

## **On being both, Subject & Object**

Everything in nature is both, subject and object. What this says is that everything affects everything else, and everything is acted upon by everything else. It is this relationship that makes us enablers and disablers; this relationship is “a relationship of reciprocity.”

It is within our power to choose to affirm and confirm each other, but also to bring havoc on all other. Awareness of this relationship is awareness of morality and virtue. The way of virtue is the way of morality and conscience that chooses to understand and to be an asset to nature and others, not a deficit. This moral distinction of consciousness lets us choose to be “symbiotic” in the pattern of natural evolution, and “Eucharistic” in the Plan of divine expectation.

The Eucharistic nature of human relationships is the “divine option.” The divine option does no willful harm to another and is willing to take on suffering and self-diminishment in the interest and wellbeing of others. It understands that greed and exploitation are direct offenses against others and divine intentions. Mindless greed and exploitation cannot go unnoticed for hurt and injury come to others because of them. Violence provokes further violence. Cultural history documents the intense devastation of people and nature that comes from the colonial, corporate exploitation of people and nature.

The repeat violence within the families of Abraham’s inheritance stands out uniquely in history for its persistence and inhumanity. Christian patriarchal dominion, and overreach of Jewish and Islamic peoples are equally persistent sins. The ultimate victim of violence is nature for waste and injury are directly on nature’s eco-social structures.

The theology of Abrahamic dominion endures in Jewish, Christian and Islamic traditions. It’s the continuum of fixation in the biblical worldview of direct creation as opposed to the theology and worldview of evolutionary. The theology of moral equivalence is equally obliging not from top-down dominion but from bottom-up origin, co-dependence and continuity. Moral accountability is equally obliging on all irrespective of social status.

The egalitarian theology of evolution awakens us to the reciprocity of subject/ object relationship. In mindfully living the divine option all relate to each other not in the presumption of dominion but in the expectation of mutual liberation. Liberation Theology sensitizes all equivalently to reciprocal subject/ object relationship. We will be intolerant of violence when we recognize that the violence we project on others blows back on us and accomplishes nothing but more havoc.