

THE SACRAMENT OF GOD PRESENT

The Way.	The Truth.	The Light.
Communication	Consciousness	Conscience
Faith.	Hope.	Love.
Resurrection.	Ascendence.	Transcendence.

WORD is the Nurtural Expression of God's Presence (Soul)
WORK is the Natural Expression of God's Presence (Body)
In WORD/WORK, Nurture/Nature expresses God's Presence.

SIGN

GRACE

I. The SACRAMENTS OF NATURE. (Body : Substance).

Water. **Baptism**—original life's edification. Faith.

Sun/Air. **Eucharist**—soul/body transformation. Hope.

Soil. **Anointing**—sacrificing self for others. Love.

II. The SACRAMENTS OF NURTURE. (Spirit : Soul).

Wisdom. **Confession**—assenting to God's Truth. Faith.

Age. **Confirmation**—embracing God's Truth. Hope.

Grace. **Priesthood**—serving God's Truth. Love.

III. The VOCATIONAL SACRAMENTS. (Nurture / Nature).

Partnership. **Marriage**—male/female covenant. Family Harmony.

Community. **Holy Orders**—public covenant. Societal Harmony.

IV. The AFFECTS and EFFECTS of SACRAMENTS are:

Ex opera operato—unreflective intentionality—quantum-electric

Ex opera operantis—reflective intentionality—physical/rational

Unless the Seed Dies.

The theology of self-negation: life ends, life continues. This apparently contradictory awareness is a great mystery. It is an age-old theme of spirituality that finds great inspiration in the near desperation of Jesus in the Garden of Olives when he prayed, "Father, if it is possible let this cup pass from me". A little later he recovered his composure and resolutely accepted the inevitable, "Let thy will be done, not mine". With these words Jesus entered upon the final, willful "pouring out" of himself (in the word of St. Paul "exinanivit").

I recall an embarrassing moment in philosophy class when I came one morning not well prepared. Of course, the first question asked by the professor (Father Vincent Fecher, S.V.D.) was directed to me. I recall sputtering out in Latin some incoherent words that were hardly to the point. My final point was, "mysterium est". At this the class couldn't contain itself for my obvious chagrin, and it lost it with this last profound pronouncement. Father Fecher allowed himself a wry smile and commented, almost too quietly to be heard, "*pro tibi, fortasse, non aliis* (maybe for you but not for the others.)" Since then I find no mystery too unapproachable that I shouldn't try to increase understanding of it.

The phrase, "unless the seed dies", has *quantum-electric* meaning. The DNA coding in the seed's germ activates seedling growth in response to external factors, and over time brings the seedling to maturity. In early growth the seedling assimilates the degrading food stores of the parent seed. In the eventual production of new seeds, the plant "pours itself out" and disintegrates. But, its life continues on in the dormant new seeds produced by the mature plant. For us, this consciousness takes new turns when we meditate on Isaiah's words, "All flesh is grass". (Is 40 4). We are forced to anticipate the eventual coming of our bodies to be *dead straw*. The word "exinanivit" especially applies to mothers who pour themselves out in bringing to full life the conceptus in their wombs. Spiritually and practically, there is a profound lesson for all of us, even though we do not experience this mystery in the same way that a mother does.

The gradual disintegration of our bodies is part of aging, culminating ultimately in the failure of vital continuity—death—and the atomic/ molecular surrender of vitality (energy). If we fail to reconcile ourselves to this dissolution reality, for whatever reasons, the thought of death can depress us. The process of self-reconciliation is sometimes very difficult for it is a part of the evolved consciousness sometimes referred to as the "dark night of the soul". Faith tells us, nevertheless, that death is gain, not loss.

In the recent past, the politicized vogue of ego-centrism, among other reasons, led to a philosophical strand of thought called "nihilism", a fatalistic and despairing attitude toward life's worth. When personal self is the life-focus, selfishness arises, and because personal life must end with death, selfishness knows it has no future. Desperation follows. Optimism, purpose and hope have everything to do with relationships with others—all those relationships that sustain us—and these are "communal". We are self-fulfilled only by living in harmonic relationship with all that sustains us. This much we know, upon death we live on in communal relationship. How else we may live on after death isn't knowable to us, no matter what speculations we dream up. Faith lets loose.

The lessons of our personal living live on in the lives of those with whom we have communed. When we realize, REALLY REALIZE "Christogenesis"—that every newborn is a Christ of Second Coming—we can then grow to into an

appreciation of how fortunate we are to be able “to prepare the way of the Lord” by pouring ourselves out as a gift for those who come after us. In this realization, self-negation — consciousness of inevitable self-diminution, of the expenditure of self — is illuminated as an essential process of real purpose.

Heaven. Purgatory. Hell.

Life is the expanding venture of self-aware consciousness, radiating omni-directionally in harmonic diversifications. Life is both, journey and quest, a journey of ever opening horizons, and a quest that searches particulate chaos for serendipitous diversifications. The journey-quest builds on relationships, on possibilities harmonized in the compatible frequencies of particulate liaisons. Compatibilities, harmonically established in matter (mass, structure), are the substantive bases, the “subsidiarities” that essentially underlie all subsequent relationships.

Creativity is word-woven in creation, in cosmic continuity; it is self-expanding in soul/substance, itself more than the soul/substance of continuity’s definition in time/space, and, infinitely unqualifiable in terms of the ultimate “definitives” of expanding continuities. The Creator is Word-involved in Creation. We are process-defined in Word-destiny; we are qualifications spiritually-substanced of infinite subsidiarities whose consciousness actively participates in divinely creative Presence. My hands are God’s hands. My thoughts are God’s thoughts. My voice is God’s. Eternally.

In its self-assumed God-standing over people, Church hierarchy imposes on itself the unattainable demand of behaving Godlike, when in fact it behaves as humanly as everybody else. Superhuman self-arrogation is a heavy and gratuitous imposition. Hierarchy is destined to disappoint public expectations. Purgatory is the tortuous trial of relationships seeking harmony and overcoming disharmony—the perpetual struggle of self-coming to symbiotic accommodation. Symbiotically accommodated communities are expressions of God’s communion in energy/matter/time/space—in the here-and-now. The struggle of coming to symbiotic accommodations is the great jihad, the purgatory of God’s perfecting work—the transformational way to perfected relationship, to “heaven”. Hell is the willful doing of things that one knows does violence to God’s scripted laws in nature—it is the intentional flaunting of dissonance—in God’s face—the knowing sacrilege of natural symbioses.

“CIVIL” VIOLENCE.

Patriarchism, theocracy, and nationalism are discriminatory and violent models. For purposes of joining problematic issues, a premise will be stated and connections given, which may or may not be true. The point of this exercise is to circumscribe a ring in which contemporary, hot-button issues can be joined.

Statement: cultural male self-electionism (patriarchy) is a deeply rooted agency causing interpersonal violence and ecologic/economic waste.

Connection 1: *elitist male-electionism*, long cultured, brings likeminded males into self-expressive associations that have anti-social consequences,

a.) undisciplined possessiveness and control over Earth resources, other life, including other humans presumed inferior, b.) interpersonal sexual exhibits, including biases against women, and c.) the societal institutionalization of religious/national (Judeo-Christian) male-electionism.

Connection 2: breaches and alienation, a.) alliances affirming male-on-male preferences, b.) obsessing over “ownership” of females who in self-defense move into female-on-female relationships, and c.) the calculated rejection of males by females for male unfitness and scandal as parental models.

Conclusion: Women (and men!) must reject and confront idolatrous patriarchy in all its unjust facets in order to reverse globally the downhill slide toward ultimate havoc now being visited on societies by acculturated *religious* patriarchy.

Essential Genesis.

Human enterprise, also religion, is grist of the cosmic mill.

NATURE & NURTURE.

(Do children “become” their parents?)

While the fact of Big Bang singularity may explain nature’s unity of plurality, and, chaotic diversification may explain nurture’s plurality from unity, the mystery of first origins is not resolved. The infinity of the source-regression of energy/ matter, of soul/ substance, projects back into a past too vast to be grasped, notwithstanding the human penchant to speculate back beyond its competence.

Humankind is a global community of subjects (subjectivities). From the faith perspective, solidified experientially in reason, it is commonly believed that all subjectivity (singularity) and all community (plurality) are possessed in God. Thus, individual/ communal likeness to God derives from intentional harmony. Communal virtue, the collectively attenuated energy of faith, hope and love, is a subtle complexity of evolved consciousness. These virtues are attributes of the Godhead Persons reflectively refined in human relationships. While the human conception of the Godhead is shaped by human rationality it cannot escape transformation as human consciousness changes.

Certitude and truth are reinforced in the conscious dialog of family-community, wherein wellbeing is secured in the mutually serving relationships of family-community members. The coming together of science/ religion (reason/ faith) occurs in the informed mutuality of interdependents, which secures the common vitality of network interdependency that has sustained, presently sustains, and sustains into the future all vitality. The symbiotic lesson revealed in diversified life is the quintessential necessity of willful, individual endeavor motivated in common wellbeing.

Communal wellbeing is secured in the diverse expressions of creative individuality that serves the individual/social good. Service that builds community

sustains; what does not build community dis-serves. The transforming role of individuality is self-fulfilling when it is motivated in communal wellbeing. The motivation of human consciousness, individual and institutional, must be in communal service if self-fulfillment is to be accessible to all.

All subjectivity is grist in the mill of quantum-electric change. No less than humans themselves, institutions must change. The rational energy driving individual/institutional change is holistic philosophy, a consciousness born from the communication of individuals (subjectivities) in the grinder of societal frictions. For the individual, lifelong communication begins in the family. And, on the bases of parental continuity, a child is, in the characterization of his/her nature/nurture an extension of his/her parents. For the individual's lifetime, father/mother consciousness within speaks to the individual's consciousness. Mind and body, we are our parents.

The two-step (inductive/deductive) reasoning process of experience is everybody's way of advancing in consciousness—of doing philosophy—whether or not it is recognized in those terms. Upon the inductive/deductive legs of rationality, faith and certitude, religion and sanity (wellbeing) advance. Rational science, informed thinking, individually and collectively, as daily employed in practical living, and collectively, as a body of thought (philosophy), needs the continual corrective of inductive/deductive dialogue.

Even though practiced rationality, like breathing, reflexly/ reflectively interweaves inductive information with deductive analyses, analytic compartmentalizing has distinguished the two processing modes from each other in a way that divides the function of their unitary processing. "Science", inductive inquiry, as a methodology of research seems to function as a process unto itself free of accountability to deductive analyses, which accommodate data in terms of impacts on holistic wellbeing. All realms of learning have in the past belonged to the field of Philosophy. It's only within the last several centuries that Philosophy has lost its inclusionary, integrative role of processing new learning into a holistic consciousness advanced from generation to generation.

Since the times of Giordano Bruno, Galileo Galilei and René Descartes (after 1600) the philosophy of deductive learning (information, value-processing) has been given over to institutional religion while inductive learning (scientific research) has been given over to institutional science. The turf of Philosophy has been divided and appropriated by the competing realms of "spirituality" and "materiality". The first victim of this turf battle is Philosophy itself, and ultimately, humans and network life. The psychical disease of global schizophrenia (uprooting the psychical from the physical) and the physical trashing of Earth-life are inheritances of cleaved spirituality/ materiality. Since this theft of the knowledge-turf by religion and science, inductive and deductive syntheses of learning have grown apart, as have religion and science, as well as their credibility and service to the public. Public harm from this schism will continue to expand so long as the unification of learning is held hostage by the adversary ideologies of institutional religion and science.

The "friend of wisdom" (philosopher) is one who engages the mutually informing processes of inductive/deductive learning. Philosophically, such a person is a "generalist" for (s)he relates new and particular learning to the vast body of knowledge; whereas, the person who narrows his/her field of study to a particular field of study is a "particularist" ("science" in its usual meaning). It is fair to say that a philosopher is a generalist while research scientists and theologians are particularists; their vision is captured in narrow fields of study. The disease

risk associated with the particularist is “myopia” for (s)he may tend to give exaggerated value to her/his narrow expertise, which may lack a broader knowledge-base against which to weigh relative values. The remedy to partiality toward values is to see all in the context of the *unity of knowledge*, not just in the individual profession, but in the cumulus of holistic learning. Truth itself is validated in the proportional relationships of applied inductive/deductive learning, as are certitude and credibility.

No matter where we are in our lives, the question as to how the prevailing worldview influences our upbringing is a question that matters. We may phrase the question in this way, “Do children become their parents?” It is a question of 1) theology, 2) history, 3) psychology, 4) biology, and 5) physics. Answers to this multifaceted question are found in the correlated understandings of inductive/deductive science, and they bear directly on the authenticity of interpersonal relationships. The question also bears directly on the all-important matter as to whether or not the human family will advance on the way of spreading more havoc and destruction or self-redemption and social harmony.

Theological question. Christianity advances the belief that while the substance of the human body may be a product of evolution, not so the soul which is individually created by God and given residence in an individual body. The evolution of consciousness seems to be factually evident; its complexity is characteristic of substance (neural) complexity. Is “soul” different from consciousness? Does soul individually have existence outside of substance complexity? In what way is it transcendent? Consciousness, as inter-relational awareness and interactivity, is an inherited complexity inhering in evolved, substantive complexity. Evolved substance is inseparable from the awareness complexity that energizes it and gives it coherency. In a lifetime, vital complexity, i.e., conscious substance, spirituality/materiality, changes. The “energy aura” (*noosphere*) inhering and enveloping individual personality evidences the *electric* vitality (soul) of individuality and is a phenomenon of molecular harmonics. Personality evolves individually in soul/substance, and, humans do not experience individuality (subjectivity) except in joined soul/substance. Self-conscious experience knows that the *human soul is conscious* and that self-aware consciousness endures dependently on/ in vitally embodied substance.

Inherent vitality, as codified in DNA, self-transmits from generation to generation. And, as genetic coding is responsive to (transformed by) experiential contingencies, so is soul/ substance. God is operative in phylogeny as well as in ontogeny. God’s involvement is not lessened by the fact that ontogeny in all its facets is a product of phylogeny. Individually received genetics qualify individuality, spirituality. “Received genetics” are material (natural) as well as spiritual (nurtural), that is, they are received in the experiential relationships that occur in the lifetimes of parents and children. So, by reason of received genetics, children do “become” their parents, for better or for worse. This does not mean to say that children are fated to be as their parents. Time and time again, children who have been raised in desperate family circumstances turn out to be exemplary in virtuous living; it works the other way, too, children who have lived in apparently idyllic family circumstances sometimes become global terrorists. Nevertheless, in soul and body, children possess in many ways the personalities of their parentage.

It is a fact of experience that children carry personality characteristics of their parents. Thus, parents and society cannot take lightly their collaborative obligation to nurture children, soul and body. As is well known, the real lessons of

life are experientially acquired, which means that children learn to do or not to do by what their parents and society do and don't do. Trust is breached when example isn't consistent with words. Parents and society, motivated by egoism and greed, will produce egoistic and greedy children, no matter the admonitions they give to children. Conversely, if parents and society exemplify altruism, children will more likely acquire the virtue of altruism. This nexus, "like parents/like children", applies to the whole gamut of virtues and vices.

Theologically, to live virtuously is to live God-like, and Godlikeness is a received personality of nature/nurture. It is an individually possessed sense of communal connection, a harmonized consciousness of diversified unity. The harmonizing of individuality in community is Godlikeness. Life in all its complexity and interdependency is a gift of God. The better we understand this, the better we may understand God and virtuous life. So, it seems socially critical that we realize that our children become us and that we need to be prepared to assume the role of responsible parenting before we become parents.

Historical question. The answer to the historical question is found in the evidence of history. History is the "fact" record in time of individual and social relationships brought forward. The conflicts between good and evil behavior brought forward in societies is the macrocosm of the interpersonal conflicts of good and evil. Ignorance, that is, not knowing any better, causally instigates conflicted relationships; arrogance, the inconsiderate assertion of personal opinion over the opinions of others, causes conflicts; and greed, an obsessive appetite for acquiring things far in excess of personal need also causes personal and social conflicts. Just as love is a logical consequence of altruism (other-concern), so hate is the "logical" rationality of practiced ignorance, arrogance and self-preferring greed. Love arises out of the culture of virtue while animus arises out of the culture of vice (disregard for others). The conflicts of virtue and vice, of love and hate, are the stuff of human history and willful destructiveness.

The cultivation of knowledge and wellbeing (communication), and the affirmation of awareness (consciousness) that derives from knowledge as it affects relationships, constitutes the human story. The transmission of historical knowledge, the retelling of the story of human evolution, is a work of science (Philosophy, deductive learning) no less than research, investigating particularity, (inductive learning) is a science. The signs of the times seem to evidence that humans fail miserably the rationality of historical insight. Because human rationality is lopsidedly egoistical and selfishly motivated, ignorance, arrogance and greed make up the vicious trinity warring too successfully against the virtuous trinity of faith, hope and love. The deception of anti-social individuality must be recognized for the destructive force that it is. As long as we live anti-socially (consumptively) and transmit to our children this socially destructive example, it will continue to rampage Earth- life like a roaring lion and consume all in its way.

Mind (science, fact knowledge-experience) and heart (myth-story-religion) need to be mutually informing. We may think of myth-religion-story as the deductive leg of informed consciousness, and science-experience-fact-knowledge as the inductive leg. The quest of certitude is a quest of intelligence, the quest of truth. Intellectual inquiry is a quest of science. The collective consciousness of public intelligence (the prevailing worldview) reflects the vogue of religion/science. Religion and science impact contemporaneously on each other. When they conflict in individual consciousness they create societal conflicts. Myths of the times, stories conveying religious/scientific consciousness

of the times, are the “generalist” expression of the public consciousness of the times. It expresses the contemporary mix of information and misinformation. It is the role of the continuing process of acquiring new and particularized knowledge to correct misinformation. If the religious/scientific story doesn't change and conform to newly obtained information it betrays the trust of generations to come. Such betrayal is certain to be exposed in due time, and with its exposure, the collapse of institutions built on misinformation.

Psychological question. If the answer is “yes” to the psychological question “Does the soul of parents become the soul of their child?” What is the message to parents? To society? Very simply, that they, we, are obliged by the rationality of commonsense to be honest with truth and to live and voice honesty. To live honestly, truthfully, is to live relationally in a manner that affirms personal and social wellbeing. This means relating to all other in a subject-to-subject consciousness that sustains the mutuality of otherness and avoids the havoc of ignorance, arrogance and greed.

Biological question. Genetics, history and psychology tell us that, “we are our parents”. So, what kind of parents do we want to be to our children? We should want to model the kind of parenting that we want our children to model to their children. We live for the future by living responsibly in the present. In our relationships with all other codependent existence we should model reverence, respect and a sense of subjective equality even if our subsistence requires the consumption of life. Consumption should never be so total as to destroy the codependent network that gives us our shelter and sustenance. Commonsense requires this minimum rationality. We should afford for others no less than for ourselves access to the necessities that enable wellbeing and self-fulfillment. By the authentic engagement of communication, consciousness and conscience we exemplify the virtues of faith, hope and love, and enable sustainable wellbeing.

Physical question. We have come full circle now and we return to the original thesis, which posits the quantum-electric (dialogic) nature of all cosmic reality and the transformational necessity of soul/ substance. The future, toward which we tend, is one in which perceived outcomes; whether, physical, biological, psychological, historical or religious, all are new beginnings. Outcomes and beginnings are the essential continuities of the cosmos. The conscious continuity of cosmic transformations, the fact basis of human experience, is the deep reason for the obvious necessity of changing from a static-centrist-absolutist worldview to an acentric, transformational one. Belief and certitude find their credibility in the process of rationality, which itself roots in the transformational necessity of essential continuity. This conclusion is the essential lesson of Primary Scripture. Scriptural wisdom endorses the consciousness that we be “clever as snakes but harmless as doves”.

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