

Photosynthesis: 528Hz

The “LOVE/LIGHT” Wave- Length of EUCHARISTIC ECUMENISM

PHOTOSYNTHESIS OXYGENATES
EARTH’S “NOOSPHERE”. ALL ORGANIC
LIFE CODEPENDS,
PHOTOSYNTHETICALLY, INCLUDING
HUMAN; THE BIOLOGICAL BASIS OF
THEOLOGICAL SENSE.

GREEN RELIGION

Inside the Cultural Spectrum

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Ecology. Economy. Eucharist.

All flesh is beneficiary and benefactor of nature's self-renewing ecology/economy; in nature's economy, specific life is Eucharist to specific life and to other life. Ecology supposes Eucharist as economy supposes ecology. Eucharist is nature's means of ecological/ economical self-renewing. Existing "otherness" is accessible for transformation into new otherness. Except people (we) respect and maintain reciprocal dependencies of ecology/ economy/ Eucharist, we imperil radically nature and our own existence. Ecology and economy are as much about religion as Eucharist. Wasting nature is dead-end economics, a radical offense against God.

ECSTATIC RESONANCE, Break-Through Consciousness: events sometimes occur that trigger profound cultural shifts. The resignation of Pope Benedict XVI from the imperial papacy is such a break-through event. Cultures generally evolve gradually, but the unleashing of restrained energy can precipitate root changes from the status quo. Times now signal the need for a Pentecostal Enlightenment Event to deal with the many facets of unsettling. There's no going back to imperial church culture, and there's no future in the arrogance of ideological violence.

Loaves, Fishes and Fractals

The Gospel story of Jesus feeding 5000 people with leftover loaves and fishes is a metaphor of life's economy of structure and means. In common experience, when we prepare a meal, or build something, we use materials that suit construction, meal preparation; and when we are done, find we have leftovers yet available for use. Well, nature works in like manner. Nature is tight-minded in the use of chemistry and sunshine to create materials for structuring life, and using leftovers (fractals) as resource means for other use. [As used here, fractals crudely relates to "Mandelbrot fractals," patterned iterations and mathematic economy in evolving nature.]

That's the way it is with photosynthesis and respiration. Photosynthesis is a process that uses sun energy (photons) to break down the chemistry of water and carbon-dioxide, and create the structural materials of plants, and food for ongoing use. The oxygen and hydrogen atoms of water, and the carbon and oxygen atoms of carbon-dioxide are disassembled in photosynthesis from their

original molecular structures and are reconstructed to become sugars, starches and carbohydrates for use as food and building blocks of life. The most notable leftover (fractal) of photosynthesis is oxygen that is liberated to rejoin the atmosphere and open the atmosphere to the evolution of oxygen-dependent life, a part of which of which we are. Such is nature's economy; leftovers of processes are creatively used in efficient ways. Serendipitous nature, small-scale and large-scale, lays down iterations that follow mathematical and structural consistency. And what about respiration? No oxygen, no respiration.

As life evolves from and in nature, what succeeds are structural means that build efficiently and sustain economically. Food is structure and structure is food, so structure and food are coincident, essential and mutually instructive and constructive. Soul is structure's inherency; soul/structure is life's continuity, life's "sacred remembrance", what is Sacra-ment.

Beautiful and Caring Mother Earth

Earth is a free-wheeling bubble in space. In the dark backdrop of space, Earth pulses with rainbow respiration and brings a special charm to the solar system whose color is otherwise missing in the companion satellites circling the sun.

Earth's unchallenged charm comes from the fluid splash of gases that envelope her as her soul-source and hold in place the translucent skin of ozone which selectively allows entry of friendly light but screens out the unfriendly. The sunbeams of friendly light join their waves and particles to enliven liquids and vapors of Earth's oceans and airs and bring out the best in Earth Mother's character. Liquid/ gaseous fluids in Earth's atmosphere churn within the bubble and warms and washes Earth body's every region; and by energetic washing, they put in contact with life of all kinds the needed breath and materials of every cell, hydrogen, oxygen, nitrogen and carbon, that bind and coax other elements in life's evolving conspiring.

The heartbeat of Earth is emotional sunshine; the warming sunbeams inspect every crevice and cranny of her willing body. The daily track of sun over the Earth's equator greens the belt-line, for the straight-up solar shower penetrates more deeply, warms more profoundly and impacts more vitally the fluid-blends of atmosphere which cause Earth to explode in living, loving profusion.

In the constant anxiety of ecstasy and birth, vapor-spirits work their limpid ruses in oceans and atmospheres; in intimate wash they pamper the marble orb which glows in marvel radiance that so becomes Mother Earth. The blessing wash of fluid atmosphere, a vital ointment of critical blend, secures Earth from excess heat and cold; and except the integrity of ozone tegument is sufficiently secured, Earth may come to suffer scorching heat and electron-chilling cold in day/ night cycles. Such tragedy envelopes Nature's Play of Miracle Life.

Even through the anxious dark of night, the accustomed glow of the moon beams sun light, and Earth's uniquely female charm calms the worries of her children until the day dawns. Only if conscious life reciprocates by being serious not to waste and exploit Mother Earth can she continue to set the supper table with sufficient wine, bread and fish.

Most surely! Mother Earth should not be shamed by children who defile her; the worst defilement is prostitution for it brings with it pollution and disease that threaten mortally. Prostitution is a slow and painful death. How tragic now to see Earth's atmosphere deflating from pollution, whose consequences, even now being experienced, adversely affect all life. Humans! We must realize that Earth's atmosphere is one bubble we must protect from being poisoned and popped. Cherish the Mother Earth — the Womb of Divine Presence.

House of Bread (Bethlehem)

Ecology is home, place where diverse life thrives communally in the Earth Commons. We are the resonance of body remembrance (www.Love528.com) Ecology is the photosynthetic construct of life into which we are born, upon which we wholly depend, the singular place of our present and future. All life is organic continuity; with all life in common we share a home environment. There is harmony in this common home when we recognize our place and when we sustain a balance that serves all in common.

The "house" God built for The People is a House of Bread because the house and the human body are of common substance with all life. Soul and body, we are "bread", communal edifications of bread. As transformed substances of bread we are agents of bread, conscionable "doers" whose lifework is provisioning and caretaking soul/ body. In bread-provisioning, in grain-keeping, we brother-keep, we sustain community. In organic life's common home, nature has apportioned the orderly means by which all are sustainably

bound and interdependent. Because as humans we possess a greater consciousness of the intimate workings in network interdependency, we can choose either to misappropriate this Sacred Order for self-advantage or accommodate ourselves to the proportional economy that extends nature's harmonic graces to All Other.

Jesus' words over bread at his last supper, "This is my body", and over wine, "this is my blood", are spoken with insight into cosmic consciousness, and intend to enlighten us in a sense of personal/ communal bonding. In a larger sense, Jesus identifies all of nature as Bread, as House, as Divine Residence. Priesthood, the conscious and communal work of provisioning material/ spiritual Eucharist, obliges all, men and women together. In this "home", corn (the Grass of Eucharist) shares an urgent place with us. "All flesh is grass." (Is. 40, 6)

"Corn" is a metaphor for the Holy Other that is our own self. Corn is the generic "grass" of Isaiah; it is more than a metaphor; grain from grass is the Sacrament of Provident Reality — the Eucharist of personal being, doing and having. This writing speaks to personal conscience and seeks to raise our personal sense of religion and give our individual lives a more fulfilled sense of direction — a sustaining and sustainable sense of accommodation. Sustainable purpose gains greater "grace" for all.

The natural script of grain's genetic coding is a revelation of provident Nature. Water's true scripting of grain is a light (luminous) scripture that belongs to all life. In obeying Nature's scripting, humans get it right with Nature, with God; air, light and rain make it [right as grain](#). Grain's power and process comes from the continuity of natural laws. Natural vitality is the divine grace of Earth's living internet. The energetic means (photosynthesis 528Hz) that makes grain also makes grain functional in conscious life — Eucharist. Grain structures and informs consciousness in nature's evolving organic complexes. Infidelity to nature is infidelity to God.

When we conscientiously conform our personal being, doing and having to the cybernetic economy of Natural Providence, we provide a place and future for our own kind and all life. The "culture of life", agriculture, is an obligation belonging to all. Metaphor and reality, "Corn economy" is the conscionable act of "breaking Bread", providentially. In our care and use of Living Grain, we may become more aware how we belong in the Sacrament of Natural Order, and

learn to care for nature as we care for ourselves. God's House is word, light and love. God is Word/ Light/ Love.

Symbiosis — the Grammar of Evolution

Every living cell, including cells of the human body, carries DNA in common, life's instructional "grammar". The cosmic codes of evolving "transubstantiation" are religious evidence of Divine Presence in the deep purposes of intelligent design, of intentional symbiosis. The implosions of ecologic, economic, religious and civil networks, happening in these times, are consequences of self-undoing. A radically new reading of vital DNA and conversion of humankind to nature's sustainable symbioses are urgencies above all other.

Pope Benedict's social encyclical "Caritas in Veritate" directly addresses the "grammar [which] sets forth ends and criteria for the wise use of nature, not its reckless exploitation." (Daniel Finn, "Economics of Charity", COMMONWEAL, August 14, 2009, pp 8-10) Finn observes, "...this analogy [natural law as nature's grammar] has not been employed in any previous encyclical." It is Pope Benedict's clear attempt to cast "natural law tradition in a manner more accessible to contemporary ears," that is, in context of the science of organic evolution

Symbiotic life is nature's word and work. Words standing alone do not make grammar. To work, grammar supposes word-meanings and sense of connection. The rational meanings of words together are what make grammar work. Language and content evolve together; the grammar of natural law must first be learned before the content of language can be understood, before we can come to an informed sense of ourselves. The "evolution of symbiosis" is about natural law grammar. "Benedict's grammar analogy acknowledges that languages develop [evolve] over time...in fundamental continuity with the past."

NATURAL LAW [Prologue to Primary Scripture]

"Primary Scripture's" premise is that the essential lessons edifying all consciousness are communicated uninterruptedly in Nature, and that in their natural place, humans commune with divinity — The Source. Natural complexity consciousness is the self-renewing rationality of organic life; nature's consciously enduring word/ work is divine intentionality.

"The Geologist Thomas Berry calls for societal awakening to ecozoic awareness. In *The DREAM of the EARTH*, Father Berry says: "Professional education should be based on an awareness that Earth is itself the primary physician, primary revelation of the divine, primary scientist, primary technologist, primary commercial venture, primary artist, primary educator, primary agent in whichever activity we find human affairs". (Quoted with the [author's permission](#))

"If humankind would desist from its self-undoing, it needs to recapture its naturally instinctual and sustaining consciousness, relocate its societies in harmonious relationships with global Earth life, and become a conservator of life's diversity rather than its destroyer. Except for the fundamental fact of essential, codependent relationships, the physical/ moral basis of vitality, of Natural Law, all other law pales in meaning and effect.

"Humans waste themselves and Earth life unless they conform their living to the codified scripture of the NATURALIS SACRAMENTUM ORDINIS.

WORD/ LIGHT/ LOVE—the DNA of Intentional Symbiosis

The genetics of social imprint (memes) encode the language of intentional symbiosis. Communication between and within molecules is wave/ particle, substance and energy. The genetics of neural encoding is an electromagnetic (quantum-electric) process that originates in and is sustained continuously by wave/ particle harmonics. Evolving quantum-relationships involve language (communication) whose grammar evolves. The process of evolving language, of life's social coding, is quantum-electric in wave/ particle transformation. Evolution (wave/ particle transformation) is "from within", i.e., intussusception, (Latin, meaning "acquired from within"). This applies to naturally occurring symbioses, including self-reflective encoding of social (intentional) symbioses.

The processes of symbioses involve highly evolved language, grammar and logic that work in personal/ social interests. Mechanisms of symbiosis are made sustainable by trial-and-error processes. Successful processes accumulate workable outcomes that endure in relationships. "Reality" is dynamically experienced in processes of internal communication and is engaged personally and socially. We know reality in the personal/ social experience of it.

The self-interests of personal/ social bonding compel reason to pursue enduring relations. Self and social interests personally qualify communication,

consciousness and conscience; words and word-meanings (memetic encoding) are qualified by conventions of social usage, i.e., by understandings and relationships. Insights into the “process of rationality” (the correlated processes of communication, consciousness and conscience) speak by way of the “grammar” of evolution, of symbiosis.

Lessons in Physics help frame text and context of the dialogic relationship (relativity) of rationality (science) and religion (faith). The consciousness of their mutually dependent relationship evolves from communication, advanced and substantiated in quantum-electric logic. If some universal interpretation is attributable to science, it is the quantum-electric connection of process-rationality, the communicational resonance of faith, hope and love.

Doing science/ religion is a process of communication/ consciousness/ conscience. The scientist (religionist) communicates with a subject and receives information back on a subject-to-subject basis. In the exchange of information the potential of change for both (subjects) is realized in newly found consciousness.

The process of quantum-electric communication is inclusionary and situates “truth” in the framework of knowledge (science). Quantum-electric communication/ consciousness is a psychical/physical [quantum] force of continuity that puts knowledge and structure in relationship. Objectivity means being factually honest about the relativity of subjectivity.

In the hierarchies of consciousness certain newly acquired insights rank by their telling of consequences which otherwise wouldn't be understood. The value of one insight over another is weighted (weighed) in the consequences of actions. The process of informing consciousness, to the purpose of making more valid judgments, is the “process of conscience”. The hierarchies of value are hierarchies of consequences. The priority of consciousness recognizes:

- 1.) the judgment value of all knowledge,
- 2.) the need to continue new acquisitions of knowledge, and
- 3.) the prioritizing of knowledge-values on an ethical (sustainable) framework.

This is the elemental process of doing science and religion [social encoding]. In the venue of human consciousness, theological and scientific knowledge are

intellectually proprietary to nature's common scripture. We "own" truth only to the extent that we are intentionally faithful in our lived expression of it.

The naturally rational process of science/ religion is embodied and spiritualized in quantum–electric dialogue, which is the word/ work of rationality. Process rationality logically leads to the consciousness of cause–and–effect connections. The discovery of causal connections enables ethical judgment [memetic coding]. Religion includes public professions of and commitment to faith/ belief that recite the experiential grounds of evolved (revealed) consciousness constituting personal/ communal authenticity and sensitivity for the commonweal.

Human consciousness is the common venue in which the evolutionary experiences of life are registered and remembered. The same neural tracks translate and record life's experiences; and the same electro–chemical mechanisms enmesh factual and emotional associations. Because we carry within us these wells of experience, our every new experience has a point of reference [intuition] by which it can be judged faith–full. The measuring of new experience against imprints of proven experience evokes intuitive reaction of affirmation or negation, depending on whether the new experience measures favorably or unfavorably against intuition.

As aspects of consciousness, certitude and confidence are experientially grounded, that is: along the course of evolutionary development, consciousness came to be informed about what was reliable, e.g., serviceable to wellbeing, and what was not, and, on these understandings developed convictions of certitude and confidence, and awareness of trust and distrust.

As a quantum–electric function, consciousness is an "intensional" process of electron charge/ discharge (firing) along and in the neural networks; as products of self–aware reflection, judgment and choice are "intentional"— the word/ work of intensional neural complexity. Consciousness, neurally imprinted in mind/ body, tells that wellbeing occurs from causes, namely, from experiential relationships that reinforce individual fulfillment in communal settings. The redundancies of experience solidify the convictions of intuitional (intensional) and reflective (intentional) certitude and confidence. These are disturbed when cultural practices contradict the reliable redundancies of personal intuition/ intention enmeshed in the evolved memory of experienced wellbeing.

Because of the evolving test of sustainability, certitude and confidence continually challenge reason to secure sustainability's grounding; they can never be satisfied with intellectually blind belief (fideism) when knowledge is available to certify or debunk blind belief. Fideistic impositions that claim credibility on worldviews that have lost their credibility lose their power of persuasion. Religion is credible only when its faith expectations are consistent with a worldview that is substantiated in knowledge and experience. Upon reason's credibility, religion and faith depend.

Poisoned interpersonal relationships are cause and effect of pessimism and pathologic dispositions. Provoking religious disease are impositions of power that defraud the individual/ social consciousness of vital optimism natural to an informed mind at peace with itself. Cultic religions based on fear and guilt, and administered by hierarchical power and domination, disable personal/ social optimism and the sense of self-competency; it evokes the very opposite, i.e., pessimism and personal frustration. It is better that religion focuses on the good in the individual that can be motivated to build self-esteem and self-confidence rather than on the limitations that are discouraging enough without religion's put-down. The surrender of intuitional, personal faith to a distrustful power structure, and the experience of put-down, are prescriptions for pessimism and the disabling of personal initiative. [See "Primary Scripture", pp 8-10

The 20th Century's cloud of pessimism was fomented and fueled by two fully involved world wars, and local wars since almost too many to count. Such global failure of civility is something the Earth itself may not long survive. Incivility is a one-on-one relational problem that cannot be resolved globally until it is resolved personally. But, when whole nations are suppressed under pessimism's dark cloud and are uncivil, violent toward each other, it is difficult for individuals to be civil—let alone be infectious models of uprightness.

The Quantum Electric Universe, absolutism & pluralism, side-by-side

Out of SINGULARITY, energy diffusion (cosmic expansion) and wave/particle amalgamation, co-evolution and conscious life arose. The diffusion and expansion of energy (electromagnetism) and diversification of big-bang point-density (gravity) are original singularity's continuum from which flows "the sea of infinite substance" and the intentional awareness of purpose. Evolved symbiosis is cosmic vitality, the personalized self of communal harmony. God

works from the infinitesimally small (ashes of the big-bang) to the infinitely large (expanding galaxies).

The accommodation of singularity-extremes (energy/matter) occurs in galactic evolution, that is, between the centripetal pull of the black hole center of the spinning galaxy and the centrifugal pull to escape the gravity center. The two phases of singularity (electro-magnetic wave and condensed gravity) resource all substantive creation, gases, suns, metals and molten conglomerations, as well as the subtleties of life and self-reflective consciousness (soul).

Earth's complex organizations of life are webs of wave/ particle origin, and are sustained by the dynamics of wave/ particle accommodation. Our own persons, in soul and in substance, in spirituality and materiality, witness the mystery of accommodated absolutism and pluralism, of evolved wave/ particle singularity. If we would contribute to Earth-life sustainability, personal behavior needs to accommodate to wave/ particle necessities and not be fixated in absolutism but open to intentional symbiosis, what is Christian Humanism. Cultural fixation in absolutism is a rejection of nature's PATTERN and God's PLAN, a cause of chaotic irreligion.

Out of wholeness of singularity the cosmos expands in profligate openness and progressive purpose — the ordered sense of Christian Humanism. The loom and fabric of rainbow webs glorify Oneness in the joined work of multiplicity. Singularity is cosmic expansion (infinity) involving evolving life (conscious presence), what is the vitality of absolutism liberated and destined to the enlargement of infinite multiplicities—the shards that are the dot-matrices of Word-made-flesh—the hypostasis of divinity/ humanity.

In nature, “absolutism” and “pluralism” interact harshly collaborative, and symbiotic. Absolutism (singularity) and pluralism (multiplicity) naturally accommodate their extremes in galactic evolution. Wave/ particle dynamics compose the electromagnetic universe in substance (gravity, materiality) and in spirituality (transparency, soul); they generate all forms of pluralism/ multiplicity, ultimately self-reflective.

The basis of reality, of civil/ religious harmony is quantum-electric. Natural multiplicities of the universe and the diversity of life on Earth are phenomena of wave/ particle iterations/ interactions, from which come self-reflective consciousness and intentional symbiosis. If the workable accommodation of

absolutism and pluralism is the pattern of nature why is it so hard for religion and civility to accommodate? [RELIGION](#) and civility accommodate when they are intentionally engaged in fidelity to natural symbiosis.

The best gets better when self-reflection joins the challenge of evolution, and when pluralism opens the closed doors of absolutism. Trinitarian Person is Word/ Light/ Love — Priesthood serves Communal Harmony.

POETRY/ POETREE: Organic Sacrament

The soul/ substance of human ecology is “of a piece” with the organic vitality of ecological economy. The term “human ecology” is likely to appear more frequently in conversations going forward. Some will use it to separate ideologies of hierarchical dominion from dependency on “green concerns” and cause even more spoliation of nature, while others will integrate the essential/ natural continuity that characterizes all organic evolution, including self-conscious reflection and the link of conscience (theological sense) to the care of organic life.

Human ecology, human evolution cannot be disembodied from Earth-cosmic soul/ body without violating organic life and the holistic understanding the Sacrament of Natural Order. The self-idolizing of humankind above the warrants of nature will certainly result in more violence, more desecration. We’ve been there, done that, with outcomes of mortal peril to global life. Cultures of arrogance and violence bear witness to the fraud that confuses irreligion for religion, incivility for civility.

The spirituality of organic Sacrament is the mystery of wave/ particle implications of light, the substances of the gaseous atmosphere (air), and the process of photosynthesis. The highest perfection of this implicated processing is humankind, the self-reflective organism in which wave/ particle function has achieved its highest conscious complexity.

Organic life is a weave of air, water and soil. Air is “noosphere” (soul realm), the divine breath, the extension of the amniotic waters in which all life originates, amplifies, co-depends and co-relates. Reduced to a common understanding, all life unfolds in common by the developmental iterations of intensional/ intentional energy/ matter. Humans wrongly imagine that they are disconnected from cosmic reality, and in so doing they lose their sense of personal authenticity. In the Genesis account of the creation of humankind God

breathes soul into soil (humus), from which derives the authentic “humble” (humilis) sense.

Light-assembly, photosynthesis, is the deep link in organically complex Earth-life. From ancient green algae to the DNA of plastids all body cells are linked together. Baptism celebrates the memory-structuring agency of water. The baptism of Jesus speaks to the presence of divinity in water, the Holy Spirit, animating all organic life, the holy agency of Eucharist. The grace of water is divinely conferred in and through life-processing. Water is life's beginning, life's environment, and life's Eucharistic, transformational substance. Air is Earth-breath structuring, maintaining, and empowering organic life in common.

Self-reflective consciousness bears witness to nature's sacramental (remembering) agency in the doing of symbiotic purpose, what is, divinity doing the continuity work of interdependent life's wellbeing. When conscious reflection joins in the work of symbiotic wellbeing it partners with divine grace in expressing divinity, Eucharist.

In the matter of symbiotic purpose, air, water, transformation and conscience combine in accomplishing life's purposes; these are the “Sacraments of Nurture”, water (baptism), transformation (Eucharist), and commitment to conscience (Confirmation).

The harmonic resonances of wave/ energy are the music of the spheres, the poetry of life, the substance of Eden's POETREE.

Surfing the Green Wave

On December 22, 2008, Pope Benedict addressed a dubious Curia on two highlight issues of the year. The Pope sees World Youth Day and his focus on environmental issues as matters that pertain to the role of the Holy Spirit for “both pivot on core Christian doctrine.” In the same vein, he alludes to gendering “insisting that concern for tropical rain forests and the church's pro-life commitments, including sexual morality, are indissolubly linked”. On the face of it, METAGENESIS, the arcane sexuality of green forest flora, and World Youth do not obviously go together — or do they? Is this “The WAVE of the Future?”

“[The church] must defend not only the earth, water and air as gifts of creation that belong to all,” he said. “It must also defend the human person against its

own destruction. What's needed is something of a human ecology understood in the right sense. It's not simply an outdated metaphysics if the church speaks of the nature of the human person as man and woman, and asks that his order be respected."

"Here it's a question of faith in creation, in listening to the language of creation, disregard of which would mean self-destruction of the human person and hence destruction of the very work of God," the pope said. "That which is often expressed and understood by the term 'gender' in the end amounts to the self-emancipation of the human person from creation and from the Creator. Human beings want to do everything by themselves, and to control exclusively everything that regards them. But in this way, the human person lives against the truth, against the Creator Spirit."

"Yes, the tropical forests merit our protection, but the human being as a creature merits no less protection – a creature in which a message is written which does not imply a contradiction of our liberty, but the condition for it," the pope said. Humankind, you and I, hold in consciousness the intention of the Sacrament of Natural Order, what is "symbiotic purpose". Covenantal awareness of personal obligations of conscience binds humankind to collective Earth-life in its evolved and evolving purposes of symbiosis. Fidelity to altruistic consciousness is a Grace of the Holy Spirit motivating sensitivity to ecozoic necessities. Ascendant altruism is active spiritual awareness above and beyond narrow egoism. Evolved consciousness is aware of the genetic coding that applies equally to all, namely that ontogeny recapitulates phylogeny, meaning, the pre-natal life of everyone is a re-presentation (iteration) of life's evolved history.

How are we humans genetically bonded to rain forest life? Specifically, the cytoplasmic DNA (in mitochondria and plastids) in every cell of our bodies is of metagenetic origin, the same as for rain forest life. These agencies of photosynthetic assembly and metabolic disassembly are linearly female in transmission throughout life's history, all the way back to viral and bacterial organisms and before the separation of the male/ female sexes.

If we have no sense of our complex sexual nature we will not likely make sense of life's ambiguities that bedevil consciousness. Nature's challenge to intelligence is daunting enough without further confusing it by fixating in ignorance and misrepresentation, as religious absolutism of many stripes are

wont to do. Churches also must evolve in their consciousness or lose credibility, as is happening at the present time. Absolutists at opposite poles continue to beat tender gender raw. It's so un-Christ-like. Yet to be clarified are theological conclusions that the church will come to from analogizing and contrasting rain forest (tree) sexuality and human sexuality.

Human reproduction is stereotypically by sexual difference and distinction of the male/ female persons. Not so with trees and flowering plants, in which reproduction is by "metagenesis". The male and female gametes are produced by the flower of plants, i.e., the anther and pistil; this ancient "sexually blended" floral structure is the "archegonium". In Botany 101, students learn that the sporophyte (spore-bearing "male" part of the flower) is borne as a parasite from the archegonium of the gametophyte.

In cereal grains, for example, corn, wheat, rice, barley, etc, male (spore) DNA is only in the germ of the seed, not in the endosperm, aleurone or seed coat, which are totally of female-produced matter (mater), as is the case with fruits we eat. Also in human cells, male-contributed DNA (from the sperm) is only in the cell nucleus, not in cytoplasmic DNA (i.e., plastids and mitochondria). The foods we all eat are gifts of female favor.

The blending of gender in individuals is common and archetypical. The fact of genetic incorporation in human cell DNA of plastids and mitochondria argues for "blending" also of genotypical and phenotypical occurrences in fauna, reptiles, birds, humans. Because such gender-blending in flora and also in fauna is of naturally evolved causes; sexual ambiguity deserve respect and reverence, as occurs in persons whose sexuality may not be distinctively and sharply differentiated in every physical and psυχical aspect

As to new theological understandings: How are we to see the "Jesus of history" from the perspective of evolution? The "Cosmic Christ" from the perspective of evolution? Vis-à-vis the Holy Spirit inspiring cosmic evolution, there must be a converging and enlarged sense that the historical Jesus exemplifies a quantum leap of consciousness in the Eucharistic awareness of human anointing in the Sacrament of Natural Order even as the theological understanding of the [Cosmic Christ](#) is a quantum leap beyond time-fixation in the historical Jesus.

The implosion of the clerical priesthood now happening and the awakening of public will to expand the cosmic role of priesthood and Christic understanding

are movements of the Holy Spirit in the human quest of self-authentication. Presence of the Holy Spirit in the quickening of sensitivity to eco-environmental reality is especially and specifically happening in youthful consciousness. Jesus tells his disciples, "Unless you become as one of these, there is no place for you in my kingdom." World Youth Day has been and will surely continue to be a celebration and revelation of significance, as Pope Benedict has come to realize. The Holy Spirit works in unpredictable ways. Perhaps the Holy Spirit is as active in world politics as in conflicted religions — theology needs to represent the "change we can believe".

Walter Brueggemann's Examen

A persisting "heresy" (choice) of Roman Catholicism, of Christianity in general, has been to institutionalize and even over-emphasize representational reality and alienate the community of believers from natural reality, thereby enabling the dark choice of the waste and sacrilege of Natural Sacrament. Divine Grace is experienced in human relationships in the "Naturalis Sacramentum Ordinis".

In his presentation before the Theology of Land Conference (Collegeville, MN, 1985), Walter Brueggemann spoke to the critical wrongdoing of Western Christian culture/ churches, namely, the sanctioned exploitation (rape) of land and women, and the essential linking of land abuse and woman abuse: "Adam, that is, mankind, has a partner and mate, adamah, land. Humankind and land are thus linked in a covenantal relationship, analogous to the covenantal relationship between man and woman...unfortunately, in our society we have terribly distorted relationships between man and woman, between adam and adamah, distortions that combine promiscuity and domination.... Likely, we shall not correct one of these deadly distortions unless we correct them both". [Bernard Evans & Gregory Cusack, Editors, "The Theology of Land", 1987, The Liturgical Press, Collegeville, Minnesota]

In Roman Catholic Liturgy, representational Sacrament has been theologized and emphasized to the point that the faith required of the faithful tends to value Representational Sacrament (liturgy) over the reality of relationships in the Sacrament of Natural Order.

"Reality" endures in the Sacrament of Natural Order, which is sacred in the instance of divine presence, i.e., the presence of divinity as experienced in natural prevision and provision, and celebrated in the understanding of Divine

Providence. Grace and authenticity come from fidelity to nature, to female reality, the ground-state of all vitality. Life originates in and is sustained in nature's consciousness (amniotic waters). The profound degradation of nature is a failure of human prevision/ provision, of "religious" disregard and exploitation of nature, of women. As affirmed by Vatican II, "Faith supposes reason as grace supposes nature." (Fr. John Courtney Murray, SJ.)

The rape and prostitution of ecologic nature (femininity) are about exploitation, for profit, of nature's vital resources, what are "favors of female gratuity". All the fruits of natural vitality are fruits of female sexuality, not a gratuity belonging to patriarchal dominion but to the vital wellbeing of communities of interdependent life.

If priesthood isn't about universal service in the Sacrament of Natural Order, it misses the point of service responsibility, and functions demonically to serve hierarchical ideology and cause social mischief. Unless priesthood attends first to symbiotic fidelity in the Sacrament of Natural Order, it fails to represent a true-to-life sense of purpose and responsibility. The obsessive culture of male indwelling (narcissism) in dominion theology/ culture wants for a sense of common purpose and conscience.

In light of Brueggemann's Examen and ecological wasting, the unasked questions must now be asked, "When does misrepresentation and denial (by the omission of known facts) of evolution, become culpable, that is, a lie?" **Is Church (are we) perpetuating lies by ignoring evolution?**

When Leadership isn't Moral

There are social consequences when people toy with truth, but especially, when leadership in the eyes of society is no longer respected as the "guardian of truth". When institutions justify themselves above the people they serve, and, on grounds of an arrogated sense of self-worth, when they impose on the public, they lose their moral credibility and their leadership claim. This states globally the present predicament of Church and other public institutions which put people in circumstances that are untrustworthy; leadership of inauthentic institutions fail to meet peoples' justified expectations, and people are moving away from them.

Individuals locally and throughout global communities must seize the moment and begin to recast anew within their own persons, their families and their

institutions, moral credibility that is authentically based in natural/ human relationships, if they would hope to experience a socially symbiotic sense of relationship instead of a self-disintegrating one.

Social collapse is fomented in the cultured deceits of "make-believe" which advocates truth more as perception than substance. By habit of speculative culture, males seem to be creatures more of perception (make-believe), whereas, out of biological necessity, females seem to be creatures more of substance. The female persona is more the Mary-image, while the male persona is more the Machiavelli-image. (I confess my complicity in this cultural/genetic sin of being dishonest with truth.)

Religion, politics and law seem not to well serve society today, perhaps because, after the exemplification of Machiavelli (using people to advance the politics of self-advantage) clerics, politicians and lawyers serve in their professions, not truth, but make-believe, that is, appearances more than substance, dominion more than service. Because of cultured deception/ dominion, these professions perhaps deserve the cynicism now paid to them. For their naturally greater closeness to truth, women have a more telling impact on conscience than men, and for this reason, more of them are needed in religion, politics and law, to counteract the male animus that grudges them only a token presence.

The trivializing of truth has profoundly damaging consequences, which are telling socially and ecologically. The critical need today is for a consciousness of real truth, not make-believe, of service, not dominion. Leadership in society will be moral when individual conscience and conduct are moral. Individually, each of us needs to awaken to the necessity of pursuing personal conscience and of living moral lives, for institutions have neither conscience nor authenticity other than that possessed by those who people them. Institutional dogma confronts public conscience; conscience confronts dogma. Fidelity to humanity legitimizes institutional claim on "the divine", and puts humanity on its true course in pursuit of The Divine.

Religion is [No Passive Virtue](#)

If what we believe controls our life, and it does, and if the religion we learn from childhood means to control our beliefs and our lives, then we must conclude that virtue, religion, is not passive but active in purpose and intent.

Because religion is about our relationship with others, it is active in determining how we behave toward others. Personal authenticity requires personal ownership of right reason and conscionable religious behavior.

If religion is active and about God, our understanding of God determines our religion. God is not a passive understanding in our consciousness, but God is a pro-active “verb” putting meaning in our lives. The problem we have is with the passive, preconditioned religious trauma imprinted in us from childhood; this hard-wired imprint of culture isn’t easily changed, as history testifies.

Personal authenticity requires us to be mindful, to own our understanding of self, God and other. The sense of Holy Spirit belongs to intelligent mindfulness; the authentic indwelling of the Holy Spirit is personal in The People, individually and collectively. Authentic living means to witness what “Godlikeness” is and how God is Self-present in Earth/ human relationships.

Moral reflection compels one from within to recognize Godlikeness in one’s self, and the obligation to witness authentic Godlikeness. The Godly virtues of faith, hope and love reflect Godlikeness in relationships with other; relationships are affirmed personally/ mindfully in trustful communication, informed consciousness and committed conscience ([Trimorphic Resonance](#)). Growth of self-reflective consciousness morally compels one to engage faith and reason in authenticating codependency in all natural relationships, the way of sustaining the “otherness” of the common self. Holistic awareness opens understanding to the full meaning of communion, of Eucharist. The continuity of evolved/ evolving organic life compels personal solidarity by way of mutuality, complementarity and subsidiarity. All are called to be true to the Holy Self and the Intentional Spirit at work within all.

WE CAN LIVE by the authenticity of “Godlikeness”.

Let Godlikeness be the Agency in your life.

“Religion” is the ongoing process of growing into ADULT FAITH understandings.

GREEN means “organic”; RELIGION means “relationship”.

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