

## Simple? Yes; simplistic? No

Jesus's way with parables is a direct and uncomplicated way of teaching; simple, yes; simplistic, no. A well tailored metaphor is effective in making a point effectively and indelibly; and so is a story. But, not every important lesson is easily done either in story or metaphor. For example, the "Great Story" of creation, evolution and the changing human condition are lessons we all need to learn; but how to communicate the lessons directly and effectively? This I have puzzled over for the last 50 and more years.

Foremost, I've been searching for a handle to develop and correlate the subject matters, a handle that always applies and is equally effective for children as for adults, something as simple as, "1,2,3." When reading Elaine Pagel's "The Gnostic Gospels", I found what I was looking for. The Gnostic Gospels tell of "Trimorphic Protennoia" (Triple-Formed Primal Thought, female wisdom). My sense is that thought/thinking is fed, developed and evolved by the three-step processing of communication, consciousness and conscience, what I call "Trimorphic Resonance." [Elaine Pagels, "The Gnostic Gospels", Vintage Books, © 1981, pp 65, 66, A Division of Random House, New York] This handle is "1,2,3", about as simple as self-reflection and evolving consciousness can be made, whether for children or adults. Simple? Yes; simplistic? No; "trimorphic resonance" is also the mechanism by which religions and civility can be and need to be reconciled.

My mentor and theology professor in the seminary, Father John Musinsky, SVD, (first American Superior General of the Society of the Divine Word) wrote to me on December 5, 1999: **"...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. She will have to find new approaches. Modern man is certainly caught up in science and the approach from within his world is indeed promising."**

from PRIMARY SCRIPTURE, pg iii

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## Reciprocity, and the Correlations of Evolution

In the evolving cosmos everything correlates with everything else in equations of correspondence, in which, the correlatives relate to each other as numerator and denominator. John Courtney Murray, SJ, set up the correlation: "faith supposes reason as grace supposes nature." Another way to say it is: "reason is to faith as nature is to grace." The propositions of faith evolve from reason as grace (growth of consciousness, spirituality) evolves in/ from nature. Faith is authenticated/ augmented (evolves) by/ on reason as grace is authenticated/augmented by/in nature. In like manner, all correlatives of cosmic evolution interdepend as numerator (nominator) and denominator.

"The theological principle [that] *grace supposes nature* reveals the universal understanding of cosmic relationship and applies to the mutuality of reason and faith, as stated also by Louis Dupré: "Reason [and faith]...functions in a system [evolutionary] where everything has become end and means." ("The Enlightenment & the Intellectual Foundations of Modern Culture" pg. 17, © 2004, Yale University Press, New Haven and London) [From "The POSSIBLE JOURNEY", pg. 54]

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

This universal proposition of interdependent cosmic correlation puts common life on the same page, that is, in intimate interdependent relationship: **relationship is reality**. The relationship of intimate interdependency drives symbioses, in the conscious and in the subconscious. Subconscious (intensional) symbiosis occurs unreflectively, whereas, intentional symbiosis (Christian Humanism) occurs reflectively.

“Reality” not only puts all life on the same page, but it also compels reflective religion to be on the same page “in veritate” and “in caritate.”

<http://ncronline.org/news/vatican/build-global-economy-christian-humanism-pope-says>

**THE REST OF MY STORY: “Reading the Cosmic Glyphs”,**  
from the **Afterword** of **RELIGION & CIVILITY**

“Thomas Young and John Francois Champillion deciphered from an ancient Egyptian stone, found in 1799 near Rosetta (Rashid), how to interpret hieroglyphic writing. The code of the evolving universe, a scripture more ancient and complex than hieroglyphs, energetically writes quantum-electric resonance into cosmic embodiment. The embodiment of energetic resonance is the mechanism and purpose of communication, consciousness and conscience.

“One’s personal life may be [is] compelled by the immediate necessities of survival, which may prevent one individually from reflecting on the grand scheme of things, nevertheless, such reflection is wholesome and necessary, for deeper knowledge of cosmic processing may enlighten the symbiotic reconciliation of *intentional* human purpose with *intensional* quantum-electric necessity. In sum, this is the underlying assumption and insight of the *Second Enlightenment Trilogy*.

“The date I associate with my *professional* foray into the complexity of the science-religion connection is February / March 1957. By this time my studies of philosophy and theology brought me to positions that seemed logically compelling. The first position pertains to God’s essential connection in creation: *if highest perfection is in God, God’s work must reflect the continuity of highest perfection; the perfection of continuity requires the absence of disconnection, for a disconnected work is a less perfect work*.

“The second position arises from the first: *cosmic rationality must reflect divine rationality; divine rationality cannot frustrate cosmic rationality, namely, in its expectation of realized participation in divinity*. Consistent with Albert Einstein’s equation of Special Relativity, embodied consciousness, material and spiritual, is unity. So says cosmic continuity.

“The compulsion to investigate these conclusions pushed me to a sense of need to give equal time to scientific study as I had given to theological. My perceived need to pursue science professionally was a compelling factor in my decision to discontinue my pursuit of the Catholic priesthood.

“Postgraduate studies in science began for me in the summer of 1957 with a first course in genetics at DePaul University, Chicago. I returned to Iowa in September of that year and some months later matriculated in a graduate program of studies (Botany) at Iowa State University, Ames, Iowa. I graduated in May of 1960 with a MS degree in Botany. Marriage in June 1959 and the birth of our first daughter in April 1960 took precedence

over my avocation of pursuing the science-religion-connection, though it occupied a stratum of my conscious interest.

“By the early 1980s, life circumstances allowed me to redirect more attention to the submerged stratum of interest. I began reading and writing on the subjects of science and religion. My first manuscript (c.1983) was titled, “EARTHEOLOGY: The Phenomenon of God”. In trying to write publishable material I came to realize that my expertise was too shallow to produce a convincing product. The subject matter seemed so multi-faceted and complexly related that I soon realized I lacked background for making connections. Realizing this from the outset, I plunged ahead open to wherever the plunge might take me.

“In keeping with *spiritual advice* I trusted my insights and prayed constantly that the cosmic voice within would lead me in some purposeful direction. I read and read. I did not try to write from the constraint of some preconceived logic, only by the logic of openness to invention. As pertinent insights came together I put my pen to paper. After accumulating stacks of hand-written material I began to think how forbiddingly heavy it all was. It occurred to me that breaking the material down into manageable bites could make it more interesting and intelligible, so, “poetry”, I thought, “is the way to go”. I thought poetry would make the material more immediate.

“By 1985 I had rewritten EARTHEOLOGY; what was new about it were additions of quotes from other authors at the beginnings of chapters, and at chapter endings, a pertinent poem. By 1992 I had enough poems written that I believed they might be publishable on their own merit, so I self-published them under the title “New Genesis Poems”. This publication was trilogy-like, that is, it was divided into three parts under the headings communication, consciousness, and conscience.

“I had come to a sense of the working of human rationality through history and the ascendancy of consciousness by the process of communication, and of coming to conscience by the interactive processes of communication and consciousness. It occurred to me that the rational processing of these three constituted the cosmic rationality of evolved ascendancy, which bore directly on “Creation Theology”. Because this sense had become so compelling to me, all my subsequent writings came together in the tri-logic form by which my thinking was beginning to evolve and have continuity of its own.

“Social scientists have, as a group, I suspect, come to a consensus that consciousness is evolutionary and that the direction of civil ascendancy is generally upward even if history documents serious regression along with grudging progress. A critical question to be asked in the face of modern predicaments is what strategy does nature model that sustains ascendancy and mitigates frictions that frustrate civility, such things as war, disease, waste, pollution and self-aggrandizing obsession? For as post-modernity witnesses, compulsion to obsessive consumerism frustrates civility and destabilizes future sustainability.

“Allow me to suggest that the cosmos has etched in stone and flesh the dialogic forms and processes of quantum relativity that structure the continuity and clarify the logic of intentional living consistent with the intensional necessity of cosmic-electric rationality and its reliable search of resonance for workable, sustainable outcomes —“purposeful” objectives.

“From the beginnings of cosmic evolution after the Big Bang the unified ascendancy of energy/ matter began a journey that continues in our own persons. It seems apparent that each of us individually, and humankind globally, can advance religiously and civilly only by conforming intentional life to nature’s intensional, symbiotic, paradigmatic processes of communication, consciousness, and conscience. Globally, people act rightly when they model intentional fidelity to the necessities of cosmic evolution, and when they engage reflectively the processes of *trimorphic resonance* in all relationships, whether with people, plants, animals, water, soil or sky.

“The lessons of cosmic religion are lessons of relationships encoded in *primary scripture*. The rising consciousness of rationality is by way of *quantum religion*. Personal conscience is the continuing and faithful means of *religion & civility*. Trimorphic resonance is the “Rosetta Code”. Trimorphic resonance is cosmic rationality’s process of continual enlightenment; human intention (purpose) can either advance in fidelity to it or frustrate it. The choice is personal and collective, not one or the other, but both. Ignorance fixated in arrogance always has outcomes of disaster; and until we honestly admit the fact of our ignorance we will continue to act arrogantly. Will we ever learn to test our personal ignorance against life’s evolutionary wisdom and conform personal codes of conduct to nature’s proven codes of evolutionary success? Yes, if we can be faithful to cosmic rationality.

“Why dredge up now the Counter-Reformation history of the Catholic Church? Because it seems very clear that lines are now drawn for a new cultural war within Roman Catholicism between the ecclesiologies of Vatican I and Vatican II. That this is true, is documented in a new book *Evolving Visions of the Priesthood* by Dean R. Hoge and Jacqueline E. Wenger, Liturgical Press, ISBN 0814628052, reviewed by Katarina Schuth in AMERICA, A Jesuit Magazine, Vol. 190 No 4, Whole No. 4639, February 9, 2004, Pp 26-27.

“Reviewer Schuth quotes Jesuit John A. Coleman to the effect “that seminaries have the responsibility to provide proper theological formation in order to prevent future priests from adopting a pre-Vatican II posture: rigid, clerical and close-minded.” The *disjunction* between *younger priests and older priests* clearly exists, and it is *persistent, destructive and unacceptable*. The reviewer quotes the book as to the contrasting views of younger priests for older priests and of older priests for younger priests: “Younger priests called the older priests liberals, leftist fringe, secularized, anti-establishment, a ‘lost generation,’ and priests with a social work model.” “Older priests referred to the young men as inflexible, divisive, liturgically conservative, institutional, hierarchical, and believers in cultic priesthood.”

“The catholic priesthood is already in crisis and a new clerical war within the church between conflicting ecclesiologies can only deepen the crises, aggravate lay distrust and render the priesthood more irrelevant than it already is. The crisis caused by the seventeenth century Counter-Reformation is a cautionary tale that young priests and old, and all people need to understand and take seriously. This threatening new war, like the old, roots in conflicting worldviews and in incorrigible attitudes. Vatican II, in view of modern evolutionary consciousness, rightly calls for new theological *analysis and synthesis* that get beyond the problems of the dead and destructive absolutisms of centrism and staticism.

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

## Primed for the Times—are you ready for Change?

“If the first generations that assimilated Darwin's thought were concerned with the origin of species, our own is concerned in an unprecedented way with the extinction of species and, above all, with the threat of extinction that faces the human species. During the 1850s, while Darwin was concluding *The Origin of Species*, the rate of extinction is believed to have been one every five years. Today, the rate of extinction is estimated at one every nine minutes... to say that a thing is difficult to imagine is not to say that it is impossible. The current moment merely throws the under-valorized role of imagination within religion into newly stark relief. A problem that religion may well make worse may yet be one that cannot be solved without religion. The challenge, though posed by science, is artistic as much as it is theological, a breakthrough of the imagination **in the service of religion** (emphasis added), in the service of the human species, in the service of life itself. We would be fools to predict such a breakthrough but worse fools not to hope for it.” Jack Miles, “GLOBAL REQUIEM: THE APOCALYPTIC MOMENT IN RELIGION, SCIENCE, AND ART” <http://www.crosscurrents.org/milesrequiem.htm>  
<http://www.secondenlightenment.org/SERVICE%20TO%20RELIGION.pdf>

**The Primed Times** It is in the nature of evolution to prime time for change. The change required isn't always obvious; yet, in time the need for change may become very obvious—these times are characterized by the obvious need for change, perhaps as in no time before. The more change is put off, the more permanent and consequential damages of delayed change become.

How might the crises of these times be characterized? They are characterized in the happenings of global implosions, in ecologies, in economies and in failed social (moral) relationships—all of which essentially connect to each other. The deficits in one area compound the deficits in the other areas; the collective consequences imposed on nature and potentially on humankind are wholesale disappearances, what is a “Collapse Syndrome”. <http://www.ars.usda.gov/News/docs.htm?docid=15572>

“Thinking” is *original sin* but also *original grace*. [Google: method of evolution: *cogitata perficiendo, cogitando sic perfecta*) Thinking, in the exploitation of nature (original sin), is bringing humankind and Earth-life to the brink of irretrievable collapse; but ironically, it is thinking and change that might return humankind from the brink. If radical changes are not forthcoming, our fate may be that of the disappearing honeybees

Ecologists, economists and theologians are alienated from each other in the hubris of their cultured absolutisms (ideologies); as a result, collective thinking is disjointed from reality and in denial of humankind's radical, self-induced, self-injury and -destruction.

Ready for Primed Time? After more than 50 years on the case for change of worldview, from staticism and centrism to transformation and acentrism, I am compelled and ready for “primed time”: see [www.justifiedliving.gather.com](http://www.justifiedliving.gather.com), [www.secondenlightenment.org](http://www.secondenlightenment.org), [www.evolution101.org](http://www.evolution101.org) These websites provide resource materials for self-study and change from the self-injury of past cultured absolutisms to an informed sense of nature, self and moral relationships—what religions are (should be) about.

<http://ncronline.org/news/justice/business-educators-meet-focus-ignatian-values>





**Divine Word  
Missionaries**

**August 2009  
Matthew  
25**



**You are remembered  
daily in the prayers of  
our 7,000  
Divine Word  
Missionaries  
around the world.**

photo provided by of the Robert M. Myers Archbises,  
Society of the Divine Word

Dear Matthew 25 Club Member,

As a member of the Matthew 25 Partners for Mission, Divine Word Missionaries offers a novena of Masses for you and your intentions each month. This year my monthly letters focus on a short history of Divine Word Missionaries. This month we review the period of 1967-1977, when Fr. John Musinsky SVD served as superior general.

John Musinsky was born in Pittsburgh, Pennsylvania, in 1918. He entered Divine Word Missionaries in Girard, Pennsylvania, and completed his studies in Techny, Illinois. After ordination, he was sent to Rome for further studies and then taught philosophy in Europe. He returned to the United States to serve as novice master and was elected provincial of the Eastern Province in the United States.

When the general chapter met in Rome in 1967, Fr. Musinsky was elected superior general, the first non-German to hold that position. Superior General Musinky was known as a deeply spiritual man. His gentleness and kindness did much to hold the community together during the tumultuous years following Vatican II.

During Fr. Musinky's generalate, Arnold Janssen, our founder, and Joseph Freinademetz, our first missionary to China, were beatified.

When Fr. Musinky completed his term as superior general, he remained in Rome as spiritual director for missionaries attending renewal courses. A few years ago, Fr. Musinky returned to the United States and retired at Techny, Illinois. When he was asked to serve as spiritual director for the Sister-Servants of the Holy Spirit of Perpetual Adoration (Pink Sisters) in St. Louis, he readily agreed. He died there in 2006.

*Please return the novena slip so that we may include your special intentions in the Matthew 25 Partners monthly novena of Masses. Thank you for supporting our missionary work.*

Yours in the Divine Word,

Bro. Dennis Newton SVD  
Mission Director