

Called to be more: the Word/ Work of Faith/ Reason

“Being more” is what divinity does; “more being” is what divinity is. The transformational cosmos is about *more being, being more*. The vision of Teilhard de Chardin challenges humankind to greater divinity, to greater potentials of becoming—what evolution does.

<http://www.secondenlightenment.org/Teilhard%20de%20Chardin%20and%20Vatican%20II.pdf>

Just as God “has no hands but human hands”, so divinity has no self-reflection except in earth-human self-reflection. No other earth-creature can conceive of purpose and intuit intentional symbiosis in as complete a way as the self-reflective human person can. Purposeful Self-reflection is what divinity does, is the Voice of intention and the Work of conscience.

Self-reflectivity discerns that God is Word, Light and Love. The consciousness of Word is intentional communication; the consciousness of Light is intentional self-reflection, and the consciousness of Love is intentional conscience, what is purposeful symbiosis—the harmony of Word, Light and Love.

The *God-is-Love* theology of Pope Benedict speaks to Love’s implication of conscience. If creation is a work of Love, then Love’s implication bears directly on humankind whose self-reflection is also of divine origin. Insofar as self-reflection is a gift of love it continues the work of Love, what is the ongoing work of evolution.

The “theological virtues” originate in intentional consciousness, that is, in intentional Word, Light and Love. Trustful communication is the means by which consciousness experiences and acquires “more” faith. Faith-based reason is a process of intentional authentication, of faith augmentation, by which *greater being* evolves as self-reflection increases in understanding. In a changing universe, hope in a sustainable future grows with intentional awareness, with evolving faith. The capacity to love is a capacity that grows with lived conscience, with intentional judgments and actions (choices) that are motivated in the purposefulness of faith, hope and love, the purposefulness of intentional symbiosis.

The implication of humankind in the work of divinity includes a sense of obligation to sustain divine intention as reflected in purposeful relationships, the sustainable means of Love’s relations. Pope Benedict’s social encyclical “*Caritas in Veritate*” speaks to the works of conscience that imply privilege as well as responsibility, namely, privilege of enjoying the largesse of creation’s bounties and the responsibility of using them morally, sustainably, in such a way that serves the common good in the present and in the future. Sustaining nature is an awareness that flows naturally and necessarily from the theology of Word/ Love. As word and work belong together so do love and conscience, and so do the encyclicals “God is Love” and “Love in Truth.”

The theology of Word is based on the life and teachings of Jesus Christ, which speak to the “Christian (universal) Imperative”. The word/ work of the universal imperative is immanent, in the here and now, and pertains to all Earth/ human relationships in secular reality. The joined religious/ secular reality cannot be violated except with violation to nature and Earth/ human relationships. The realm of the secular (“worldly”) is the human realm; the joined religious/ secular reality is the place of “Christian humanism,” where the intentional role of humankind corresponds with the work of evolving nature.

Symbiosis is a transformational capacity that seeks *more being*—sustainable wellbeing for individual life and for the holistic wellbeing of all life. Intentional symbiosis, in all its aspects of purpose and self-reflection, is what divinity does, what Love is. “Love in truth” speaks to the rightness of conscience, the authentication of Word in work, in purposeful living.

Godhead Divinity is the Resonance of Word, Light and Love, the resonances of Spirit/substance—in the words of St. John Damascene, “God is a Sea of infinite substance.” The Self-reflection of Divinity Consciousness is Trinitarian Personification, Trimorphic Resonance—Trimorphic Protennoia, the “stuff” of all existence, all consciousness, all moral relationship—the instance of Divinity in nature.

It is the “fate-full” task of the human person to think as God thinks, to act as God acts, not just in play-acting, but in real living. We cannot dodge the responsibilities of reality, of *being more, of more being*. It’s not enough to pretend to Godlikeness; we are called to grow into being Godlike. Not by individual ingenuity only does humankind grow into Godlikeness, but by openness of moral parlance in communal relationships.