

The Matter we Love to Hate, Hate to Love

A persisting problem with institutional Christian churches, including Roman Catholic, is their calculated separation of "the spiritual" from "the secular." Life is inescapably and mindfully carried out in the realm of "the secular" (material), still we hear from the pulpit the pejorative epithet "secular humanist", as if matter is evil and spirit by contrast, good. Nature continues to be abused because it is characterized as inferior to and subject to spiritual exploitation. The cultured alienation of matter from energy, soul from body, and spirituality from secularity is an enduring obstacle for Catholics, and to believing other hyped arrogations of Church hierarchy.

<http://ncronline.org/blogs/peace-pulpit/will-you-also-go-away>

In the light of evolutionary consciousness, energy is matter, matter is energy. Cultured religious consciousness has furthered hatred against material nature, thinking it to be evil and the frustration of spirituality. Experience and modern science expose the lie of religious animus against materiality and the justification of the human whim to exploit devil nature. It is twisted spirituality that is evil, not materiality, not secularity.

Belief in evil spirits and good spirits inhabiting nature is old as reflective consciousness. Aristotle and Christian Scholasticism after him, distinguish to this day matter (physica) and spirit (metaphysica, "form"). Cultured monastic asceticism still promotes the infliction of punishment on the body in order to control the passions of sinful matter/ body. Right thinking recognizes that it isn't nature that is evil, sinful, but the cultured abuses of human judgment on nature and others in possessive/ obsessive pursuits.

The religious animus against nature underlies cultured male arrogance, dominion and exploitation of women. In whatever matter, when males exclude women from privileges they arrogate to themselves they act sacrilegiously against purposes of order in natural sacrament. Male-cultured exclusionism is self-inflicted excommunication from the functional harmony of religious/ civil relationships. The harmony of communication, consciousness and conscience is frustrated when males deny female consciousness and rights of female persons.

It is common wisdom that the one who defines the vocabulary controls the conversation. And so it has been in religious culture; males define and control the theological/ social vocabulary. Theological dogma dominates in imperial, patriarchal society. Today, the old, imperial rationality, patriarchy, is on the run, as are dominion theology and the denial of women's civil rights.

In religious consciousness the divine purposes of communal harmony coincide with natural symbiosis and Christian Humanism; differences will always be, but they can serve to enlarge consciousness and find peaceful resolution. The cultural exclusion of women from the godly work of communal harmony is a violation of natural order and the frustration of symbiosis and Christian justification—what the work of priesthood is about. Institutional denial of woman-priesthood breaches communal trust and frustrates the communal working of grace.

A deep-rooted shift of social consciousness is needed and is happening. The old anathemas and excommunications of imperial issue are exposed for their invalidity, and the rocky ground of exclusionary religion is yielding to informed understandings of

essential/ universal continuity in the order of Cosmic Sacrament—what the work of evolution is about.

“SACRAMENT, as Self-Reflective Ecology”

<http://www.gather.com/viewArticle.action?articleId=281474977793206>

“How Words Undo Us”

<http://www.gather.com/viewArticle.action?articleId=281474977005273>

“Mutuality, Complementarity, Subsidiarity”

<http://www.secondenlightenment.org/Mutuality,%20Complementarity,%20Subsidiarity.pdf>

“THE ECONOMY & Nature’s Intrinsic Order”

<http://www.gather.com/viewArticle.action?articleId=281474977260353>