

MY “Crisis-of-Conscience” CONFESSION

As a Philosophy/Theology student at the Divine Word Seminary, Techy, Illinois, 1956-57, I experienced a crisis of conscience, whether or not I could suppress personal conscience (reason) and submit my life to the strict obedience-expectations of institutional Catholicism and its priesthood. While Catholic Christianity for me best expresses the Gospel teaching of Jesus, the Christ, the taught conflict between reason (personal conscience) and faith (institutional expectation) does violence to personal conscience and to the mutual evolving of faith and reason. I concluded I could not go against personal conscience and submit to the fixed faith expectations of institutional Catholicism.

This decision of conscience (“alpha” awareness) set me on a course of life which now, 54 years later, caps the “omega” point of my life in the just published (2010) Trilogies: The Second Enlightenment Trilogy, the Conscious Light Trilogy, and the Justified Living Trilogy, what are the Evolution Trilogies, The DIVINICON. www.divinicom.com

The beginning premise of the trilogies (book one: PRIMARY SCRIPTURE) is that the “Sacrament of Natural Order” is the personal/communal venue of divine revelation in self-reflective consciousness, and that faith and reason process together mutually by way of thought-development (the “method of evolution”) in the self-reflective resonance of communication (faith), consciousness (hope), and conscience (love). This process of faith/evolution is the process of “Trimorphic Resonance”. The ultimate purposefulness of conscious love (justified living) is the “omega” insight of Christian Humanism — EUCHARISTIC ALTRUISM. [Book Nine: The POETREE WORLDVIEW”]

Books, four, The POSSIBLE JOURNEY; six, GREEN RELIGION; and eight, WHAT SELF-DONATION IS, are specifically designed for group reflection/study (Advent, Lent) and adult faith formation. See the books at www.AuthorHouse.com

The earlier poetry trilogies, “Eden’s Lifework Poetree”, are published online at www.evolution101.org Other website resources are at www.secondenlightenment.org , www.acolyte.gather.com , and www.divinicom.com

ORIGINAL GRACE, Sin & Redemption

Redemption is the process of grace rising above sin, the conscious choosing of the better options. When faith and reason work harmoniously, the Providence of Quantum Grace is sufficient to redeem the deficits of original sin; except this is true, humankind is fated in hopelessness. Eucharist is the evolving/transforming means of intentional redemption. Female/male mutuality is the means of interpersonal transformation, personal redemption.

Divine Trinity is revealed in sexuality; when did you ever hear a preacher say that? In nothing of nature is God so essentially revealed as in sexuality, the basic grounding of evolution and intelligent life. The three-ness of sexuality reveals life’s creative openness and Godlikeness. More typically, preachers link

sex and “original sin” than they do sex and “original grace.” Male self-elevation (dominion theology) in patriarchal culture is a perversion at the root of sexual abuse and cover-up by church hierarchy.

Let the truth be told that the Sacrament of Life is the “Naturalis Sacramentum Ordinis.” Evolutionary Christianity (theistic evolution) opens humankind to a new lease on life and a new chance to get it right with God, each other and nature. Blasphemy, the exploitation of women and the waste of nature are of a piece, i.e., the perversion and waste of creative selfhood.

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Some may at first find the association of God and sex as offensive and shocking. However, it shouldn't be because sex is fundamentally a reflection and expression of divinity. The human tragedy is that males think they are Godlike and so they arrogate divine prerogatives for themselves, when in fact females are equally faithful and prior channels of divine graciousness. Because the culture of dominion theology is male appropriated, humankind's tragedy is of a piece with nature's tragedy.

Sex is religiously understated and deprecated because it is “religiously” misunderstood and culturally misrepresented. The misrepresentation that prevails is reinforced in the self-exaltation of males and exploitation of females. Before discoveries of genetic science and quantum relativity, religious understanding has been unable to get sex right.

The Book of Genesis says humankind is in the image of God: “male and female” God made them. Genetics and quantum science give us a much deeper understanding of the process and structure of sexuality, and by analogy better understanding what Godlikeness means — unity, continuity, selflessness, community and trinitarian personification — and how these diversify and evolve over time. The divine potentials of two-ness (sexuality) amplify in expressions of mutuality (faith), complementarity (hope), and subsidiarity (love), whether interpersonally or communally. In the three-ness of communication, consciousness and conscience, life is Godlike in harmonic personification. The two-ness of female/ male proliferates in offspring, thereby replicating Trinitarian likeness. If humankind is in God's likeness, how is it that God is hardly recognizable in human living? Humans do more preying on each other than they do praying with and for each other. And this is true also of institutions, whether church or commercial.

Sexual education is clearly deficient if not perverse in failing to see humankind in God's image; worse than that, dominion theology's alienation of women from equal roles in religion blasphemes the very notion that sexual mutuality is that by which humans relate to each other in likeness of Trinitarian bonding. Ignorance of the sexual self and interpersonal alienation is a radical disaster wasting nature and humanity. As sex is integral to life so sex education is integral to religion.

Cosmic evolution in the past set up the conditions that produce, support and diversify life; life is the autopoietic agency of cosmic energy/ matter. Earth/life substance is particle (matter) and wave (energy). The ongoing challenge for life is to capitalize on cosmic wave/ particle. Challenges to life include accessing energetic substance and establishing means for transforming energetic substance that sustain access and use. It is in meeting these challenges that sexuality evolved symbiotically from first life forms.

In the course of billions of years of wave/ particle substantiation, first life forms were enabled to capture light-structures and weave them into sustainable networks. Single cell organisms capitalized on different substances at hand (rocks, minerals, etc.) and self-replicated by division. Over time and by way of symbiotic liaisons single-cell forms became multi-cellular. Patient evolution, recorded in DNA, developed ways of mixing genes (sharing DNA), and eventually refined the gene-mixing distinction by way of two sexes. Einstein's Special Theory of Relativity quantifies energy/ matter, and identifies energetic substance with active light involvement.

DNA science traces back to the evolution of photosynthetic accessing of energy in green cells, specifically in chloroplasts, the precursors of plastids in animal cells. By producing oxygen, photosynthesis changed Earth's atmosphere from being carbon-dominant to oxygen-dominant, which set the stage for developing oxygen-compatible life. Oxygen actively reconstructs photosynthetic products (carbon-based molecules) and converts them into protein complexes (synthesis, hydrolysis) etc, for differentiation and growth of organisms and organs.

Characteristic of body cells, including the female germ cell, the ovum, are three distinct strands of DNA, in plastids, in mitochondria and in the cell nucleus, which respectively provide for energy acquisition, cellular utilization, and the mixing of genetic traits (supplying one-half the chromosomes in nuclear DNA.) The male sperm provides the other half of chromosomes needed to activate the fertilized cell (ovum) to implant, divide and become an embryo in the mother womb.

The diversification of biological traits in the human person occurs with the mixing of female/ male nuclear chromosomes at the time the ovum is fertilized. The sexual characterization of the individual, whether male or female, is unique to every person. A range of psychical and physical traits occurs in both males and females that are commonly characteristic; thus, males may have qualities more characteristically female, and females may have male traits. Sexual orientation roots in genetic mixing and in social nurture. Homosexual tendencies are not intrinsically disordered, but are genetic proclivities amenable to cultural affirmation and/ or modification

Abuses of women and nature are of a piece, that is, they are rooted organically in defects of understanding, overreach and willful ignorance and arrogance. Denial of female grace offends God directly and wrecks religious sensitivity. Sexuality is the means of all blessing for it characterizes every person individually and channels communal harmony. Cultural obsession in "original sin" negates "original grace" and frustrates natural graciousness. Until now, patriarchy continues its misplaced obsession in male self-electionism and prevents female authenticity from the working its original grace. This is a cultural sin in need of redemption.

Eucharistic Altruism, the Purchase of Symbiosis

Jesus stated categorically, "my kingdom is not of this world;" Pope John Paul II famously said, "heaven is not a place;" and the Jesuit Priest-Scientist Pierre Teilhard de Chardin speaks of the "Mass of the Universe" in the sense of person and other transforming into self and other. So, in light of these insights,

how might we understand resurrection, ascension (redemption) and the connection of the physical and the spiritual? And further how does Eucharist relate to evolution in the repeat cycles of birth and death?

Constrained as we are to live within the symbiotic limits of natural order, we are personally destined, whether willingly or unwillingly, for future life. Our personal earth-destiny is intimately linked to future destiny and the fate of life on Earth and in earth. Will our personal living hallow other life or desecrate it? By acquiring and committing to divinity consciousness (Eucharistic consciousness) our routine lives can build on personal, natural symbioses and hallow life in the present and in the future. But how are we to understand bodily resurrection and ascendancy? While these are beyond certain knowing, evolution gives inklings, specifically in light of nature's successful patterns of evolving symbioses.

<http://www.secondenlightenment.org/The%20Evolution%20of%20Symbiosis.pdf>

“Sacred remembrances” brought forward from past evolutionary experience are encoded in DNA. Sacred remembrance is the sacrament-basis of Christian belief and ritual. From birth to death, codes of DNA, which embody cultural memes, are the “purchase of wisdom” from past life and promised purchase in future life. However, in the fixations of schismatic culture, the divided realms of body and soul, the physical and the spiritual, a chasm of understanding separates human thought from Earth/ cosmic reality/ continuity. In the worldview schism of static-centrist thinking it isn't possible to make literal sense of resurrection and ascension. Evolutionary consciousness however gives greater purchase of the mystery.

Einstein's statement of quantum relativity, $E=MC^2$, bridges the cultural schism that separates the realms of energy and matter, spirituality and materiality. Einstein's statement of cosmic realism is that “energy is matter and matter is energy, soul is body and body is soul.” In the evolving history of transformational energy/ matter, the mutuality of energy/ matter, soul/ body, endures, whether in individual existence or in collective/ communal harmony. The insights of reflective consciousness, rooted in continuity understandings of Evolutionary Christianity, are more perceptive than literal credence in dogma of the Static-Centrist Worldview (SWV). Community, family, person relate to each other reciprocally; community supposes family, family supposes person; social harmony supposes personal, communal conscience.

Birth is a promise of death even as death is a promise of birth. Hope lies in the ascendancy of consciousness in birth/ death iterations which carry the symbiotic purchase of hope in future life. In the ascendancy of consciousness, iterations of personal birth/death enable communal growth into mindful, symbiotic relationships that hallow the treasure of holistic life. The ascendancy of consciousness in birth/ death iterations is the way and destiny of evolution, as exemplified in the life and death of Jesus, the Cosmic Christ. Every newborn is an iteration of Cosmic Christ “second coming”. Individually, we are iterations of the Cosmic Christ who abides now and ever. What connects self-reflective consciousness with ascendant oneness in cosmic destiny is living justified in “divinity consciousness”, in Christ Person.

The trajectory of cosmic transformation has been and is toward understanding (hypostasis) the realization of self in other. The evolution of symbiosis is toward greater mindfulness, greater complexity, in which Eucharist is virtual (self-conscious soul) even as matter is energy and energy is matter, meaning, virtuality is in the body (earth-sensitive) as divinity is in the world (God-sensitive).

The iterations of flesh and consciousness in birth/ death cycles embody soul in resurrection/ ascension; ascendancy is in the realm of the psychical/ physical. God is yesterday, is today, and tomorrow. God is creative instance in creative consciousness. The conscious evolution of soul/ body belongs to "divinity consciousness". If rebirth is the purchase of death, then mindfulness needs to focus on the perpetual hope of Eucharist enabled in living justified in the symbiotic purposes of life/ nature. The altruism of symbiotic purpose advanced in Eucharist (divinity consciousness) is the content of Sacrament valued in communal celebration and ritual.