judgment, proclivities toward light, toward positive doing prevails. Parents, educators and peers have the power to push unformed minds and communities either in the direction of light or darkness. Motivation in life is greatly a matter of *nurture* for human personality is born responsive to the word and example of others, for good or for ill. It is left up to each individual personally to affirm light or darkness; light invites goodness, darkness invites evil. In so many ways *we become what we experience*.

Personalities become conflicted when cultured self-motivation clashes with the altruistic message of religion. A personal lifetime is occupied with the labor of distinguishing darkness from light. Tragically, people committed to darkness, to societal destruction, under pretenses of religion, become agents of evil, intent on corrupting the minds of the young—especially under circumstances where great social inequities prevail. These times witness to such societal catastrophes.

Order and freedom are codependents; one depends on the other. Good and evil are consequences of choice; order is a consequence of choice and so is havoc. By knowing and anticipating the causes of order and chaos we become equipped to make choices that secure and promote right order. Health, for example, involves practices that sustain well-being. If we are ignorant of health choices, and/or disregard the consequences of willful actions harmful to health, like smoking and doing drugs, for example, we are administering “evil” to our bodies, the consequence of which is to damage their healthful order. By making bad choices we can bring diseases of mind and body on ourselves.

We are free to make or not make choices. We are free to remain ignorant of the consequences of choices; we are free to inform ourselves of the consequences of choices and we are free to opt choices having good consequences or choices with damaging consequences, whether to our own bodies or whether to Earth’s living networks. Freedom is an agency of order but also of havoc. The saying has it that *the devil is in the details*. If we habitually do things without regard for the details we *set the devil free*.

If we let altruism motivate us we will seriously seek to know the consequences of choices we make. This is the way of wisdom. As to wisdom and understanding: if we ask, we shall receive; if we seek, we shall find; if we knock, it shall be opened to us. Divinity is living by wisdom and understanding; the opposite of divinity, the diabolical, is the avoidance of wisdom and understanding and the careless trashing of essential order. With the exercise of wisdom and understanding comes the *rise of consciousness*; in the neglect of wisdom and understanding consciousness and conscience are deadened—hope and love are undermined. True religion is not exercised except in the conscious quest of wisdom and understanding, the guardian of order and freedom, the grounding

of conscience and love. Religion isn't an institutional thing, it is personal/ social, the intension/ intention of personal relationship.

I trouble my consciousness over the realization that we are both ordered and free; it is my sense that we all should trouble ourselves about the relationship of freedom and order. How are we ordered? How are we free? We are ordered from within and from without. Our without is tethered to the skeleton within. But the within is more than a skeletal infrastructure. The order from within is *in-tensional*, particulate inherency ordered by its own intension, which draws attention to the intention of the infrastructure. A seamless whole, intension, attention and intention, (communication, consciousness and conscience), are spiritual agencies advancing natural edifications.

For all our preoccupation with matter, all reduces ultimately to spirituality. And so it is with "resurrection". Subsequent individuality is but a *resurrection* from the dust of prior individuality, which has surrendered its photons to the rainbow. That is why there is hope in resurrection. That is why the rainbow represents hope—because it is the evidence of life reborn from death. Our *particularity*, the particulate construction of our body molecule, is ordered by laws governing the constitution of life by light; particulate construction is liberated by death and the bonds that hold light and dust together are released. Death lets light escape from dust, and lets dust to return whence it came.

An understanding of this truth allows us to say "O blessed death". Except for the release of light, there is no resurrection. In the realization of death's granting to us release, escape from the tethers of order, we return to the realms of our origins. The order of particulate tension, the tension between ordered consciousness and open consciousness, is the physical state to which we are bound until death liberates to a fully psychical state, which is too open and free to be comprehended in the strictured spaces of tensioned consciousness. Death is but an open door, a transitioning from an ordered psychic realm to a fully liberated realm of infinite consciousness. Words fail describing destiny for destiny belongs to infinite experience. Experience tethered to constricted order pales before experience whose order is unstructured. The ultimate liberator of constricted physical order is death, whose only agendum is spiritual freedom. *Where is death's sting?*

I have come to believe that we are well advised to live in recognition that afterlife should receive priority consideration in this life. Whether we are aware or not, our lives are as much about the future as the present, if for no other reason that afterlife exceeds infinitely the time of our presence on Earth. If I really believe in resurrection I have to believe that my afterlife is more consequential than my present life. This conviction is a powerful motive to live seriously now and with purpose so as to make the most of resurrection values. No personal life should be a drag on rising consciousness.

Serious and purposeful living is perhaps less from the perspective of winning personal reward in future life than from the perspective of "making way" for "Second Comings" of "other Christs" who will replace me when I die. If we understand and believe what Jesus taught us, we know that every newborn is in God's mind a Christ of Second Coming. We should see ourselves in the role of John the Baptist, "preparing the way of the Lord". So I use my years in the conscious expectation of resurrection. Surely, the same motive drove Jesus to leave a legacy of liberation theology. Reason, faith and purpose edify resurrection theology in which every newborn is recognized as a "Christ of Second Coming." The kingdom of God is within. Personal consciousness like a sprouting seed has the power to bring the kingdom to fullness. It inspires us to do to others what we want others to do to us.

This understanding came to me early in life and instilled in me the desire and intention to be a priest so as to serve others in their quest of self-discovery and authentic living. While I eventually decided against becoming an institutional priest, I believe that I have been faithful to the original calling of grace within and to the vocation of helping others discover the "kingdom within" and what faithful religious living means. If my message is true and if it endures in others, it will be not just my personal resurrection but it will be revitalized in other resurrections.