

## Faith without Reason Stultifies

Yes, and reason without faith blasphemes. A hopeful sign in Church today is movement toward rebirth of “moral imagination.” Eucharistic altruism (*kerygmatic* wisdom), modeled on the life of Jesus — The Cosmic Christ — is the pinnacle insight of evolved faith/reason, the Wisdom of Word-Made-Flesh. Wisdom is the evolved/evolving intelligence of Trinitarian Process, the “trimorphic resonance” of Word-Light-Love.

The Hagia Sophia Basilica of Constantinople (now the Great Mosque of Istanbul) is a monument to “Gnosis”, the Wisdom Intelligence of Trinity, the Trimorphic Protennoia of Eastern Church. The return now to “kerygmatic protennoia”, to Trinity Wisdom, is a return to “gnosis” and the hopeful recovery of wisdom sanity lost to a-gnosticism. Under Western Church (Roman) influence, early bishops (Irenaeus et al) opted to discount “gnosis” (the “haereses” of moral imagination) and choose faith-over-reason, what is the dumbing-down of both faith and reason — *agnosticism*.

The return to Trinitarian Protennoia, Trimorphic Resonance, is a return to gnosis-reason and the rejoining of reason to the process of evolving faith by Way of Word-Light-Love. [Reference: <http://www.divinicom.com>]

“Liberating Catechesis:” Catechesis and education that worked to a degree in the past “won’t work today.” That is the judgment of Robert Brancatelli (AMERICA Magazine, September 13-20, 2010, pp 17-20). “The word of God has much to say about [today’s global] ...issues... The horizon of catechesis [must move] beyond the quest of whether a text is in conformity with the catechism... a second kerygmatic movement must take into account the global...cultural issues [of] today.”

A “*second kerygmatic movement* “ must be grounded not in conventional religious enlightenment but in a *second enlightenment* that corresponds to the kerygma of updated wisdom. Second enlightenment, like second kerygma, must also “go to the heart of the Christian faith — Christ — the second person of the Trinity.” Second Enlightenment / Kerygma gets to the “fundamental ground of theology and faith...where the Christian understanding of grace, salvation, redemption, forgiveness and suffering come from.” The ground of enlightenment and kerygma is Word (communication), Light (consciousness) and Love (conscience) — the Trinitarian relationship — that by which all human relationship proceeds.

Brancatelli suggests, “As the source and model of relation, the **Trinity could become the focal point of this new movement.**” (Emphasis added) This is precisely the premise of “The Evolution Trilogies” (The DIVINICON), namely, that faith-relationship takes the Christian to imitation (and emulation) of The Cosmic Christ, i.e., to Eucharistic Altruism, an intentional refinement supposing nature’s intuitionally evolved symbiosis.

There is no faith, no hope, no love except parties in relationship are on equal grounding. Brancatelli says:

“Establishing true equality may require a shift in a faith community’s self identity, the way it makes decisions, and its definition and exercise of authority. Theologically it would mean that the expression of Trinity would become manifest in relationships among parishioners and between parishioners and the wider community. Practically, it would require the parish to put its

resources into adult faith formation and to institute a governance model based on charisms rather than on office. It would also mean that the catechetical program would identify empowerment of the faithful as a goal, recognizing that knowledge of the faith is an important part of empowerment. Knowing would take back seat to relating, with emphasis on grace and Christian freedom.

“Further, a second kerygmatic movement must take into account the global nature of political, economic, social and cultural issues today...unless the horizon of catechesis in this country and elsewhere moves beyond the question of whether a text is in conformity with the catechism, the word will be muffled... catechists...are called to something greater than conventional Christianity; ...they have great freedom and opportunity in being called to radical discipleship with Christ.”