

ORTHODOX PATRIARCHY

Religious implication in gratuitous violence is so common-place as to be over-looked, like the Religious Paralysis Syndrome. The history of religion in the culture of gratuitous violence has a name, and its name is Orthodox Patriarchy; whether Christian, Judaic or Islamist, Abraham's children are complicit in the violently conflicted traditions of orthodox patriarchy. The root sins of violent patriarchy are narcissism, the suppression of women and the prostitution of Nature.

The test of authentic religion is rejection of gratuitous violence in all its forms. People are massively distrustful of religions because of institutional betrayal and exploitation. The overreach of religion is a violence of higher magnitude when prosecuted by institutions that know better or should know better. The institutional culture of dominion theology in its overreach of guilt and fear is irreligious on its face.

While people have effectively been kept in check by gratuitous violence, the response of nature is quite otherwise; nature is unhesitant and merciless in her reaction to mindless exploitation and overreach. Notwithstanding its disconnection from and derogation of materiality, the outdated, orthodox static-centrist worldview of dominion theology justifies even now its culture of oppression, suppression and repression — the culture of death.

What is the solution to gratuitous violence and the culture of death? The consciousness of evolved symbiotic necessity is an escape nature offers; by another name, evolution's symbiotic solution is **EUCHARISTIC ALTRUISM**, as in Christic consciousness.

Evolution's cosmic openness is an ascendant consciousness that affirms life's diversity and disdain for orthodox sameness and cultural deadness. **EUCHARISTIC ALTRUISM** is subject to no institutional orthodoxy rather it is the compulsion of intensional vitality and self-reflective intentionality.

The evolution of "divinity consciousness" in the Evolutionary Worldview enlightens the reconciliation of theistic evolution and creation theology, and escape from gratuitous violence.

Gratuitous Violence

In simplest terms, a choice is "gratuitous" when multiple options are available. In small matters and large, we are deeply inclined to put self before other, to look out for "numero uno". To do otherwise is to act counter-culturally. Christian witness means to be counter-cultural, as exemplified and taught by Jesus, the "Christ;" it places the interest of other on an equal par with interests of self.

The cultural habit of putting self-interest ahead of other interest is a culture of gratuitous violence. All wars have a religious component to them; always, aggressor and defender both pray to the same God for victory. With violence there is no victor, and God gives no blessing to violence. In the Middle Ages God was no more on the side of Catholic Crusaders than on the side of Islamist terrorists today. Also, the ancient culture of male deification and female alienation is without divine blessing and its violence today is yet more overt than covert.

All religions need to deal in common with their violent ideologies that profoundly offend divinity consciousness and destroy nature and humankind. The ascendancy of Christian consciousness affirms the Way of Eucharistic Altruism, but Christianity falls short of exemplifying altruistic Eucharist. Today, Roman Catholic culture must be judged by the evidence of history as witnessed in our time by institutional complicity and duplicity.

The Default Defect of Narcissism

The proclivity toward narcissism is a male defect more than female. The defect is one of self-indwelling and failed consideration for other; it is a disorder related to “fetus-envy.”

Narcissism is iteratively reinforced in the biological/ psychological experience that males witness in the *ontological preoccupation* of females in the wellbeing of other, i.e., for the fetus nurtured in female bodies in nine months of pregnancy. Such personal experience is “ontologically” denied males. Female exclusive pregnancy is an alienating experience that can be characterized in males as “fetus-envy.” Dwelling in envy and self-pity, males conjure ways of self-affirmation to get back for this denial of nature.

Women are physically and psychologically tied to the deep and fierce culture of concern for other, for the other person-in-process in their bodies. Narcissism is an envy that begrudges being left out and takes it out on women and even on children. The evolved culture of patriarchal imperialism projects in domestic violent ways toward other, and aggravates in dominion culture the proclivity of narcissism and over-lording.

Eucharistic altruism is for males a bridge of consciousness that enables them to culture other-concern and find self-worth in serving others and securing the sustainable wellbeing of the “natural other,” and specifically toward the wellbeing of their spouses and children. The prevalence of domestic abuse witnesses the prevalence of narcissism.

In the culture of **Eucharistic altruism** males acquire sense of ownership. Sense of ownership with females is experienced in the culture of mutuality, complementarity and subsidiarity. In “fierce fidelity” to this trimorphic process, males and females together function rationally and emotionally in harmony, in common service to other, and overcome the defect-proclivity toward narcissism.

Most unfortunately, the default-defect of narcissism is aggravated in the hyped culture of male clericalism, most notably in dominion theology and the male-exclusive culture of the Roman Catholic priesthood.

Country Club Church

The reader’s consideration is respectfully requested here in the same measure of good-faith that the following is offered.

Since 1960 and until now, I have observed and have been directly involved in the turmoil of transition imposed on New Hampton, Iowa, area Catholic churches. The first major unsettling was the crisis of area Catholic schools from lack of available Parish staffing, teachers, priests etc.

In accord with Vatican II, Parishes were instructed to elect lay Councils to address all aspects of Parish life. St Mary Parish, to which my family and I belonged, elected me to be head of the Parish Council and Chair of the School Board. While in general, Pastors were ambivalent and mostly expected rubber-stamping of their agenda by Parish Councils, not so with St Mary Parish. The ambivalence of hierarchy and distrust toward lay involvement existed then and continues now.

Shortages of Priests and Sisters forced radical departures from accustomed Parish ways and means. Vatican II presented structural, ecclesial and theological challenges, calling for the updating of ecclesiology and theology. Reluctant change from the dominion culture of Tridentine ecclesiology/ theology, in direct challenge to Vatican II, continues to make it unappealing for lay people to seriously involve themselves in church affairs. Centrist power in Rome, as prevailed from ancient times to the Second Vatican Council, continues still.

In the area Catholic Churches of Chickasaw County, the consolidation of Parishes has meant the consolidation of control. Consolidation gravitates toward Parishes that have schools. The paradigm of mutuality, complementarity and subsidiarity has not been applied for purposes of area self-development. Hierarchical control from the top-down still obtains; local lay self-development and outreach are not facilitated from the top.

This is not a hopeful sign; the authoritarian model of centrist control continues to implode for philosophical, theological, economic and structural reasons. Open conflicts between the two churches, Tridentine and Vatican II, are fueling the implosion; and yet, status-quo dominion insists on top-down control at the local level.

What does this mean in the New Hampton area? The outlying Parishes (around the St Joseph Center) receive short-shrift as to having input in planning and implementing Christian outreach in the area; and their needs are secondary. The expectation is for them to direct their energy to strengthen the center. Control prevails from the center.

The imminent plan (2010) to build a new Communication Center on the foundation of the St Joseph Convent building calls into question the future of the area, real intentions and outreach strategies—and the question of control. A Communication Center may very well be needed. But the question should be asked and answered, “Are the area interests perhaps better served by exploring existing facilities in the community before building new on property belonging to the St Joseph Center?”

Parish Cliques

Convergences of life styles and like thinking often qualify control groups that dominate communities, also churches. Favoritism of within groups, as for example, Country Clubs, businesses, fraternities, ethnicity and social status give rise to faith competition and issues of trust. When Country-Club group-think is parochially at play and dominates, it is difficult for the egalitarian teaching of Christianity to spread its mantle of trust and blessing over the whole community.

Money, fellowship and like-mindedness collude to create a faith aura that is elitist and overreaches communities within the community and foments distrust and jealousies. Cultural disparities easily create hostilities that radically impair fair-mindedness and the

working of inter-parochial relationships. Leadership should recognize this and confront it with good faith outreach; it should attempt to meet the people in their place and accommodate their concerns and needs

This is a serious cultural circumstance that challenges faith relationships of Parishes in the area Good Shepherd Cluster. Distrust accentuates cultural disparities of thinking and behaving. Power structures, parochially cultured, have through history imposed divisions of superiority and inferiority that remains unwelcoming in the least. The healing potential of Christian Faith under such circumstances is compromised from the start.

Unless and until cultural inhibitors are recognized and dealt with, inter-parochial amity remains elusive and frustrated from the start. Prejudices of ethnicities are entrenched and add to the disquiet of other prejudice. My family knows the hurt of prejudice.

The way forward is education and an affirmative culture of trust. Distrust is deep-rooted in Church History, in dominion theology/ ecclesiology. At the local level of church, lay theological depth is grade-school at best, even childish, infantile, and so is conscience-formation; perhaps the way Church culture has wanted it and still wants it.

A lot of healing and growing is needed. The building of trust needs to happen within communities so it can filter up to the top. A great opportunity exists within the Good Shepherd Cluster Community for there is great diversity and good faith here; it is up to community leadership to meet the challenge and give authentic Christianity a chance to work its healing potential.

Accustomed Vatican distrust of the laity has made it difficult for the laity to trust the Vatican. But that should not stymie the people from being the faith communities that the Christian Witness calls them to be. The example of People Christianity will in due time register with the Vatican. Change can and will happen.

The DIVINICON—Reconciling Theistic Evolution & Creation Theology

By way of the “bridge” of Trimorphic Protennoia (the consilience of word, light and love), theism, theology and the Evolutionary Worldview are reconciled. As to the importance of this harmony, author Sylvester L. Steffen says, “The need for a radical change of consciousness and behavior should be clear even to the hardened skeptic and the theological absolutist, namely, as to man-caused global warming, atmospheric/ cultural violence and desecration of soul; after all we walk on common ground and are cut from common cloth.”

Trimorphic resonance is the electrical energy of the quantum grid/ bridge that reifies reality (cosmic substantiation) in the bonded harmony of Divine/ Human “hypostasis,” the understanding of self-reflective consciousness.

The insights of priest/ scientist Pierre Teilhard de Chardin and the relativity science of Albert Einstein are theologically compatible and scientifically consistent. The Evolution Trilogies of Sylvester Steffen make specific theological/ scientific connections with Christian Catholicism that apply equally to all religions.

“Christian theology, premised in the worldview of centrism, staticism and absolutism, is not only unintelligible to modern consciousness but is culturally complicit with corporate politics and ecological spoliation,” in Steffen’s words.

Remedy to the sacrilege of Natural Sacrament, to male narcissism, the alienation of women and the waste of nature is found in the ascendant consciousness of Christian Humanism, Eucharistic Altruism, and in true relatedness of symbiotic ecology. “The remedy for gratuitous violence threatening the very existence of human life on Earth is Eucharistic Altruism, the intentional giving of self in other interest,” argues author Steffen.

The altruistic way of Christian Eucharist and symbiotic nature is presented in the **Evolution Trilogies** (www.divinicom.com); they can be purchased in e-book format, in paperback and hardcover copy at www.AuthorHOUSE.com