

WHAT IS MISSING from the GOD-IS-LOVE Encyclical?

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I. PREQUEL to the Encyclical—OPEN LETTER to Pope Benedict XVI

December 20, 2005

Dear Holy Father:

Please bear with this *Layman's Reflection*: "A maiden with Child...is a Sign from God."

Women know pain men can never know. And because they do, they know happiness men can never know. Pain and happiness speak to the essence of transformation, the essence of Transfiguration and Eucharist; and women are instruments of both.

"No pain, no gain," we hear said. This says: no pain, no transformation, no Eucharist, no Transfiguration. Because of this *Natural Reality* we can sing, "O death where is your victory? O death where is your sting?" Death and pain are reverse sides of life's coin. Death and pain speak to the reality of transformation happening, of birth into newness—what makes the celebration of life.

In ways men can neither understand nor experience, the Intelligence of Eucharist has taught women to find joy in pain, because, in their bodily being they celebrate the fullness of Life's *groanings*, birth, transfiguration, resurrection and the ascendancy of consciousness.

Women, in ways men cannot know, can in their pain recognize and celebrate the joy of Second Coming in every Newborn. This is what Christmas celebration is about for Christians, and what it should be about for all of mankind.

GLOBAL CALL: for a Paradigm Shift in Faith-Culture from Alienation and Distrust to Openness and Trust.

INTELLIGENT DESIGN: BEYOND FIXATION

Summary Preview

The in-place faith paradigm inherited by the children of Abraham is one of fixation in Dominion Theology and of aversion for Liberation Theology.

Theological fixation in male sex elitism and control is a problem of cultural inheritance, a defect of intelligence that departs from the rational designs of intentional evolution (symbiosis).

Consideration of defectively cultured faith-consciousness and call for a shift of theological (faith) and cultural (rational) paradigms away from the violent cults of Dominion Theology (*Priestly*) to the open accommodation of the *Yahwist* Theology of Liberation is presented here.

This call is for global reconciliation, for healing the faith/reason schism, and for the covenantal option of intentional trust in the evolving spiritual/secular continuum.

Habituated Insult & Alienation

The Priestly/Yahwist polarities of human intelligence show up already in Old Testament Scripture. “Priestly” theological culture yet discriminates against the “Yahwist” (female) persona, arrogates prescriptive dominion over feminine wisdom and does violence to the human psyche.

Human intelligence is emotional/rational. *Emotional intelligence* (wisdom, faith) is deep-rooted in the female persona, whereas, *rational intelligence* (reason) is associated more with the prescriptive, male persona. The bi-lobar cortical brain enables emotional/rational dialog, but, male dominion over the female persona frustrates intelligent exchange and harmonic sense.

In evolutionary history, males have dominated over females physically and psychically, have exaggerated their own self-worth and distorted psychosomatic understandings of human sexuality.

Cultured antagonisms between faith and reason signal emotional/rational defects of human intelligence—artifices of earlier evolution. Evolved insight now senses design defects of intelligence from damage caused by the intentional animus between the sexes, which animus, in the face of its hurtful outcomes is manifestly dishonest.

Rising religious sense stands against the defective culture of psychio-social intelligence, that is, against irrational antagonisms of the male sex in his preferred dominion theology. Except the antagonisms of faith and reason are reconciled, damage to emotional/rational bipolarity will continue to disease social relationships and poison personal integrity.

The bitter and storied wars of religion, pitting faith and reason against each other, are counter-intuitive and patently offensive to evolutionary consciousness. This defective and schismatic male artifice continues to be aggravated by political and sexual opportunism inside and outside of Church.

Facing up to the Insult of Intelligence

It is known that habituated psychological insult is with physiological consequence and that physiological insult is with psychological consequence. The repetitious insults of culture are with psychological and physiological consequences, as for example, the animus between emotional intelligence (faith, femininity) and rational intelligence (reason, masculinity). The theological bias of patriarchal culture has evolved patterns in multiple ways that self-excommunicate from the intelligence of essential female wisdom.

Faith understood from the perspective of evolutionary consciousness is radically different from faith in the patriarchal static-centrist perspective. Evolutionary consciousness gives a whole new understanding to the theological principle *faith supposes reason*.

The developing and changing grace (transformation) of evolutionary nature is frustrated when consciousness fixates in the grace of time-stopped consciousness. The Second Vatican Council understood this and called for “aggiornamento”, updating, by calling for a new *analysis and synthesis* of faith from the perspective of evolutionary consciousness.

Modern times testify to global diseases of irreligion and incivility. Historically ingrained design defects of intelligence disease humanity profoundly and globally, including the cyclical violence of Armageddon associated with institutional male sex religious/political hyper-culture.

The radical schism of faith and reason unsettles consciousness and radicalizes diseases of psychic disorder. The cultured alienation of the sexes needs to be recognized as causing the disaffection of females and the ineffectiveness of males. Influenced by the atavistic instincts of the avian-reptilian brain, the cortical brain is still frustrated in its capacity to process sense information and override the hard-wired proclivity toward dominion.

Eucharistic Process: Means as Ends, Ends as Means

The theological principle *grace supposes nature* reveals a universal understanding of cosmic relationship that applies mutually to faith and reason; and as stated 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)

Reason and faith are ends and means to each other. Reason’s understandings become faith’s suppositions; faith’s certainties become suppositions for reason’s new understandings.

New understandings come about when new experience is reconciled in the framework of faith. Faith and reason, processing together, establish an evolving web of matrix consciousness that edifies confidence and structures relationships on symbiotic bases.

The reconciliation processes of communication, consciousness and conscience are faith/reason *means* and *ends* that continuously edify spiritual/material complexity. The trimorphic harmonizing of these perpetual processes are ongoing ends/means of symbiotic evolution; and as ongoing ends and means to each other they advance and fortify their mutual dependency in the complex continuum of self-reflective consciousness.

“Eucharist” is faith/reason’s intelligent design of mutual and evolutionary codependency, and of the self-reflective substance in which Intelligence resides. Eucharist is a perpetual process of self-donation made holy in the instance of conscious and purposeful emotional / rational intelligence. The intentional engagement of violent means/ends sacrileges Eucharist and Person.

The Sacrament of Natural Order

Natural relationships are sacred because nature is sacred. The word “Sacrament” means *sacred remembrance*, from the Latin, “*sacra meminisse*” (mentum). Nature *remembers* workable outcomes and evolves on workable *memories*. In the formation of molecules, for example, electrons *suppose* the atomic nucleus, and mutually the atomic nucleus *supposes* electrons.

The supreme measure of love is to give one’s life for another. Eucharist, Self-donation, is the essential Sacrament of the Natural Order. Natural holiness informs truth and compels trustful, respectful and faithful living. Except for mutual self-donation there is no natural fruitfulness. *Grace supposes the natural fruitfulness of self-donation as reason supposes faith, as masculinity supposes femininity.*

Affirmative Living

It is the mutual reflectivity of Faith/Reason that makes Eucharist affective and effective in personal fulfillment and in life's affirmation. The charisms (graces) of self-reflective consciousness are natural inheritances of

oneness, holiness and purposefulness. These charisms root genetically and are advanced mindfully in the mutual purpose of faith/reason's ends and means.

Life calls each of us to make the journey of affirmative living. Life's "possible journey" advances by the energy subtlety of faith and reason working reciprocally and mutually, and *without the compromise of trust by either*.

Respectfully,
Sylvester L. Steffen

II. REJOINER to the Encyclical—GOD is WORD-LIGHT-LOVE

March 2, 2006

In his encyclical *Deus Caritas Est* Pope Benedict XVI answers the questions he asked as Cardinal Joseph Ratzinger: "...*what is the ultimate mystery, beyond human explanation, which embraces our entire existence, from which we take our origin and toward which we tend?*"

Quoted from: Charles **Dickinson**, "The Dialectical Development of Doctrine, A Methodological Proposal", © 1999, page 111, printed by Pryor Pettingill, Inc., Ann Arbor, MI 48107: and cited in Sylvester L. **Steffen**, "Quantum Religion, The Good News of Rising Consciousness", © 2003, page 43, published online at www.AuthorHouse.com

Background to the Rejoinder

Except global people come to the oneness-sense of the cosmos, of humankind, of God, of relationship, beyond belief fixation, a convergence toward universal purpose and endeavor will continue to be compromised and people will continue to visit violence upon themselves and others. Divisions, alienation and violence prevail when conflicted consciousness and the promotion of self-advantage prevail. If God, whatever one's understanding of God is, belongs to all and all belong to God then people may yet come to a joined sense of divinity, of common indebtedness and interdependency, and be empowered to avert the destructive pretenses of self-advantaging ideologies.

To Whom Does Earth Belong? Life holds Earth in trust; Earth holds life in trust. Along with all global life, humankind inherits Earth and continuity with Earth-trust. The Law and trust require inheritors not to be covetous, not to appropriate claims that violate trust. Covetousness, obsession to control and possess, violates life, people and trust. Trust is a gift and obligation of global life. State, national, and religious covetousness breach the expectations of trust—all are implicated in obligations of trust.

Americans are an immigrant people, as are world people. All Earth's peoples are Church and all are obliged to reprove covetous over-reach. Lust for dominion and control breaches Love's expectations and imposes on Earth and her people a "culture of death", of consumption and self-disintegration. The signs of the times reveal consequences of the covetous consumption of the fruit of the "middletree". The corporate prostitution of Earth-life cries out for society-wide repentance, remedy and restoration.

Abstract: Christians are challenged to emulate the perfections of Trinitarian Harmony by living in communal harmony. Trinitarian Harmony pertains to the communal resonance of divine attributes. Scripture identifies divine attributes: God is WORD, the trustful communicator of the Way; God is LIGHT, the Truth of informed consciousness; and God is LOVE, the Life Provider of good.

The First Resonance, the WORD communication of the Way, and the Second Resonance, the LIGHT consciousness of the Truth, are to be presumed as essential priorities for coming to the Third Resonance of LOVE, conscience. Without the intentional harmony of these three attributes, resonances, one has a deficient sense of Godhead Harmony and an inadequate sense of human self-identification with divinity, with others and with nature. The outcomes of Love depend on the essential reciprocity of Word, Light and Trust. *If you would be perfect, seek in all things the Godhead Harmony of WORD-LIGHT-LOVE*

1. “Updating” & Vatican II

Christian religions are divided into conflicted denominations because of historical differences. Roman Catholicism’s fixated opposition to demands for reform in Renaissance times contributed largely to the fragmentation of Christianity. Pope John XXIII and The Second Vatican Council returned Roman Catholicism to the table to take up the earlier aborted reform-discussions with intentions of reclaiming religious credibility and more than pretenses of unity.

Pope Benedict XVI’s encyclical *Deus Caritas est* presents a Catholic premise for dialog, healing, and the coming together of religious and civil behavior. The encyclical advances a universal rationality for relating to *divine / human hypostasis*, Love’s common bond. Humankind, in aspiring to emulate divinity, is a community of persons bonded in covenant and seeking personal wellbeing and social harmony.

In female/male covenant, as in the nature/humankind covenant, the hypostasis of rational-emotional intelligence is advanced in and by the *effective/affective* love of persons for each other in the Sacrament of Natural Order. In the cosmic understandings of connectedness a universal sense of authenticity might be discovered and recovered — thus, the need for drawing out the implications of trust in Earth/human relations.

2. Speaking of God

While God suffers metaphorical restriction when cloaked in words of human language, the description of God in anthropomorphic terms is helpful nevertheless toward understanding and upward movement in the direction of personal fulfillment and social betterment. As to a universal sense of God as Love and call for authenticity, the Antiphon sung during at the washing-of-feet ceremony on Holy Thursday is informative: “*Ubi caritas et amor, deus ibi est*”. Where charity (altruism, self-donation) and (personal) love are, there God is.

Self-donation (caritas/agape) is *effective love*, love that is committed to personal fulfillment and social betterment. *Effection* is active love motivated in social sensitivity toward all other, also toward nature, whence all originate and to which all return.

Affection (amor/eros) is interpersonal love, love committed to self-fulfillment within the understandings of reciprocal relationships (mutuality, complementarity and subsidiarity), as exemplified in families, particularly in the woman/man commitment to personal/social wellbeing and species sustainability. Family is humanity's first trinitarian community wherein love's reciprocation is likened to that of Trinity Persons.

The human experience of personal/social love, in intention and outcome, happens in the reciprocity and sustainability of **affection** and **effectio**. The encyclical is a step of signal importance in universalizing theological grounds for communal humankind and for healing the traumatic schisms of dualistic stereotypes; it is an important step into understanding Love's implications.

TRIMORPHIC RESONANCE & EVOLUTIONARY ENLIGHTENMENT

Communication is First Resonance; it relates to enlightenment (consciousness and conscience) as means/end; Faith is sourced in trustful communication.

Consciousness is Second Resonance; it relates to communication and conscience as means/end; Hope is sourced in informed consciousness.

Conscience is Third Resonance; it relates to communication and consciousness as means/end; Love is sourced in committed conscience.

Faith, Hope and Love are codependent resonances of evolving Enlightenment; Faith depends on hope and love; except for faith, there is no hope and love. Hope depends on faith and love; except for hope, there is no faith and love. Love depends on faith and hope; Except for love, there is no faith and hope. In their resonances, each is resource (iteration source) to the other.

3. Expansion from Within

Grasping cosmic origins is a task bigger than human competency yet, science continues to uncover connections that inform reasonable conclusions. Just recently, big-bang insights were tantalized with the new sense that the cosmic inflation was instantaneous, occurring in less than an ictus of an ictus of a second! Do you see this as the finger of God setting all in motion?

One way to think of cosmic beginning is to imagine a great negative void pre-existing the Big Bang; an infinite cosmic super cell. The great pre-existing void of super-saturated negative energy, emptiness, vacuum, may be thought of as an egg, potentially creative, but waiting for a spark to set it in motion; think "virgin birth"; think instant seismic shake-up. The ignition spark was long in forming at the deep center. Once the potential condensed at the center and was beyond being constrained, it ignited instantaneously and impregnated the void throughout, precipitating cosmic evolution in a show of spectacular fireworks. In this scenario the polarities of proto-sexuality, of female/male codependency accommodate throughout the cosmic continuum.

The cosmos is wondrous and creative still, as it was at the moment of big-bang inflation nearly 14 billion years ago. Cosmic inflation and expansion are not singular long ago events rather they continue and even accelerate *from within* in ever subtler ways. It might well be expected that the best is to come.

The cosmos pulses with waves of greater and lesser energy within least and greatest bodies. Energy waves slip in and out of molecular linkages, from mass to masslessness and back again. Particle and wave, energy assembles matter even though patterns of matter are *inherently uncertain* and open to modification. Patterns of energy linkages acquire some stability in redundant formations,

including life forms and functions in relationships; in the affairs of life's uncertainties patterns of stability are the secured realities we seek and cling to.

Self-reflective consciousness is an inner voice of intuition connecting consciousness to the experiences of the past and engaging them now in new and creative ways that expand on Earth-life's patterns in functions and forms brought-forward. Repeat patterns of communication, awareness and purpose, become codes governing the expansion of intentional processes. Humankind now knows of genetic codes pulsing deeply in every least cell, designed for purposes of self-organization and adaptation to changing conditions.

Self-awareness, transformed and transforming, is the cosmic voice speaking within, the divine voice articulating messages of past experience and enabling each to self-engage by way of communication, consciousness and conscience. Intentional consciousness becomes ever more consequential in Earth-cosmic determinations, for better and for worse. To a frightening degree, humankind holds in its hands the future of life on Earth. Frightening because exploitation, egoism and disregard for naturally expressed divinity/creativity can radically undo what nature has done.

4. Organic Relationship

In the connected cosmic body all structures are "organs" interrelated in and codependent within the continuous whole. This cosmic reality underlies St. Paul's theology of the "mystical body" and the deep basis for the *religious connection* of every person with all other. Church, the conscious assembly of morally sensitized people, is a lesser grouping within the grand evolving cosmos, but important nonetheless.

By presumptions of exclusive claim on truth and morality, institutional religion (church) misguides and misleads except the singular motive informing and motivating it is love's openness and insight into Earth/Human implications. The authenticity of institutional motivation derives from the authenticity of its members. Continuing up to the present time, motives of arrogance, greed and ignorance infect the church body no less than other human bodies. The dedicated and justified pursuit of authentic relationship invests health and durability in the constituent "organs" of human institutions as it does in the cosmos. A developed sense of cosmic belonging inspires personal and institutional authenticity.

Symbiotic purpose is the intelligent motive of love, which seeks to mitigate frictions that develop from plural differences. Intentional symbiosis intends the accommodation of differences and discovers complementary qualities that accentuate the good in mutuality and mitigate frictions. Love's commitment to mutuality motivates sustainable purpose and enables sociable harmony to override the personal disharmony of self-interest conflicts.

5. Ecology-Based Economy

Natural ecology is the venue of word-made-flesh. As Isaiah says, "All flesh is grass"; and as Einstein says all grass is light. Word and Light are one in purpose and outcome of Love. Because life, in webs of ecological relationships, capitalizes on cosmic resources, light, air, water and soil, ecology alone is the origin and source of human relationships, true economics and real wealth. Exploitation that disregards the natural bases of economics self-deceives by overlooking costs to ecology, and it demeans the self, other and divinity.

Ecological collapse that results from failed valuation of natural ecological resources can be catastrophic and irreversible. Societal acceptance of

corporate exploitation that wastes ecology is morally and mortally flawed because it embarks on a “culture of death” that leads to the extinction of species and the collapse of ecosystems. Web-life vitality, “the tree in the middle of the garden” still grows the fruit that God yet proscribes from human consumption. The *original sin* happens today as blatantly, blindly and blithely as ever before.

There is no task more socially, universally compelling than commitment to salvaging and restoring web-life; except commitment to global healing (*tikkun olam*) is embraced universally societies will descend ever deeper into irreligion, violence and self-destruction. Globalization should converge around the world need to conserve resources and preserve ecologies rather than around corporate greed to exploit and waste them. People in great numbers need to be employed in work to restore life’s bases—an obligation to be embraced religiously by all nations, all people.

Ecological economics are about Eucharist, the process and place where God, the cosmos, nature and humankind intimately link in the dynamic iterations of relationships, conscious resurrection and ascendance.

6. Land/Promise: The Trust of Cosmic Continuity

Albert Einstein, like Moses who coveted the loam of the Jordan valley, glimpsed into the promised land of cosmic substance. Einstein’s theory of the grand unification of everything was something about which he had ideas but which eluded him.

In the decade of the 1980s Michael Green turned on the go-ahead light to the blocked road into the mystery of energy/matter continuity. Science had developed constellation theories about wave energy and subatomic particles. Light is high intensity energy manifested in wave (the electromagnetic spectrum) and particle (the photon). In the pulsing of atomic energy, photons engage electrons and do the work of substantiation, as for example, in photosynthesis. On the opposite end of strong force and the intensity spectrum is the weak-force graviton that accounts for the attraction of bodies to each other: a magnet prevents a metal object from falling to the ground, for example, which illustrates the weaker force of gravity compared to the strong force of nuclear bonding.

Einstein’s Grand Unification vision has now evolved to envisioning energy as disposed in discrete though not disassociated packets and strands of harmonically differentiated energy, superstrings, of a kind but specific in wave and intensity. For example, some energy strands are loops, like rubber bands, energetically expanded in fields that interact, overlap and occupy micro-macro spaces.

The photon and the graviton are members of string families making up the “superstring” constellation. The first family (with masses from .00054 to .0074) includes the electron, electron-neutrino, up-quark, and down-quark; the second family (with masses from .11 to .16) includes the muon, muon-neutrino, charm-quark and strange-quark; and the third family (with masses from 1.9 to 5.2) includes the tau, tau-neutrino, top-quark and bottom-quark. (Masses are in multiples of proton masses.)

The “uncertainty principle” is characteristic of subatomic agencies. Evolution’s open dynamics express the inherent dispositions of cosmic relationships in material substantiation and transformation. The strong force of the atomic nucleus shepherds electrons, accomplices of lesser energy, which swarm the nucleus in overlapping wave-fields. Superstring constellations,

accessed and accessible in wave-energy, are attenuated and amassed in taut structures and account for the compulsion of change in all matter.

Michael Green and Brian Greene are credited for advancing quantum physics on its promise road into the Grand Unification Theory of Superstrings. [Brian **Greene**, “The Fabric of the Cosmos, Space, Time and the Texture of Reality”, © 2004, pp. 344-351, First Vintage Book Edition, February 2004, a division of Random House, Inc., New York]

7. Relationship of Form & Function

In the evolution of molecular structuring, all materiality, in *form (design) and function (agency)*, is shaped in and by the energetic subtleties of joined components. Matter’s agency (energy, *spirituality*) is determinative of its “form” even as the form shapes energetic potential. The logic of $E=mc^2$ underlies the conclusion that in nature function and form relate reciprocally and co-dependently. [Some architectural schools sensibly teach fidelity to the organic codependency of form and function.]

In giving form to our personal lives it is critically important to know that the energy we choose to shape our lives with will structure our relationships. If we choose love to be the energy by which we live we will pursue harmony with others and we will with others be able to form structures that are motivated in common betterment and mutual regard. If we choose to be self-centered, the driving energy of our lives is likely to inflict violence on others, even with ourselves being blind to what we are doing.

When corporate greed is regarded as virtue, the corruption of personal / public sense is exposed and its havoc becomes painfully obvious. When dominion rationale motivates political choice rather than love, whether in church or state, violence and corruption follow.

8. The Paradigmatic Human

The cultural artifice of attributing exclusive divine favor to the male sex over the female is a schism of unenlightened insensitivity that frustrates holistic symbiosis in which every human being is genetically characterized in joined female/male characteristics. To deny the personal ambivalence of sexual nature is to deny the ambivalent nature of humankind—a schizophrenic notion that is perilous to the self and society. Schizophrenia should not be “religiously” modeled or advocated.

The effective functioning of humankind, in family as in all communal affairs, requires the different and unique charisms (effective / affective) of both sexes, of the female and male person. Families and institutions alike suffer when one sex arrogates, discriminates and alienates the other with respect to naturally informed female/male complements invested in every person. Cultural disregard by a male clerical priesthood, for example, toward the “priestly” attributes of females, disregards the paradigm of mutuality, complementarity and subsidiarity, and subverts nature’s unity sense of symbiotic modeling. Sexual abuses in various forms have come to be justified and habituated in male ignorance/arrogance. The model of Church as “People of God” is true to human nature, whereas, the “Bride-of-Christ” model is not. In some instances clerics have justified their sexually wrongful conduct as an instructional prerogative proper to their ordination as *bridegroom* of the church.

Faith makes mutuality work; hope is enabled in complementary relationships; love is authenticated in relational subsidiarity (shared authenticity).

Authentic consciousness recognizes humankind's essential unity and characterization in femaleness and maleness, even as the unity of two-ness images Divinity. Conscience is the Way of Love. The arrogant culture of superiority / inferiority is schizophrenic and incompatible with the non-dualist sense of human nature. Differences, spiritual and material, are complementary graces. Humility, called for by paradigmatic mutuality and subsidiarity, allows differences to relate purposefully toward common betterment. Complementary motives join in personal economies that best resolve challenges to wellbeing.

9. The Principle and Process of Reciprocity

The interactive propositions of *cause and effect*, of “means/end”, are ongoing phenomena of interrelated processes, what reciprocity is about. The *means* of violence *end* in violence, while *means* expressing love have *outcomes* of love. The motivation (spirit, grace, power) that drives processes is the energy that endures even as it is transformed within the parties who are engaged in the process. In human processing, as in the “Eucharistic” transformation of the self, embodied spirituality, intentional purpose correlates reciprocally with natural transformations of economy and ecology.

In the Sacrament of Natural Order, the economy/ecology of web-systems evolves “reciprocally” to sustain patterns of correspondent relationships within web complexes. When balance within webs is preserved, net gain serves all correspondents; whereas, exploitation and waste degrade ecologic / economic balances and cause degradation and the desecration of “Eucharist”, i.e., *effective self-donation*. Disregard for mutuality and essential reciprocity promises hell to pay for webs and correspondents within them.

Global consequences of sacrilege from the mindless behavior of generations toward nature weigh heavily on today's generation. Our own continuing sacrilege of nature imposes even more consequential burdens on our children in the future. In order to sustain the Sacrament of Natural Order, web members need to relate conscientiously, *reciprocally* and consistently, and with informed regard for mutuality, complementarity and subsidiarity in all Earth / human relationships. The breach of essential female/male relationship in the priestly work of religion and civility has degrading consequences on covenantal ecology/economy and personal/social wellbeing.

10. Mutuality/Complementarity/Subsidiarity

Mutuality pertains to the codependency of persons in joined coming to self-fulfillment, as by and between husband and wife, parents and children. *Complementarity* pertains to dispositions of personal differences, for example, sexual, in manners and matters of correlating collaboratively and respectfully in mutual fulfillment. *Subsidiarity* pertains to the competencies of people for dealing on the spot and at the moment with challenges as they arise. Nature deals with things in the moment, on the spot, that is, agencies do not defer to others in situations at hand when means are at hand for dealing with them. So should be the way with institutions. Local churches, for example, should handle local problems for the most part on the spot and not depend on a central church far-removed to resolve them.

11. Word, Light, and Love

Word is expression of wave/substance potential, what we understand as *communication*; Light is the wave-particle agency/constituency of *consciousness*;

Love, the bond of inherency-coherency, is spirituality, purposeful and highly refined in effecting harmony in the communal work of sustaining faithfully the webs of continuity enlightenment. *Conscience* enables love. To be human is to recognize the extraordinary gifts that are advanced in self-conscious reflection.

Conscious self is individuality in other. The individual self reciprocates with and in the individuality of other. Personal self is defined in/by relationship in/with other. As the inherency of self/other; love harmonizes deep resonances and illumines emotional/rational intelligence. In God, in Love, authenticity is.

12. Love's Standard

The emotional/rational striving of humankind to understand and emulate divinity is the authentic task of religion, of reason, of universal priesthood, of the individual person in concert with others. The schism of consciousness, alienating the emotional persona from the rational, advanced in patriarchal cultures and still preferred, is inauthentic and discriminates radically against the female person, and is contrary to divine Trinitarian modeling at work in the Sacrament of Natural Order. If God is Love, then *uncompromised trust* is the divine standard for all to emulate.

13. Intelligent Design: Unity in Trinity

Unlike the divergent languages of virulent cultures the language of love is convergent. Love is the inhering Spirit of unity in Trinity, organic/spiritual, physical/psychical, the social exemplar of harmony that alone is capable of *effecting* sustainable social convergence and of *affecting* interpersonal cohesion.

The Sacrament of life, of natural order, is *intelligent design*, the conscious expression of divinity. Sacrament embodies design aspects of nature as well as the rational/emotional processes of nurture. The signal aspects of rational / emotional intelligence are female/male, not one or the other but both/and as in the unity in Trinity.

The resonance of soul, purposeful harmony, evolutionary consciousness, is Spirit, *natural/nurtural*, rational/emotional, male and female. Trinity/unity is a continuity divinely resourced and not to be desecrated by idolatrous pretenses (arrogance), opportunistic ideology (greed), or intellectual laziness (ignorance); these are antithetical to symbiotic remembrances iterated in the Sacrament of Natural Order.

14. Conscience: Intentional Reciprocity

The consequential linkages of means/end, cause/effect, action/outcome, speak to the inevitable occurrences of reciprocal relationships. Communication between parties deepens the understandings of parties. Insofar as communication facilitates wellbeing, parties come to trust each other; trustworthy, non-pretentious communication is a faith-building process. As mutual trust grows in consciousness and in communication, mutual understandings uplift confidence in future relationships; thus, the virtue of hope is a conscious outcome of mutual trust-fidelity.

As consciousness grows, its faculty for distinguishing between words and actions that damage relationships and those that serve them also grows. Sense of outcome inspires conduct to avoid actions that harm and to choose actions that benefit.

The consciousness of morality, knowing the difference between good and evil, and opting always for the good, is the faculty of *conscience*, love's

sensitivity for means/end reciprocity, for personal *affection* and communal *effection*. Faith, hope and love are reciprocals to each other as are trustful communication, informed consciousness and altruistic conscience — the continuity mechanisms of intentional symbiosis, of self-reflective evolution in the cosmos.

15. Universal Priesthood

Divinity-consciousness orders the authenticity of priesthood in the Sacrament of Natural Order. Ordination to priesthood in the religious work of humankind is a universal mandate that allows for no discrimination or alienation of persons. However, the nature of priestly work does call for effective personal spiritual qualities, intelligence, temperament, expertise, etc. This measure of ordination qualifies women and men alike.

Humankind, universally characterized male/female in origin and disposition whether woman or man, is rightly understood not through the schizoid lens of sexual duality but in oneness characterization whose intelligence is emotional and rational. Dominion over persons on bases of sexuality, as ensconced from ancient times in patriarchal theology, is a culture of duality, of discrimination and alienation no longer acceptable to evolutionary psychology.

The exclusionary appropriation of priesthood in dominion culture is understood by modern consciousness to be an unfaithful overreach. If people are authentic in their own right, and they are, then church (hierarchy) is accountable to the whole people; this isn't however the practice of patriarchy and dominion theology. They are hangovers of imperial culture and structure. The male clerical priesthood operates from a fixation of self-righteousness and primacy authority over people in spiritual matters. But, if religion doesn't happen by and in people in everyday life it doesn't happen. The theological politics of patriarchal clericalism is now as void as the politics of monarchy. Institutional clericalism needs to reconcile with Postmodernity (as Vatican II calls for to happen) and needs to reciprocate with people in terms of universal calling.

16. Critical Mass & Self-Organization

The cosmic criticality of self-organization is divined in the probing of electrons; findings of sustainability succeed in molecular structuring. The subtle workings of cosmic energy in life's processes of psychical/physical evolution are by means of wave radiation, particulate interaction, energy resonance and attenuation. Deep energy resonance involves electron sharing and exchange with cause/effect potential in the forms and functions of molecules, as for example happens in neural/sense messaging.

Trimorphic resonance is deep energy patterning, the iterative-processing of forms and functions in micro-macro substance. Substance-structuring is a redundantly evolved mechanism of evolution. Nature is efficient and progressive; her successes amplify in manifold ways. She doesn't *reinvent the wheel* rather she repeats usages of the wheel. Codes of consciousness-processing sequence intimately in the genetic helix (DNA) and in patterns of CTGA, and they pertain to both sides of memory-processing, information-storing and -recall.

Trimorphic resonance contributes essentially to consciousness in the iteration amassing of critical insights by which conscience can work symbiotic advantage. Communication enables consciousness to access and accumulate information; communication and consciousness together enable one to self-organize conscionably on moral principles of symbiotic purpose. Societies will

not self-organize on moral purposes of symbiotic conscience until a critical mass of public awareness accommodates conscience-focused symbiotic purposes. Iterations of communication, consciousness and conscience, of mutuality, complementarity and subsidiarity are patterns in memetic insight and gene-sequencing. Evolution continues to register sustainable patterns.

Personal/social evolution involves harmonic resonance. Affective and effective love, conscientiously motivated, intend outcomes of self- and other-fulfillment. The iterations that serve wellbeing may eventually be encoded in consciousness-structuring. Trimorphic resonance tests and justifies the ground of evolution.

The understanding of trimorphic resonance gives entrance into Godhead consciousness and Trinitarian harmony. But understanding is affective and effective when it is intentionally engaged. God is Word; God is Light; God is Love; rationality compels conscience to harmonize these divine attributes socially in religious/civil outcomes.

17. The Just Society

The just society is one in which every person gets respect and regard for his/her personal needs and competencies from every other. The justified person regards every other person with equal respect, honor and deference.

The institutions of religion are societies within the greater society of humankind, and they are authentic when they model in form and function what the justified person is. The discrimination and alienation of persons, whether in regard to institutional function or structuring of personnel for reasons of age, race or sex, cannot be theologically or socially justified. Authenticity fails and love is vitiated when discrimination and alienation prevail.

18. Religion & Religiosity

Authentic civility like authentic religion is motivated in love for others and in concern for common wellbeing. Relationships are relationships; the typing of them in divided categories is an artifice of convenience, which can be useful in helping understanding but harmful when they are misconstrued as distinct and separate realities. It is a misrepresentation to present *civil/secular* relationships as something other than *religious/spiritual*. Relationships are working associations of two or more subjects that are spiritual/physical and interdependent in moral outcomes.

The outcomes of relationships are determined by the communication that occurs between (amongst) the parties. The subjective authenticity of each party speaks to the other's subjectivity; each has something to give and each should be open to receive.

Except individuality is reciprocally respected and consciousness is open to exchange, communication does not happen. When exchanges of information happen both (all) parties grow in understandings, insights and potentially in other ways.

Religion, as understanding and living by loving relationships, is about people caring always, and always seeking to advance wellbeing by intentional actions that lessen frictions and advantage the common good.

Religiosity is a self-righteous fixation that is incapable of communicating because it is not capable of being open. The theology of dominion (patriarchal) as it has been handed down is mono-sexual, incestuous, self-righteous and bent on

converting others to its closed ideologies. History records the fideistic deceptions of dominion cultures and their havoc of horrors.

19. Putting Lives Together

A principle to remember: if it doesn't happen in individual life it doesn't happen in social life. This principle recognizes that society is made up of individuals and that society's spirituality is the collective spirituality of membership. This principle recognizes the *primacy of conscience* and the primacy of spirituality. From Einstein's insight it is understood that energy is matter, that particles of matter are formed as speed-of-light energy crashes slower traveling energy. Thus, energy, *spirituality* has primacy over matter, because matter is energy.

All substance-formation results from energy/matter interacting—communicating—and evolving in a cosmos of continuous consequences, of *forms* and *functions*, of sub-atomic, atomic and molecular links. Human beings are means and ends of the evolved communications of cosmic energy / matter. As energy holds primacy over matter, so mind has primacy over body; thus, self-reflectivity is a controlling agency of purpose, of conscionable actions, for it (we) can anticipate outcomes and choose good (benefit) or evil (harm), depending on the spirituality we opt.

If we are motivated by and informed in love we will choose what's good; if we are uninformed, misinformed and ego-oriented toward self-serving, and if we disregard others, we will be insensitive to common wellbeing and blind to the violence we cause.

Putting lives together involves family, community together culturing affective/effective love and communal wellbeing. Children want to do what is right. If they grow in communities and homes where love for others and communal wellbeing are priorities, they are likely to acquire habits of sustainable behavior.

Christian consciousness uniquely, holistically and consistently identifies with the symbiotic dynamic of cosmic evolution. Christian consciousness intends to be communal, universal, that is, not pretentious, ego-centered or cultic-centered but other-centered. It takes work for love's word to translate into affective/effective outcomes. Effective work requires intention (informed consciousness), purpose (altruistic conscience) and communication (trustful interaction); these make possible the sustainability of communal harmony.

For sustaining symbiosis to flourish globally as a condition of religious, civil harmony, *trimorphic iterations* (intention/dialog/action) have to happen harmoniously, consistently and repetitively in the lives of the critical mass of global people. Christianity uniquely enlightens the possibility. Personally and socially, affective/effective resonances can become a rising tide that lifts all.

20. Truth & Reconciliation

The people of Africa, beginning in South Africa after the defeat of apartheid, have given to the world an example of witnessing truth in a compassionate way as taught by Jesus Christ. The truth Africans wrestled with is: any one of us can at any time be angel or devil to others. This happens one-on-one and in group relationships, whether in political or religious venues. The profound human reality is that "*I am in you as you are in me.*" If I behave as a devil you suffer the hurt; if I do you good, you experience goodness; it is also true with respect to what you do to me; consciousness is not an island unto itself.

How many of us are grace-filled enough to look a murderer or rapist in the face and admit that at another time and under different circumstances our places might be reversed? “Authentic” human consciousness is realistic enough and humble enough to understand that *but for the grace of God, there go I*.

Scripture speaks of God’s expectation “before you bring offerings, be reconciled with your brother.” In the Sacrament of Natural Order, reconciliation, symbiosis, is Eucharist—the necessity of sustainable transubstantiation.

Jesus taught and exemplified reconciliation, willingness to turn the other cheek and strong enough not to harbor motives of recrimination or vengeance. The void of evil must be confronted by the fullness of love—not love just for those who love back, but also for those who do not love back. Love may require willingness to give up one’s own life for another.

Authentic religious faith, based on trust, knows the requirements of love. Communication with the voice of conscience connects with faith, with Love, God. Divine instance is in conscious harmony with informed conscience. Faith knows what God requires when love is the intentional motive of living; nothing less than love sustains authenticity, religious and civil harmony. The destiny of life on Earth is ours to sustain or trash. Proceed cautiously, with love always.

21. Coalition Mission

The sustainable paradigm of cosmic continuity, wherein everything corresponds with everything else, models intentional symbiosis, the continuity of self-reflective conscience. The mission of cosmic-Earth symbiosis is the same as the religious/civil mission, namely, that all people intend harmonious living and attend to the commonsense of mutuality, complementarity, and subsidiarity. Earth-life evolution is successful because molecular structures have strategized effective linkages with other forms, even though they may once have been parasitical or even pathological in their relationship. It is true that accommodations may not always be benign for both parties, but in the end both may advance *for the better* from what they were separately before. Symbiosis succeeds when compatibilities of different organisms disable incompatibilities and bring them into new and sustainable accommodations.

The logic of accommodation flies in the face of fideism and absolutism which by their action and intention express non-accommodation, i.e., *my understanding of what is right is the right understanding*. Apocalyptic outcomes happen when rigid absolutes persist in intolerance.

Intentional symbiosis, religion’s authentic motive of love, can alone prevail against the unbending mindlessness of fideism. Love eschews the “divide and conquer” logic, which is a perverse strategy of political dominion; rather love is willingly open to the logic of reciprocity, “what’s good for you is good for me.” *The primacy of conscience* is the underlying principle of intentional consciousness that enables individuals to negotiate *the possible journey* of life faithfully, that is, *without compromising trust*.

In SUMMARY: informed conscience is The WAY of LOVE

1. GOD is WORD-Communication. GOD is LIGHT-Consciousness. GOD is LOVE-Conscience;
2. Trinity Godhead is Humankind’s Emotional/Rational Paradigm of Trimorphic Resonance;

3. Trimorphic Resonance is Postmodernity's Second Enlightenment coming to God/Man Hypostasis, to "Second Coming" Word-made-flesh; and
4. Harmonized Word, Light and Love are the resonances of Intelligent Design, of Evolutionary Enlightenment, of Intentional Symbiosis; they are the means/end of *justified living* and the way for a better world of religious/civil community

III. REJOINER SEQUEL—a People of Equal Implication

April/May 2006

The Implications of Trust & Distrust in the Sacred Order of Nature: Harmonious community is the place of equal sharing where each member is implicated in the behavior of every other. The expectation of wellbeing equally imposes, for actions have implications of benefit and hurt. The beginning of all wellbeing is in nuclear family, the community of father, mother, and children. Trust and distrust grow side-by-side like weeds and wheat and become more deeply implicated with each re-iteration. Continuing vigilance, the ongoing motivation of conscience, avoids deepening the implications of injury and facilitates the greater implication of good.

1. The Remembering Church

Affirmative living and sacred remembrance are means/ends to each other and are reciprocally necessary in bringing the Sacred Order of Nature to fullness (pleroma). Intentional Church is morally compelled to enable people and the Sacrament of the Natural Order. Common religion is the work of edifying patterns of interpersonal relationships and of whole-making (salvation). From times immemorial the culture of *sacred remembrance* has been an intentional culture of affirmative implications, of religious purpose, of covenant.

Intentional wellbeing is the point of conscience, of moral behavior. The process means of coming to conscience is by way of trustful communication and informed consciousness, what religion does; they are what harmonic community is about and they re-present to consciousness the outcomes of symbiosis.

The communal practices of celebrating *sacred remembrance* affirm wholeness and eradicate the unwholesome implications of unsocial relationships. Rationality enlightens and encourages the way of wellbeing. Enlightenment and wholesome living are true religious quests of moral affirmation, of honorable and sustainable living.

The ultimate donation of self in the evolution of life's ascendancy is the final act of all life, divinized in the intentional purpose of *sacred remembrance*. At his Last Supper, with his nearest friends, Jesus presented the instruction "What I have done you also should do... Do this in memory of me."

Sacred remembrance is what the genetic coding of memes is about. Outcomes, good and bad, intended and unintended, are the implications of repetitious behavior by which we are habituated in thinking and doing. The work of conscience is to uncover harmful misinformation and misguided conduct and to remove them from the implications of cultured habit. Conscience facilitates reformation. The iterations of *sacred remembrance* enable us to self-improve, to seek goodness and come to resurrected consciousness.

In life's reality all Sacraments correlate with Eucharist, the over-arching Sacrament in which all other is fulfilled. All religious rites and rituals intend the

enlightenment of Love. In the Sacraments and in the rites and rituals of religion *sacred remembrance* is celebrated.

Milestones in every life's journey are culturally commemorated with special Sacraments. The Mysteries of the Rosary, the Stations of the Cross put us in the presence of the life and death of Jesus. The Calendar of Saints, the remembrance at Mass of our deceased friends and relatives keep fresh the memories of goodness of those who have gone before us. We join with them at Mass in the Liturgy of the Word, of Offering, of Thanksgiving and of Worship, than which there is no more effective and wholesome act of *sacred remembrance*. These, and all affirmative acts of love, are wholesome iterations of remembrance necessary and effective in edifying divine likeness. By comparison all else is trivial.

2. Analysis & Synthesis

The cosmos, the universe in which we belong, is a continuum of self-organizing energy/matter expanding from within at an accelerating pace. Because all that is within the cosmos links back to the first big-bang burst of "light" some 14 billion years ago, all is related in some reciprocal manner with all other. Self-reflective consciousness, part and parcel of and within the cosmic continuum, reveals to us the astounding insight that *all is Light*.

Evolutionary consciousness is *enlightenment*. In terms of the awakening of human consciousness, "second" enlightenment is reasonably associated with Albert Einstein's insight that matter is a continuing construct of light-energy. Matter-complexity aggregates from the assembly of inherently uncertain particles sparked into existence when full-speed light impacts energy waves that are less than full speed—whence derives the term "quantum relativity", which states the linked interdependency of all cosmic energy-matter.

The first publication date of Einstein's theories of relativity (March 17, 1905) is a marker date for *second enlightenment* since the identity of conscious energy with matter is a quantum leap beyond *first enlightenment's* defective understanding of matter, nature and life as mechanistic only—an understanding that prevails yet in modern science. Also, *quantum relativity* brings to light the cultured religious schism/heresy that disconnects body (matter, structure, *form*) from soul (energy, spirit, *function*), and secularity from spirituality.

Energy endures qualitatively in all matter and its expressions necessarily evolve. Matter in all its variations is the vessel of energetic qualification. In the self-organizing qualifications of energy, humans are the greatest beneficiaries, for in human consciousness the realizations of harmonic light come to discovery in self-reflectivity, that is, in consciousness of Word, Light and Love, which endure in evolving iterations and justify forms in trial-and-error testing.

Light is *sacred remembrance* (sacra-mentum), which has come to the subtle complexity of self-understanding—*enlightenment*. The orderly unfolding of remembrance in universal substance is a *word-complexity* infolded in material complexity revealed in time and coded genetically within every cell. In spirit and matter, and faithful to storied truth, each person digests the present and projects his/her person into the future.

Because matter is energy (spiritual) the human person is a spiritual being. In energy and substance, the self is an iteration of parental personality. Iteration justifies personal subjectivity in physical form and spiritual function.

The necessity of Trinitarian relationship compels the self-reflective awareness of "covenant", of trust, bonding all to all. Covenant consciousness,

already in the Old Testament, puts understandings of moral necessity forward in the order of natural relationships as a primacy insight of divine compulsion—of personal/social conscience. The obliged consciousness of trust compels fidelity to the Sacrament of Natural Order, not merely as an option but as moral imperative — what the Ten Commandments are about.

Moral self-reflectivity directs consciousness toward the source of all understanding, of being and of divinity, the hypostasis of divine/human trust. The compulsion of love (conscience) stimulates word-exchange (communication) and new consciousness of justified light (conscience). The harmony insight in human relationships is a compelling “religious” insight into the Trinitarian origin and advance of cosmic order and the justification of community in the iterations of Trimorphic Resonance.

For the Christian, the synthesis of harmony in Trinitarian Community is exemplified in the person of Jesus Christ, God and man, the perfection of Divine/Human Hypostasis. Consciousness self-reflects: GOD IS WORD, the source of communication; GOD IS LIGHT, the source of consciousness; and GOD IS LOVE, the source of conscionable relationship, of moral sensitivity.

Each of us is a “trinitarian person”, namely, an individual qualified in male/female iterations. The informing of consciousness and the justification of conscience happens continuously in iterations of harmonic resonance. Vatican II committed Church to the transforming mission of justifying theology and ecclesiology by mindfully engaging the evolutionary mechanisms of trimorphic harmony.

3. The Process of Reason

Reason is the process by which consciousness is self-enabled to organize a personal lifetime. The rational consensus of people-consciousness is the basis of worldview and culture, the edification of social “paradigm”, patterns of self-organization. The processing of reason is in three stages: 1. the acquisition of information, *communication*, formation; 2. the valuation of information, *consciousness*; and 3. making decisions based on information valuation, *conscience*, reformation. Personal intelligence, *emotional/rational*, evolves by the testing, *justification*, and the authentic processing of reason. Intelligent design is the process of reason—the process of “Trimorphic Resonance”.

God is WORD: The First Resonance, *Communication*

“In the beginning was the Word and the Word was with God and the Word was God”, says Scripture. Word-Communication begins the cosmos. God called light into being and from light all manner of relationship. “Word” is the go-between of all relationship. Except for the Word-nexus of relationship there would be no existence, no “Word-made-flesh. Reality is relationship! Except for Word, the bond of all relationship, “reality” doesn’t exist; nor does Trust.

God is LIGHT: The Second Resonance, *Consciousness*

A first act of Word was/is to call light into being. Light is the power by which awareness and bonding are conceived and achieved. Light is knowledge, the complexity of cumulus insight into the Way. Consciousness is added value that augments Word power. The complexity of evolving consciousness is the Word’s growing potential and its expression in substantive forms. Mistakes and distrust become implicated in the advance of word. Leaps in consciousness may

occur, for example, shifts away from old paradigms to new ones and to new ways to self-organize when consciousness acquires a critical mass of new insights which require abandoning old ones; and so, distrust may be corrected by the resonant *process of reformation*, conscience.

God is LOVE: The Third Resonance, *Conscience*

Word and Light are interactively and necessarily dynamic. Because the resonance of Word and Light is energetically changing so are the forms in which they function and subsist together. Matter is in constant process of changing by virtue of the potentials of interacting communication and consciousness. The sustainability of changing Word/Light is a cosmic outcome of intension/intention that justifies durable forms and functions. What endures from the processing of Word/Light is Love, the trustful intention of purposely reforming consciousness.

4. Rapture & Irrational Exuberance

In the experiences of self-organization, evolutionary consciousness has moments of agony and ecstasy, whose extremism may be of a kind. Depression and exuberance although very opposite in outcome are alike in their emotional/physical origins. Largeness or smallness of spirit driven by emotional agitation may produce either altruism or violence. The extremes of emotional excitation expressed in generous elation or violent depression may be induced and incited in open and closed faith culture. Even though all rapture, irrational exuberance, is of a kind it occurs perhaps as frequently at either good or evil extreme.

Rapture and deep frustration may be equally delusional in spiritual culture. The cumulus attenuation of energy, either in the direction of weal or woe, can result in an “ecstatic” (*ek stasis*, shift from the status-quo) experience of thrilling uplift that may lead to altruism and wellbeing or to descent into the hell of self-destruction.

“Ecstatic resonance” is both outcome and cause of religious experience. Jesus experienced it personally in his Transfiguration. Peter, James and John were moved to irrational exuberance when they witnessed the enlightened state of Jesus, and meant to erect a monument on the spot to capture the rapturous event. But Jesus quashed their pointless idea. Rather, he directed them to the sensible works of enabling the sick, the poor and the marginalized and of effecting justified living even for the least.

The attenuated energy of faith, emotionally driven, may push people to behave destructively under deluded righteousness. Heightened exuberance may anchor insights of polarity that are closed to mitigation and communication. Some modern delusions root in misguided cultures of dominion theology and patriarchal politics and recur in iterative patterns. The religious male preference of discrediting the emotional intelligence of females and of exaggerating male rationality is a cumulatively aggravating culture. Their fixity in exaggerations of faith inclines toward violence and insensitivity to fragile nature. Delusion is ambivalent in its consequences; it may be virtuous or violent or a confusion of both. Islamic suicide bombers, for example, who embrace violence in the expectation of after-life reward, seem not that different from rightist Christians who are unbothered by insensitivity toward nature in their fixation in anticipated after-life rapture, exclusively reserved for the elect. Even today, faith fixation, idolatry, attaches the culture of irrational exuberance whose extremes frustrate the hope of symbiosis.

Ecstatic resonance can and should be an uplifting experience that gives a new sense of energy and purpose to be right with God, each other and all life. Self-authentication in the spiritual resolve of justified work can be a rapturous experience divinely approved, whereas, misdirection in inauthentic action is neither justified nor divinely approved. The terrors of rapturous extremes are all too prevalent, whether in outcomes of ecological desecration or the intentional wasting of human life. What is needed more than ever is greater Jesus' consciousness, which cautions against psychotic and self-destructive activities.

5. At Home in the Cosmos

The virtue (power) of Trimorphic Resonance is awareness of the *instance of divinity* in nature's evolving processes. Cosmic processing is the intelligent design of the evolutionary resonance of WORD/LIGHT/LOVE. Because being and becoming are qualified in cosmic resonance, we are by nature, *intuitively*, "at home in the cosmos". Ignorance, arrogance and greed blind consciousness, mislead conscience and subvert right reason. Idolatry frustrates reformation.

Violence and inauthentic behavior result from the subversion of right reason. Consumerism, the exploitation of nature and people for purposes of profiteering, is the original and persistent sin that breaches covenant and wastes *the tree of life*. Personal wellbeing and social sustainability are threatened by the waste, the abortion of web-life ecologies.

The human home in the cosmos is mortally imperiled, and so are human beings themselves because of persistent infidelity to cosmic covenant. [*At Home in the Cosmos* is the title of a book by David S. Toolan, SJ, published by Orbis Books, Maryknoll, NY.)

6. God/Land-Woman/Man Trust

Old Covenant Scripture is a story about infidelity and woe, and about fidelity and weal. Prophet after prophet is rejected because (s)he confronts the inauthenticity of self-serving and the damage that occurs to self, nature and other from breaches of trust. The specifically recurring infidelity is the abuse of power for opportunistic advantage, idolatrous dominion theology, patriarchal politics and exploitation of people and resources. Sin, the deadening of soul, the abuse of women and waste of nature, results from ignorance, arrogance and greed, from the exploitation of other for self-aggrandizement. The old and original infidelity is the repetitive and not so original infidelity, the human culture of covetousness, of excess consumption and waste of life.

7. Whither Evolution?

Modern travelers know how important it is to plan ahead for any journey, but especially for life's journey. The complexities of life all too easily lose us. Dame Rebecca West tells what she sees as the "dominant mood" of the times, namely, a *desperate quest* for a pattern in life by which to find security. See Steffen, "*The Pattern is the Plan*", *QUANTUM RELIGION*, pp 22, 23.

Humankind is essentially implicated in nature's self-organized and evolving patterns, and it is fair to conclude that there is no more reliable pattern for humankind than the justified paradigm of intentional symbiosis.

More than ever, human behavior is a determining factor as to the Earth-life options open to evolution. It is more important now than ever that humankind realizes how mortally devastating are iterative patterns of mindlessness toward nature in the exploitation of life.

The sense of divine/human mutuality, of natural holiness and covenantal obligation needs to win over the destructive impulses of self-serving. Commonsense compels personal initiative to correspond faithfully with the common means of life. It is clearly the moral, intelligent thing to do. As to intelligence, nature has not abandoned us rather we are individually copied in intuition and memory with instructions (genes-memes) by which we can resource our journey without compromise to future life. Investment in the future and wealth accumulation belong to nature and to web life not to ourselves only.

The repetitive patterns of nature, the convergence of unity consciousness in the Trinitarian processing of evolution, of Eucharist, Word-Light-Love, are designs of Intelligence, of Holy Spirit, the hypostasis of the divine, the natural and the human. Because of human standing in divinity, we, mere humans, dare to correspond with divinity in small letter words. On the other hand, we might as easily correspond about “merely” human matters in capital letters. The instance of divinity possesses all, including every least aspect and process of our persons. Trimorphic Resonance structures ongoing design of intelligence.

Evolution proceeds by processes of resonance, little conscious leaps and big leaps. The unrelieved tensions of the times seem to be setting the stage for a quantum leap, a leap beyond staticism, fixation and dominion to liberation, openness and service, what Vatican II calls for. Some leaps of consciousness are rapturous, ecstatic leaps, particularly when they correspond faithfully with symbiotic intuitions. Rapture is in the here-and-now. It is an intuitional sensation of wellbeing well-served in intentional evolution, in patterns of reinforced consciousness. Rapture is a moment of enlightenment that thrills to discovered newness.

Part of the experience of the universal journey is transition from slavery to freedom, from the small-mindedness of immaturity to the fullness of maturity. A paradigmatic story of the universal journey is found in the book of Exodus. Each is challenged to work out his/her own life journey. Life’s questions never cease coming; answers bring up new questions, new possibilities. Dominion and liberation, imprisonment and deliverance are unique and recurring experiences in every life. The fulfilled life is the life that savors the rapture of the moment and lives wide awake to the possibilities. Theological rationality calls for Liberation.

8. The Implications of Trust

If individual abuses of power are sinful, even more so are corporate ones. Religious culture is inauthentic when it is male-dominated and when males abuse sexual prerogatives over females and nature by exploiting the virtues of both for self-advantage.

The institutionalizing of dominion theology and patriarchal politics has resulted in violent impositions on women, nature and the human psyche. If these sins are acknowledged and repented, the possibility of reformation and repair becomes real. On the other hand, their denial obstructs conversion and insures the perpetuation of personal/social violence.

Social conversion begins with personal conversion, one person at a time. Return to trust happens one person at a time and it needs to be advocated by civil and church institutions; trustworthiness gages authenticity; authenticity, trust and conscience are not negotiable. When one is compromised all are. With fidelity to conscience, trust and authenticity can be reclaimed.

9. A Call for Global Networking

Action Groups are so many ships on shallow seas, passing each other in the night unaware on their way to uncertain harbors.

Uncertain harbors are out-of-time minds accommodated to dominion theology and patriarchal politics. Vatican I theology is shallow water prevailing yet in many ports. Small capacity ports need deepening. Vatican II called for *updating* and for new *analysis and synthesis* to deepen waters and prepare ports to receive modern fitted vessels. But Church wavers in its resolve to update.

Vatican II is an uplifting tide. The rising tide lifts all ships. But the tide hasn't come in. Pope John Paul II took harbor repair (Liberation Theology) off the table, and the pre-Vatican II status-quo obtains. More than ever ships find themselves stranded in shallow water.

But today is a new day, more open perhaps to port reconstruction. The People Church must rise to the occasion and ably assist. The People need to accept the task of rebuilding ports, of developing theological openness with minds deep enough to facilitate the consciousness of symbiotic evolution. New strategies of adult faith formation are needed. They are here.

The iteration patterns of evolving symbioses obtain in emergent life, including the consciousness of human relationships, which evolve in the cosmic continuum by way of Trimorphic Resonance, the iterative processing of word-communication, light-consciousness and love-conscience. Life's quest is for a pattern in the emergent mode. We are ships on shallow water. And until the perplexity of public shallowness is re-patterned intentionally in the deeper insights and rationality of cosmic resonance, our works and our lives will remain perplexed, unsatisfying and unfulfilled. Distrust and inauthenticity will yet be implicated more deeply and trimorphic harmony will fail communal wellbeing.

IV. PETITION TO OPEN CHURCH to Hierarchy/Laity Communications

OPEN REQUEST to Pope Benedict XVI

June 13, 2006

Conscience Seeking Expression I come from the Roman Catholic Tradition of Faith, but I am not imprisoned by the Roman Tradition. I am a Catholic not only in the sense of being *hearer of the Word*, but also of being *bearer of the Word*.

The Roman Tradition has been imperial and heavy-handed in its expectation of public submission to the voice of Rome. The genius of Vatican II is its will to open religious communication; to lift The People from the silence of enforced submission, and by openness to two-way communication to access universal consciousness and to enlighten the whole community. Vatican II affirms the Church's welcome to the expression of conscience - *conscientia quaerens vocem*.

Is the public wrong to sense in the first encyclical of Pope Benedict openness to Vatican II openness? That Church respects and wants to know the conscience of The People? This belief (hope, expectation) persuades this person to raise his voice in full-throated expression of conscience.

Except for the two-way communication of Word, religious consciousness and public conscience are frustrated and benighted, and the universal obligation of fidelity to covenant is breached.

What is missing from Pope Benedict's GOD-IS-LOVE Encyclical?

God Is LOVE, but also, God is WORD and LIGHT.

This response to Pope Benedict's first encyclical is totally "complementary", that is, it supports and builds on it. This response pertains also to the "Fides et Ratio" encyclical of Pope John Paul II. These two papal documents correlate and enlarge each other, and advance the integrity of communal harmony and human consciousness.

The question "*what is missing from Pope Benedict's Encyclical?*" opens lay faith focus to the "intelligent" processes of life's *possible journey* and avoidance of obstacles to the evolutionary potentials of mutuality, complementarity and subsidiarity. These authenticating processes are means/ends of communication-faith, of consciousness-hope, and of conscience-love—the self-realized harmony of global evolution imaged in Godhead likeness. GOD radiates the Resonance of WORD-LIGHT-LOVE; the Harmony of the WAY-TRUTH-LIFE; God is the ultimate paradigm of symbiotic emulation, of communal harmony.

VOCE SPIRITUS UNIVERSALE. *By the Voice of Spirit that turns the heavens,* the resonance of universal consciousness seeks amongst the evolved systems of Earth's diverse life the discovery and fulfillment of Symbiotic Harmony.

"Intelligence" is holistic love coming to communal fulfillment in the mutuality of Faith and Reason accommodating each other in the committed bond of covenant, of People growing in the experience of the singular Spirit of purposeful harmony — *Ecclesia quaerens Verbum et Veritatem*.

In process and structure, Church is twofold, Leadership and Membership — the ordained hierarchy and the lay assembly. Each represents a complementary and unique perspective of experience, of Word that becomes one when leadership and membership enable the same outcomes of purposeful mutuality, complementarity and subsidiarity. Because leadership *word* comes from a different perspective than membership *word*, each needs to discern and raise its voice confidently, resonantly, in the holy interest of universal harmony and communal wellbeing.

The *arrogance* of prideful self-preference is a model fatally adversarial to the harmony of mutuality; the *ignorance* of subservience is a model fatal to the working of complementarity/subsidiarity; and *greed* for power and possessions is fatally adverse to the Eucharistic economy of Nature/Grace.

Vatican II opened the People Church to the way of mutuality, complementarity and subsidiarity—the way of Liberation Theology. The Encyclical God-is-Love returns Church to universal understandings of intentional Love, of the common interest of ecclesial harmony enabled in the iteration processes of trimorphic resonance questing One Word, One Work. Because of necessary process-contributions by leadership and laity to communal harmony, each needs to raise his/her voice to enable the discovery and implementation of universal harmony. Each must celebrate and affirm the other in the integrity of the One Spirit, One Love that turns consciousness and returns integrity.

The issuance of Pope Benedict's First Encyclical is a signal event returning the people to joined standing in common relationship for purposes of perfecting Love in human community and of bringing WORD-LIGHT-LOVE to greater fulfillment in the iterative process-outcomes of mutuality, complementarity and subsidiarity.

It is no disrespect to ask the question "what is missing from the GOD-IS-LOVE Encyclical?" rather it is an intelligent and responsible inquiry. In answering the question The People seeks to contribute responsibly to their communal obligation and to experience more fully the self-fulfilling purposes of community, harmony and Love. In order to keep vital the resonances of faith, hope and love, universal consciousness needs to attend continuously to the processes of Godlike harmony.

The Voice of God

Evolutionary life's luminous vapor
Is liquid light, Love's Word-made-flesh.
The numinous power of the spoken idea
Is the intelligent wonder of design.
So, to reveal Light's Word-power, God
Made vocal chords, except for which,
There couldn't be voice, creation, harmony.

Word-featured thoughts vibrate filaments
Trustfully reticulated in the firmament.
The people has face, has voice, God's,
The divine Self's anticipated reverberation.
*Creation is linked and worked, and sings
By the amplified harmonies of superstrings.*

Comment on the heated flap over the **DA VINCI CODE** novel and movie:
When one is blind to the beam in one's own eye he shouldn't be too righteous in condemning the mote in another's. The Church's hyper reaction to the DA VINCI CODE puts the Church's culture under the light. The forty-year festering within the Church between Vatican I Ecclesiology and Vatican II Ecclesiology (imperial church vs. people church) may explain the people's growing distrust of Church and their need to vent. It shouldn't be surprising that some Catholics believe that the Church's fixation in dominion theology and its culture of alienation are the hurtful fictions, particularly, since Vatican II decisively opted for Liberation Theology by acknowledging people authenticity and evolutionary consciousness.