

Evolving Christian Apologetics — PRIMARY EUCHARIST

The ascendancy of consciousness is in the iteration processing of Cosmic Christ Comings. Christian Hope is transparent in the innocence of childhood expectation. Every newborn is a Christ of Second Coming.

The cosmos is itself Primary Eucharist, the venue in which Divinity chooses to illuminate Self-reflectivity in the perpetual process of *Trimorphic Resonance*. In the process of enlightenment, communication (faith) becomes consciousness; consciousness (hope) becomes conscience (love); and love endures in the perpetual, purposeful transformations of primary substance (the “Infinite Sea”, St John Damascene’s expression). The “Alpha” Sea of Infinite Substance transforms Self into other, what is the ascendancy of Eucharistic Altruism; the ascendant fullness of consciousness is “Omega”, Pleroma, in Teilhardian terms.

The Evolution Trilogies (www.divinicom.com) seek to enlighten the “home” of Second Coming, the venue of conscious cosmic ascendancy. History, happened and happening, is a paradox of religion/irreligion, an “aggression” COMING TO ascendant illumination by way of the fiery liberation (*dust thou art and to dust thou shall return*) of self from fixation and into resurrections of higher Coming.

The Evolution Trilogies develop the “Apologia of Cosmic-Christ Consciousness” from the perspective of iterative communication, consciousness and conscience.

APOLOGIA for Cosmic Truth — process, not fixation

Comfort habits of cultural ideology cut deep tracks in consciousness. Comfort thinking habituates belief that some things forever remain the same. To get caught in ruts of ideological thinking can be devastating for in actual life things need to change. All Earth-life experience is particular; humankind experiences truth in the particular, not in the absolute. Everything in the Sacrament of Natural Order is experienced in the particular. Mindfulness in the moment calls for attention to the particular and not getting lost in abstractions of absolutist thinking. The saying has it “the devil is in the details,” but it should be noted that “grace” is also in the details. Habituated ruts of mindlessness lead to dead ends. Religious habituation in ideological abstraction leads to dead ends.

The abstraction of “absolute truth” distracts from “mindful” attention to particularity. We are tempted to think that some things never change. Such thinking flies in the face experience. Presumptions of dominion theology, brought forward from the past, obsess in “absolute” truth to the detriment of attending to particular truth as necessarily experienced moment by moment. Catholic theology and absolute truth are not the same things. Catholic theology is in words and ideas abstracted in particular thought. However, standing abstractions lose credibility when particular experience disproves the presumptions on which they stand. The static-centrist worldview has no standing in contemporary consciousness, whereas, the evolutionary worldview does have standing.

Today, the errors advanced in presumptive abstractions have so accumulated as to compel theology to update its thinking beyond its ancient fixations. The updating of ancient abstractions challenges theology to see the world and humankind not as centric in the cosmos but as incidental, even if

necessary, to cosmic evolution. It is time for Christianity to come forward with a new “apologia” based on Cosmic Truth as process, not fixation. Truth is knowable in experience of here-and-now relationships.

Religion’s acknowledgement of toxic mindlessness towards personal conscience and nature needs to be confessed publicly. But by “apologia” here I mean a rationale, a broadly developed presentation of evolutionary theology beyond habituated mindlessness. After confessing its hurtful arrogance, the church might then be able to move on and grasp the universal sense of evolving consciousness and growth into Divinity, into Godlike sense and sensitivity. Indeed, it is the ascendancy of evolving consciousness that opens understanding to symbiotic ethics, conscionable living, mindfulness and justified living.

There is no returning to the theology of infantilism. Wrongly informed impositions of institutions on personal conscience are unacceptable. Such impositions cannot in good faith be countenanced. The failure of religion to update theology in context of social intelligence (science) inevitably erodes its credibility. In order for religion to recover credibility, contemporary rationality has to shine light on the fatal defects of presumptive absolutism and religion’s “paralysis syndrome” still imprisoning culture.

At this moment in time we need to return to basic humanity and ask “where is hope for the future found?” Hope is found in the eyes of a nine year old child. Look into the eyes of Christina Taylor Green (9/11/2001—1/8/2011). Moral imagination shines in the child. Why do we as adults lose the innocent sense of moral imagination? This question needs to be asked in every church, in every home. This is an urgent grassroots issue that can organically restore credibility to church and vitality to life, not from the top down, but from the bottom up.

The FAITH/ REASON CONUNDRUM

In the face of the unresolved dilemma between Christian belief and evolutionary science, my concern has been (is) how one personally resolves conflicts between Christian faith and evolutionary science. Christian religion “as institution” compels the faithful to live by institutional expectations still locked-in to a philosophy and science that predates medieval times. When institutional faith holds reason hostage how can a person in good conscience be at the same time a priest of institutional Christianity and a “priest” of science.

In my personal life, this conundrum forced me to make a conscionable choice either to live a life committed to the Catholic institution or to the personal mutual necessities of faith/reason. I was eleven years into studies for the Catholic priesthood when my conscience told me that institutional Catholicism and truthfully informed reason were under the circumstances irreconcilable; so, I discontinued my studies for the priesthood in 1957. This conundrum still bedevils Christian churches. My conscience told (tells) me that if I didn’t choose one or the other, the primacy of personal conscience or fidelity to institutional expectations, my life couldn’t be anything but a walking lie.

Natural Sacrament, Universal Eucharist

By early 1957 I realized that a rationale was not in place by which ordinary people could distinguish what is conscionable about personal reason and unconscionable about institutional culture, vis-à-vis theological impositions on personal conscience. So, I determined to set about the lifetime task of detailing an “apologia” for evolutionary reason/ faith consciousness. The justification of faith updating is developed in the Evolution Trilogies.

The Christian mandate, directly from Jesus “do as I do” is unambiguous and universal. And so is the trademark of the Christian Person, “by their love for each other you shall know them.” All humankind, all life, is born of common amniotic waters in common ethical/ moral dependency. Cosmic Christ-consciousness compels universal conscience.

Humankind is one people before God, of common evolutionary faith/ reason/ experience. Born into common consciousness all have obligations of conscience in common, personally beholden to common subsistence. But church hierarchy, fixated in a medieval/ pre-medieval cosmology/ philosophy fixates also the same dead-end worldview in its theology/ ecclesiology of dominion.

A new sense of the “Naturalis Sacramentum Ordinis” (the Evolutionary Worldview) compels the updating of philosophy/ theology/ ecclesiology. The Second Vatican Council provides the rationale and mandate for such updating. Until now, however, post-Vatican II hierarchical recidivism frustrates the updating called for by the Second Vatican Council; nevertheless, on its own, evolving humankind will not be held back by church recidivism fixated in a discredited worldview.

Because the ancient energy/matter, soul/body schism is captured in church dogma, women and men have been set against each other in institutional church culture. This Sign of Contradiction is enshrined in the celibate male hierarchy which polices the policy of male exaltation and female exploitation. Evolutionary consciousness challenges the false dichotomies that originate in the schism of dualism. Church cultured disjunction offends God, traumatizes humanity and trashes nature.

The new apologetics of evolutionary Christianity open the way of escape from closed dominion theology/ politics ensconced in fixated religious culture.