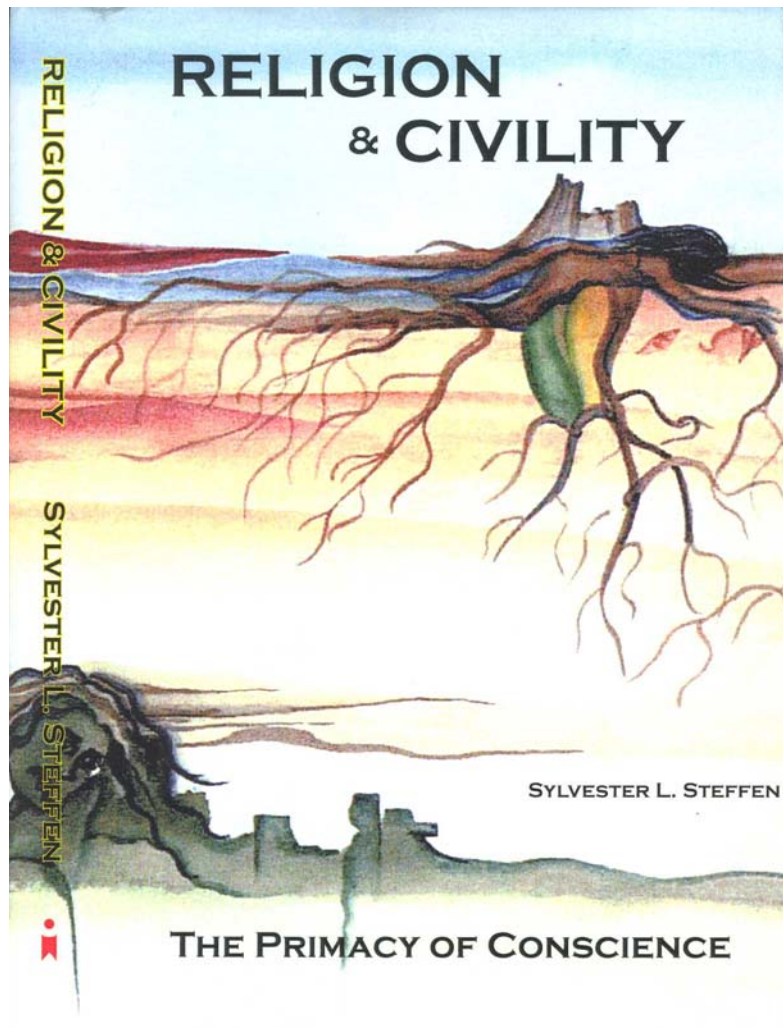


Mutuality/ Complementarity/ and Subsidiarity

[From “RELIGION & CIVILITY, The Primacy of Conscience”, pp. 214-219]



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The accommodating dynamic of vital systems and organisms operates in the evolving process known as “symbiosis”. Symbioses are intensional (physical-chemical) and intentional (psychological). Symbioses are driven by an internal, synergistic consciousness that overcomes conflicts of pathologic and parasitic relationships. By the synergy of symbiotic accommodation, would-be pathogens are tamed so as not to relate lethally to one another, but to contribute mutually to liaisons that exploit their individual properties for the common good, and which, when joined, give entirely new potentials to the new biological assembly. By the synergistic dynamic of symbioses, great leaps in biological diversification happen. Except for micro-organic liaisons, for example, the complex systems of the human body would not be possible; this is true of gene complexes, of digestive system, of the circulatory system, indeed, of the whole system, including mitochondria, plastids, and other cellular constituents.

What are the synergistic mechanisms of symbiotic accommodation? At the social level, they are, mutuality, complementarity and subsidiarity, and except for these, individual agencies relate to

each other in pathologic ways. This is true whether individuals relate to each other in family, local community, church and/ or government.

Polarity pools opposing potentials that spark creativity; an egg, for example, is not a functioning organism until it is fertilized. Except for mutuality, communication is fruitless. Until two agencies exchange information of mutual consequence, there is no symbiotic outcome. Except for trustful reciprocity there is no confidence upon which mutual purpose can be grounded and facilitated.

In the mutual intention of well-being, individual complements become creatively purposeful in other. The intentional engagement of complementary virtues, physical and psychological, enables individuals to discover in each other new ways of coming to mutual good. Like interlocking puzzle pieces complementarity accommodates differing qualities so as to edify an emerging complex on new terms of correspondence. In the individual amplification and attenuation of potential, the transformation of personal character unfolds and the implicated mystery of personality emerges.

Subsidiarity recognizes the democracy of authority, that is, the quantum-electric distribution of gravity and centering in all substance and throughout the universe, and distributive originality that serves trustful correspondence. Statism, centrism and absolutism frustrate fatally the attraction and trustful correspondence of mutuality, and complementarity. Alone, maleness is inauthentic in social function, and so is femaleness; but in the correspondence of mutuality they function holistically and complement personally/ socially. The differences of personal complements, and their mutual relationship, provide bases for functional authority, i.e., the essential codependency (mutuality and complementarity) of natural traits. *Subsidiarity* functions on recognition of the complementary nature of natural talents and the mutually authenticating role that they play in the hierarchies of social order.

Mutuality, complementarity and subsidiarity mediate between and among parties by communication, consciousness and conscience. Social communication is a quest for mutual accommodation. In a socially functioning group, individuals interact correlatively by intentional application of their unique talents in ways that edify, enable, support and advantage one another as a symbiotic community. Communication's ultimate refinement leads to purposeful interaction, to intentional service, to symbiotic bonding — to love. The impetus for transformation, set in motion by intentional altruism (motive of symbiosis), enriches all correspondents with new awareness of subtle differences in each that contribute to the social potential.

Except family, community, institutions and nations expand and amplify in fidelity to the trimorphic paradigm of self-reflective nature (that gives love its enduring place in social ordering), human beings become agencies of mutual frustration and social disorder. The social achievement of symbiotic accommodation depends on the full intentional engagement of the faculties of reason (intelligence), faith (other interest), and purpose (communal will).

Light is a metaphor for and is the reality of communication, consciousness and conscience. Photons embedded in electron complexes are synergistic agencies. Light is to intelligence as intelligence is to consciousness/ conscience, as reason is to faith, and as science is to religion; it is the synergistic power of life, of self-reflection. Light drives all vital transformation and preserves the freshness of cosmic rationality. In scripture/ theology, God is Light, the Agency of vitality.

When the synergisms of mutuality, complementarity and subsidiarity fail, the vitality of resurrection is lost as is the symbiotic potential of transformation; would-be pathogens are no longer tamed and they wreak havoc on interdependent complexes because the will for accommodation is absent and immunities are trashed. Humankind is at grave risk if it fails to function as a global community graced with the synergistic virtues of *trimorphic rationality*. The harmony of reason, faith and purpose (love) is the communal resonance of Social Trinity, for time and for eternity. Symbiosis is the earthly extrapolation of Godhead harmony in community.

Colloquium/ Collegium/ Concilium

(Wheat & Weeds Together)

Sophisticated language skills and complex thinking are characteristics that distinguish humans from animals. Humans talk together, think together and make plans together, and so do animals. Talking together happens in ones and twos, and in combinations, whether in family, neighborhood, community, state or nation. God sanctions talk between and amongst people. Sacred scripture tells of God being present in human communication. Honorable words and honorable customs are created in talk done in God's name, but it is not always easy to distinguish talk done in God's name and in selfish interest. Talk claimed to be *in God's name* sometimes unquestionably and patently includes things that could not possibly enjoy divine approval because its fundamentally destructive nature; such as, wars.

The Latin word meaning "I talk" is *loquor*, and when I speak "with" someone it is *colloquor*. And from "talking together" comes the word "*colloquium*" meaning a speaking with, together. Similarly *lego*, which is the root of *lectus*, as in *intellect*, goes to the process of speaking/ thinking together, "*collegium*" — what happens in "college". Similarly, "counseling-together" is *concilium*. The Greek word *logos*, meaning "word" is taken over by Latin. In English the word "logo" means word or speech, but more, it means identity, as in commercial trademark, e.g. *Coca Cola* is the logo for a trademarked drink/ company, as are the double arches of MacDonald eating places. Powerful symbolism develops from word meanings and visual usage.

Symbolism and word interpretation can be ambiguous, that is, they may be for good or for ill. The coming together of purpose and outcome is from motives of *common* interest or from motives of *selfish* interest. When common interest and selfish interest serve each other it's a good deal. If selfish interest goes against public interest it is not a good deal; it is in fact a negative value, a vice and not a virtue, something that is personally and publicly devaluating. Whether in word or action, what devalues is bad, what values is good, which explains wherein the ambiguity lies. As was said, virtually every action and every thing has something good and something bad about it, for nothing is without a price to something else.

A notable example of a bad outcome from social collusion in the misuse of language is told in the biblical story of the Tower of Babel; this story is a backdrop to the closed thinking of imperial religions (dominion theology). The *process of rationality* has been repeatedly described here as the trimorphic resonance of communication, consciousness and conscience, that is a process of right-thinking, and the evolution of personal/ social conscience. Then, there is trimorphic "disharmony," and that is when communication and consciousness subvert conscience in ways that subvert healthy social evolution, namely, when selfish interests motivate and drive the process. This happens when people collude corporately, in personal/ corporate interests as happens also in tribes, church and governmental institutions.

When the personal/ social outcome of trimorphic resonance is faith, hope and love, it empowers healthy social evolution. But when the personal/ social outcome is distrust, dishonesty, discord and desperation, it frustrates personally/ socially. Healthy social evolution presupposes openness of communication to pluralism and diversification, and the channeling of these for common well-being rather than the agitation of their differences in rancorous and unsettling ways.

When consciousness evolves from pluralism, people capitalize on difference and accommodate, or they can be intolerant and frustrate. In pluralistic mix the outcome of consciousness can be ambiguous, which means outcome can go either way, for good or for ill. People can divide along polarized thinking and become complicit in arrogating their viewpoint and enforcing it on the less empowered.

In Roman Catholic tradition, the arrogation of patriarchal authority is seamless with the cloth of dominion tradition from which Catholicism is cut, namely, the Abrahamic culture. In early church, when pluralistic voices and choices arose in matters of sacred scripture, Bishop Irenaeus floated

the proposition that a consensus of bishops could decide on behalf of the community (church) the scriptures that were acceptable, and that the bishops' rulings should bind all the faithful. This decision ("choice", *heresy*) of Irenaeus is an early statement of the claimed *collegial authority of bishops*. Christianity evolved under the collegiality of the early Fathers, but eventually, functioned imperially in concert with state imperialism. Church modified collegiality according to the imperial model of dominion and imposition over people and public resources. Church leadership came from the royalty bloodline of government, which rationalized a self-arrogating relationship toward the people.

Within imperial church and state, trimorphic resonance came to be subverted. Outcomes of good and evil occurred simultaneously, and the separation of good from evil was not always easy. Over history, like wheat and weeds growing together, good and bad grow together inseparably in public circumstances. Like the parable of wheat and weeds growing together, the good grain cannot be separated from the weed seeds until the harvest. Sometimes the weeds of distrust, despair and discord dominate the grain of faith, hope and love. The persistence of weeds in old institutions endures to produce weed seeds in our time.

The competition of wheat and weeds, of people and institutions prevails today. For example, the interest-conflicts between hierarchy and laity, between bishops and the College of Cardinals, are a pernicious problem today as it's been through history. The Curia of Cardinals derives from the politics of imperial privilege. Because cardinals were appointed from imperial ranks they connected Church to royalty and access to imperial wealth. With one foot in imperial church and the other in imperial state, they functioned in political roles and in religious, using one to advance the other. Thus, the culture of imperial prestige, wealth and power was naturally assimilated in theological consciousness.

Church/state complicity in dominion over the people subverted language to institutional-serving communication; and in the complicity of the subverted process of rationality (trimorphic resonance) distrust, despair and discord flourished. Church and state imposed uniformity and conformity on the people. The rest is history.

Vatican II confronted the imperial / monarchical presumptions of the old order. The College of Cardinals, the nursery of popes, and the imperial hotbed of privilege, prestige and power, has become a royal obstacle to the conscientious work of bishops in their work with local church. The politics of imperial Rome still insist on preserving central control in a manner that is outdated and counter-productive.

Ultimately the will of public consciousness will carry the day, simply because the ambiguity of trimorphic resonance is becoming more clearly understood, and public intention, more authentically than institutional, attends to outcomes of faith, hope and love. The connection of institutional contribution to public distrust, despair and discord is becoming clearer. The natural laws of consciousness cannot be abused without consequence; this applies individually as it does corporately.

The Latin word "lex" (law) roots in *logos, loquor, lego*, etc. *Legitimate* law derives from *legitimate* authority, whereas oppressive law derives from oppressive authority. Thus, dogma inherited from oppressive imperialism is *illegitimate* except public consensus accepts it. This is where church is in need of conversion, namely, away from its imperial manner of *legislating on* the people to *legislating with* the people. From the latter kind of trimorphic resonance, faith, hope and love flourish, whereas distrust, despair and discord flourish from the former, as history documents. Weeds producing distrust, despair and discord grow side by side with wheat that produces faith, hope and love; the seeds of the former need to be winnowed from good grain come harvest time.

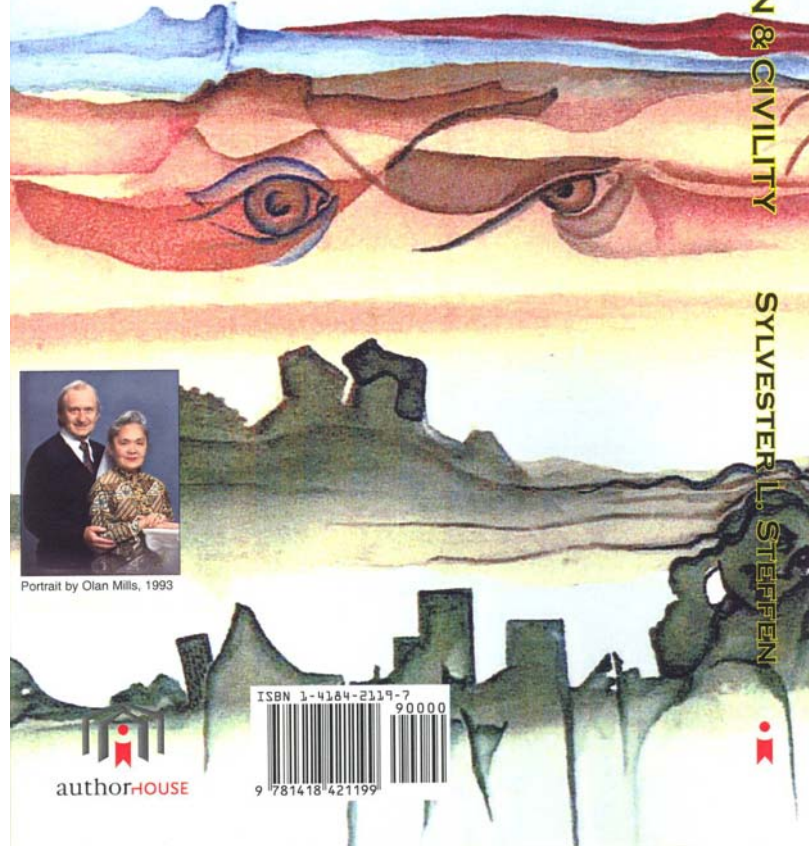
The past is filled with future lessons; experience can teach us if we let it. Good Earth and good faith are burdened with rubble and ruin, the waste of religion and civility.

Conventional politeness aside, RELIGION & CIVILITY puts religion and politics upfront and close – in the center of conversation – and repents history's calamity of lies.

Sensitively but firmly, RELIGION & CIVILITY calls for the end to church complicity in deceitful cover-ups – an end to the parody that calls irreligion "religion" and calls incivility "civility."

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SYLVESTER L. STEFFEN



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