

CHANNELLING PEACE: Why Evolution Matters to Faith

What we talk about here is the “other side” of Godlikeness — what males arrogate to themselves. God may be unchanging but humankind isn’t. If we act arrogantly as if our grasp of “truth” is unchanging, we arrogate to ourselves fixations that presume on God. If we refuse to change as faith and reason require us, we obstruct our own wellbeing and the order of nature. When we neglect to change for-the-better we retrograde to change-for-the-worse — what is “devolution”.

Fixation against change disregards evolution and is unsustainable — that is the truth of the matter. Yes, evolution matters to faith; drifting along in ways of arrogant presumption is unsustainable.

What is change? What is faith? What is reason?

These questions need to be answered in the open perspective of consciousness, of evolving reason not from the closed view of fixated presumptions on God.

Change is obvious in everyday experience. The circumstances of each day change and we change with them; it’s what the quantum dynamics of nature do. The tides of daily events wash over us, whether we are aware of them or not. The purpose of personal intelligence is to become self-aware and other-aware, and in the contexts of change to seize the moment and make choices that benefit personal and communal wellbeing; this role of personal responsibility has from conscious beginnings prevailed.

And faith? Faith is a personal/communal consciousness of wisdom-experience accumulated and encoded in the subconscious over times immemorial. Continuously, self-reflectivity draws upon the wisdom-well of faith as means of personal/ communal sustainability and by which to test the experiences of the moment for purposes of discernment and decision in making choices and taking actions that sustain wellbeing.

In the religious context, we have come to understand faith as beliefs/ practices handed down from generation to generation in communal culture; in the moment, we personally engage the wisdom of the ages that speaks to us from within, in both our conscious and subconscious senses, and call upon our intelligence (reason) to process understandings and guide decisions in the moment. Reason, the process of active self-reflectivity, engages faith in processing experiences and in coming to sustainable actions. As contingencies require, faith adjusts to accommodate requirements of sustainability; in coming to accommodation, faith engages the process of reason by way of communication, consciousness and conscience.

Why, the disinterest, disregard and even disdain of religion for evolution?

The culture of dominion theology has advanced on presumptions of a time-fixed worldview, that is, of the ancient worldview that understands Earth to be the center of the universe around which the sun and stars circle with Earth as the radius point of their orbit. In creation mythology, **MAN**-kind is understood to be commissioned directly by God to have dominion over all life — presuming that all other life exists for human usage.

This “top-down” thinking is flawed as humankind has come to understand; it is nevertheless understandable in the small world experience of early humankind. Simplistic understandings of the cosmos no longer apply, nor do understandings of God, faith and relationships presumed on ancient, simplistic understandings.

The culture of dominion theology evolved from fixations in top-down rationality that we now understand as impositions on God that make no sense to modern rationality. Church’s longtime investment in top-down theology and institutional understanding (ecclesiology) are so beholden to static-world thinking as to be incapable of admitting misdirection and failed understandings of *truth* and imposition on God and faith. Evolution threatens the cultured creeds of dominion theology and patriarchal ecclesiology — which feed proclivities of disinterest, disregard and even disdain for evolution.

Evolution is about the way life self-advances under occurrences of contingent realities. Science enlightens consciousness as to evolution and change of organisms in their genetic adaptation to each other and to environmental stressors; life survives sustainably in that to which it adjusts and accommodates.

A foundational understanding formally included in the thinking of the Second Vatican Council is that “*faith supposes reason as grace supposes nature.*” (John Courtney Murray) Divinity is understood to be at work in nature always and everywhere, not from the “top-down” but *from within* the deep energy and least elements of the cosmos.

The Conundrum of Personality

Female and male, we are more alike than we are different. In common we have bi-lobar, cortical brains in which the dialog of faith and reason occurs. Physically and psychically, all are equipped essentially the same in accommodating natural harmony.

In the hyped culture of female/ male difference we lose the sense and sustainability of the virtues of likeness. The objectives of life have to be cultivated in common because they function in common toward maintaining sustainability, but only when intentional harmony endures through the trial-and-error experiences of evolution.

Natural sustainability is assaulted at the present time because of hormone altering toxins in global water. <http://www.globalwaterchallenge.org/newscenter/news-detail.php?id=925> Amphibians are especially at risk; fish and amphibians show extremely deviant sexual anomalies that intervene normal reproduction, including eggs produced in the male organs of fish and extreme physical abnormalities in amphibians. Humankind cannot expect to be immune from sex-altering toxins. *Persistent exposures to physical insults are with psychological consequences even as persistent psychological insults are with physical consequences.*

Because we persist in closed-mindedness toward evolution we deny the havoc we impose on nature and ourselves. We deceive ourselves to think we are Godlike in dominion and in theological/ political immunity from consequences of our arrogance. In arrogance we choose intentional ignorance and fixate ourselves in self-deception, in unsustainable cultural behavior — what thinking and doing are anything but “religious”.

In the enslavement of femaleness, fideism has come to be mistaken for faith; hyped maleness gives in to the insanity of prideful egoism. Reason has lost its integrity in the enthrallment culture

of dominion theology and the exploitation of nature's female graces—what is prostitution. Unless the bifocal health of faith/ reason mutuality is restored males and females will not see the malady that infects both. Walter Brueggemann states the human predicament succinctly and accurately <http://www.gather.com:80/viewArticle.jsp?articleId=281474977542405&nav=MyGather> Reason's failure of faith (male infidelity toward females) is beyond the capacity of males to heal alone. The burden of initiative rests on women who suffer disproportionately from male over-reach. Sustainable evolution, sustainable living is nullified by the breach of trust between faith (femininity) and reason (masculinity).

Churches need to own up to evolution and its potential to heal the breaches of faith/ reason. The Religious Houses of Women are best situated to lead the effort of Church restoration and faith/ reason reformation.

Faith and reason connect in the bi-lobar brain, in both sexes. Just as sexual mutuality is manifest in the physicality of every person, so faith and reason are mutually manifest in female/ male psychology. To divide faith and reason as a matter of sexual distinction, and/or priority, is a flawed presumption that serves the divide-and-conquer mentality that infects both sexes, but indifferent ways; alienation and altercation guarantee havoc. Except for egalitarian mind-culture, there can be no recovery from cultured alienation and altercation.

In the harmony of faith/ reason, Godlike harmony is manifest in human community.