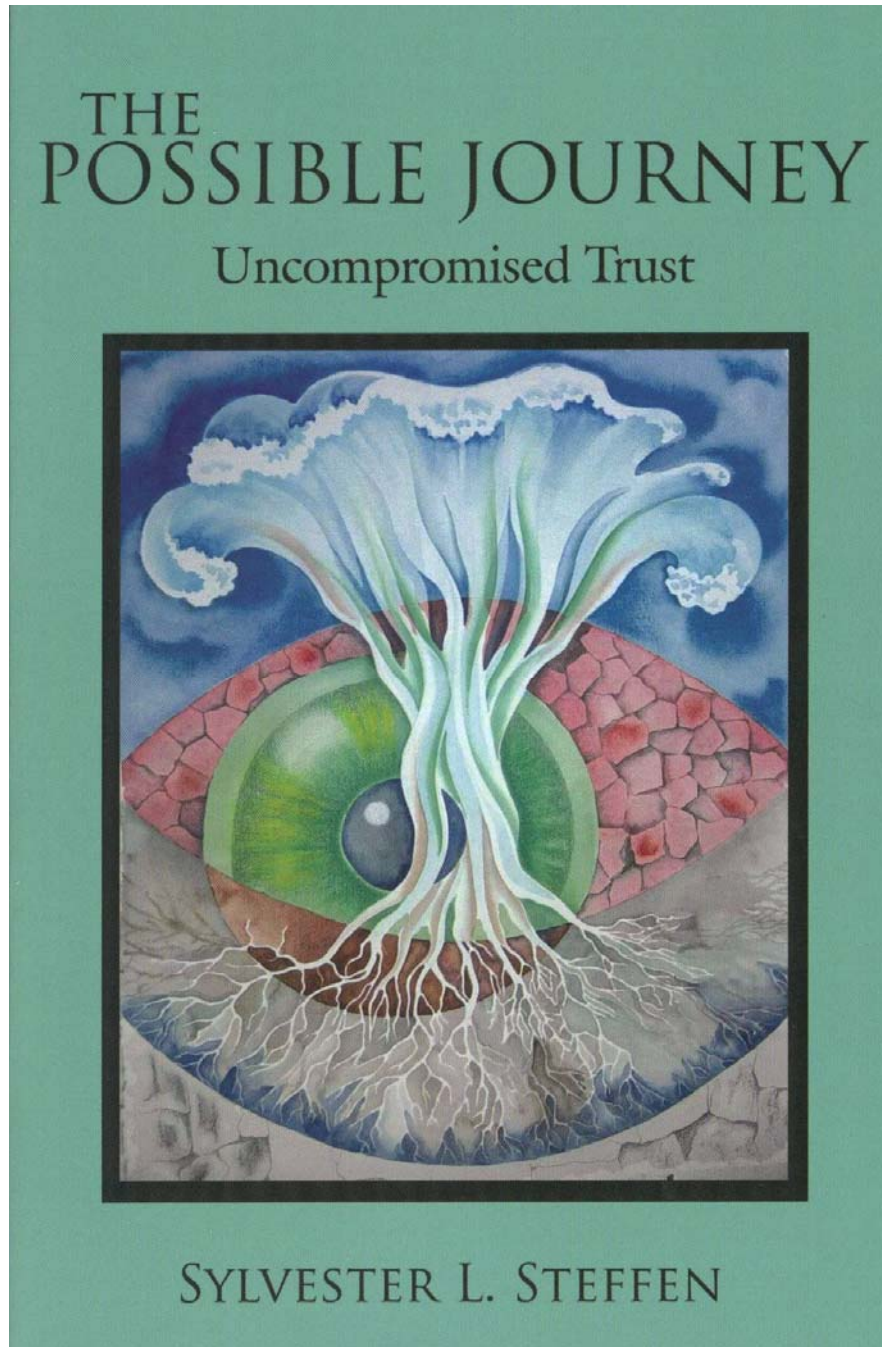


DIVINE INSTANCE, *Creation from Within*

Amniotic Consciousness flourishes in life by way of light and water. Life is water; life is light. The Providential Insight of light is cosmic insight that vitalizes the Tree of Life. Born of water and light, we are children of Providence.

WORD, LIGHT, and LOVE are resourced in Amniotic Consciousness, in the Divine Feminine. The *death of life* is the *fear* of the Divine Feminine.



<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=39143>

"It's a fearful thing to love what death can touch."



Monica Ruth Steffen
April 5, 1960 – June 9, 2001

These are the last written words of Monica Ruth Steffen, the oldest of our six daughters; the distress of our grandchildren after her death gave their Grandma and me to understand what her words meant. She died June 9, 2001, 4 years and 5 months from when she was diagnosed having brain tumors. She penciled the above words on an Oil of Olay box in the unsteady hand of a child for her left arm was totally limp from nerve disablement. Her normal penmanship was exquisite. The checks she wrote were works of art. She scripted the *Anchortree* poem in the shape of a redwood tree. Like her art, her ideas in words are equally impressive.

Her art and her writing grace the books of the Second Enlightenment Trilogy. She did the cover art of this book (unknown to us) at the time when she was researching the hydrology of the Sinsinawa Mound with the Dominican Sisters.

Of one thing her mother and I are certain and that is that the inspiration of her life will live on and move others in wondrous and timeless ways. We ourselves and others have already experienced this.

<http://ncronline.org/news/ecology/consumption-sustainability#comment-38089>

THE IMPLICATIONS OF TRUST Prevision toward Sustainability

In DEUS CARITAS EST Pope Benedict XVI answers the question he asked when he was Cardinal Joseph Ratzinger: "...what is the ultimate mystery, beyond human explanation, which embraces our entire existence, from which we take our origin and toward which we tend?"

Quoted from: Charles **Dickinson**, "The Dialectical Development of Doctrine, A Methodological Proposal", © 1999, page 111, printed by Pryor Pettingill, Inc., Ann Arbor, MI 48107: and cited at Sylvester L. Steffen, "QUANTUM RELIGION, The Good News of Rising Consciousness", © 2003, page 43 <http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=16722>

Except global people come to the oneness-sense of the cosmos, of humankind, of God, of relationship, a convergence toward universal purpose and endeavor will ever be compromised and people will continue to visit violence upon themselves.

Divisions, alienation and violence prevail when conflicted consciousness and the promotion of self-advantage prevail. If God, whatever one's understanding of God is, belongs to all and all belong to God then people may yet come to a joined sense of divinity, of common indebtedness and interdependency, and be empowered to avert the destructive pretenses of self-advantaging ideologies.

To Whom Does Earth Belong? Life holds Earth in trust; Earth holds life in trust. Along with all global life, humankind inherits Earth and continuity with Earth-trust. The Law and Trust require inheritors not to be covetous, not to appropriate claims that violate trust. Covetousness, obsession to control and possess, violates life, people and trust. Trust is a gift and obligation of global life. State, national, and religious covetousness breach the expectations of trust — all are implicated in the outcomes of trust and distrust.

Americans are an immigrant people, as are world people. All Earth's peoples are "church" and all are obliged to reprove covetous overreach. Lust for dominion and control breaches Love's expectations and imposes on Earth and her people a "culture of death", of consumption and self-disintegration. The signs of the times reveal consequences of the covetous consumption of the fruit of Earth's "middle-tree". The corporate prostitution of Earth-life in the pursuit of unjust gain cries to heaven to be remedied by conversion, repentance and restoration.

In Christian understanding, self-reflective resonance mirrors Godhead harmony. Christian consciousness advances the understanding that God is WORD-LIGHT-LOVE, harmonized communication, consciousness and conscience — what are evolution's symbiotic iterations and expressions of religious/ civil relationship.

The insights of evolution bring consciousness to understand the process of reason/ rationality by which personal authentication proceeds. Reason's evolving process is a "trimorphic" process, the reiteration of reason, intelligence. The DEUS-CARITAS-EST encyclical deals with the third resonance, Love; but human community needs to understand Love as involved in the evolving processes of Word (communication) and Light (consciousness).

1. "Updating" & Vatican II

Christian religions are divided in conflicted denominations because of historical conflicts. Roman Catholicism's fixated opposition to demands for reform in Renaissance times contributed largely to the fragmentation of Christianity. Pope John XXIII and The Second Vatican Council returned Roman Catholicism to the table to take up again earlier aborted reform-discussions with intentions of reclaiming religious credibility and more than pretenses of unity.

Pope Benedict's encyclical DEUS CARITAS EST presents a "catholic" premise for dialog, healing, and the coming together of religion and civility. The encyclical advances the catholic/ universal rationality for relating to divine/human hypostasis, Love's common bond. Humankind, in aspiring to emulate divinity, is a community of persons bonded in covenant and seeking personal wellbeing and social harmony.

In female/ male covenant, as in the nature/ humankind covenant, the hypostasis of rational-emotional intelligence is advanced in and by the *effective/ affective* love of

persons for each other in the Sacrament of Natural Order. In the cosmic understandings of connectedness a universal sense of authenticity might be discovered and recovered — thus, the need for drawing out the implications of trust in Earth/ human relations.

2. Speaking of God

While God suffers metaphorical restrictions when cloaked in human language, describing God in anthropomorphic terms is helpful nevertheless toward understanding and movement in the direction of personal fulfillment and social betterment. As to the universal sense of God as Love and call for authenticity, the Antiphon sung at the washing-of-feet ceremony on Holy Thursday is informative: “*Ubi caritas et amor, deus ibi est*”. Where charity (altruism, self-donation) and (personal) love prevail, there God is.

Self-donation (caritas/ agape) is *effective love*, love that is committed to personal fulfillment and social betterment. *Effection* is active love motivated in social sensitivity toward all other, also toward nature, whence all originate and to which all return. *Affection* (amor/ eros) is interpersonal love, love committed to self-fulfillment within the understandings of reciprocal relationships (mutuality, complementarity and subsidiarity), as exemplified in families, in the woman/ man commitment to personal/ social wellbeing. Family is humanity’s first “trinitarian” community wherein love’s reciprocation is likened to that of Trinity Godhead.

The human experience of personal/ social love, in intention and outcome, happens in the reciprocity and sustainability of **affection** and **effection**. Pope Benedict’s encyclical is a signal step forward in universalizing the theological grounds for communal humanity and for healing the traumatic schisms of dualistic stereotypes.

3. Expansion from Within

Imagining cosmic origins is a bigger task than our heads can hold, yet space science continues to give clues. Just recently, cosmic insights were tantalized by the new understanding that cosmic inflation began with an instantaneous “big bang”, happening in less than an ictus of an ictus of a second! Is that God snapping his finger?

One way to think of the cosmic beginning is to imagine a great negative void that pre-existed the big bang; think cosmic super cell; think Virgin Birth; think instant seismic shake-up. The great pre-existing void of super-saturated negative energy, emptiness, vacuum, may be thought of as an egg, potentially creative, but waiting for a seismic event to set it in motion. The seismic spark was long in gathering potential at the center. Once potential energy at the center was hyper-concentrated beyond being contained, it released its lightning strike and instantly impregnated the void and precipitated the lighted way of cosmic evolution. In this scenario sexuality, female and male, fits the cosmic scheme of Godhead continuity.

The cosmos is wondrous and creative now as it was at the moment of big-bang inflation nearly 14 billion years ago. Cosmic inflation and expansion are not a singular, long ago event, rather they continue and accelerate even now *from within* in ever more subtle ways. Creation is happening. The best is to come.

The cosmos pulses with waves of greater and lesser energy in minuscule and gigantic bodies, irregularly disposed stuff throughout cosmic space. Energy waves slip in and out of molecular linkages, from mass to masslessness, and back again. Particle and wave, energy assembles matter, even though matter is *inherently uncertain* and prone to change unpredictably. Patterns of relationships in the affairs of life’s uncertainties are the realities we cling to, even though they are fraught with uncertainty.

Self-reflective consciousness is an inner voice unlocking experiences of the past and engaging consciousness in new and creative ways that amplify Earth-life expansion. Repeat patterns of communication, awareness and purpose, become codes governing

expansion processes. Humans are now aware of genetic codes pulsing deeply in every least cell, least molecule and particle, serving purposes of self-organization.

Self-awareness, transformed and transforming, is the cosmic voice speaking **from within*** the divine voice articulating messages of past experience and enabling each to self-engage by way of communication, consciousness and conscience. Human intentionality is consequential in cosmic determination, for better and for worse. Humans hold the fate of life on Earth. Exploitation, egoism and disregard for naturally expressed divinity undo what nature did.

***Intussusception: the expanding center. The great bulk of cosmic stuff is undifferentiated “plasma” which occupies all space including the infinitesimal skies of our own body molecules. Undifferentiated cosmic plasma mothers an essentially continuous creation. Each center, each cell, is a matrix womb, the place of serendipity, of simultaneous birth/ death, of resurrection, ascendance, and transcendence. This reality encourages us to believe that the best is yet to come and that the future is infinitely unknowable.**

[“Intussusception” comes from two Latin words “intus”, meaning within, and “suscipere”, meaning to acquire, receive. Example: cell division is by intussusception, molecularly driven from within.”] From “PRIMARY SCRIPTURE, Cosmic Religion’s First Lessons”, pg 5 <http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=6577>

4. Organic Relationship

In the mystical, connected cosmic body, all structures are “organs” interrelated in and codependent within the continuous whole. Cosmic reality substantiates St. Paul’s theology of the “mystical body” and the deep basis for the *religious connection* of every person with each other and all other. “Church,” the conscious assembly of people, is a lesser cosmos grouping within the grand evolving cosmos.

By its presumption of exclusive claim on truth and morality, institutional religion (church) misguides and misleads except the singular motive informing and motivating it is love’s openness and insight into Earth/ Human implications. The authenticity of institutional motivation derives from the authenticity of its members. Continuing up to the present time, motives of arrogance, greed and ignorance infect the church body no less than other human bodies. The dedicated and justified pursuit of authentic relationship invests health and durability in the constituent “organs” of the church and other institutions as it does to the cosmos. Authentic membership inspires institutional authenticity.

Symbiotic purpose is the intelligent motive of love, which seeks the mitigation of frictions that root in perceived differences. Symbiosis accommodates differences and discovers complementary qualities that accentuate the mutual good and nullify frictions. Love motivates sustainable purpose to discover sociable harmony to overcome conflicts.

5. Ecology-Based Economy

Natural ecology is the venue of word-made-flesh. As Isaiah says, “All flesh is grass”; and as Einstein says all grass is light. Word and Light are one also in purpose and outcome—Love. Because life, in webs of ecological relationships, capitalizes on cosmic resources, light, air, water and soil, ecology alone is the origin and source of human relationships, true economics and real wealth. Exploitation that disregards the natural bases of economics self-deceives by excluding costs to ecology from valuation, which demeans the self, other and divinity.

Failure to value ecological resources leads to bankruptcy. Societal acceptance of the mindless exploitation of ecology is mortally flawed because it advances the culture of death, leading to the extinction of species and the irrecoverable waste of ecosystems. The “tree of life in the middle of the garden”, web-life vitality, bears the fruit yet that God

proscribes from human consumption. “Original sin” continues today as blatantly, blindly and blithely as ever before.

There is no task more socially, universally compelling than commitment to salvaging and restoring web-life; except commitment to healing (*tikkun olam*) is globally embraced societies will descend deeper into irreligion, violence and self-destruction. Globalization should converge around the world need to restore and conserve resources rather than around greed to exploit and waste them. People need in great numbers to be employed in work to restore ecologies — an obligation to be embraced by all nations, by all people.

Ecological economics (life dynamics) are about Eucharist in intimate process, where God, the cosmos, nature and humankind intimately process iterations of resurrection, ascendance.

6. Land/ Promise: The Trust of Cosmic Continuity

Albert Einstein, like Moses who coveted the loam of the Jordan valley, glimpsed into the promised land of cosmic substance. Einstein’s theory of the grand unification of everything was something about which he had ideas but which eluded his lifetime.

In the decade of the 1980s Michael Green turned on the go-ahead light to the closed road of mysterious energy/ matter. Science has developed constellation theories about wave energy and subatomic particles; light is high intensity energy manifested in wave (the electromagnetic spectrum) and particle (the photon). In the pulsing of atomic energy, photons engage electrons and do the work of substantiation, as for example, in photosynthesis. At the opposite end of the strong force, the intensity spectrum is the weak-force graviton that accounts for the attraction of bodies to each other: a magnet, for example, prevents a metal object from falling to the ground, which illustrates the weak force of gravity compared to the strong force of nuclear bonding.

Einstein’s Grand Unification vision has evolved to envisioning energy as disposed in discrete though not disassociated packets and strands of harmonically differentiated energy, superstrings, of a kind but specific in wave and intensity. For example, some energy strands are loops, like rubber bands, energetically expanded in fields that interact, overlap and occupy micro-macro space.

The photon and the graviton are members of string families making up the “superstring” constellation. The first family (with masses from .00054 to .0074) includes the electron, electron-neutrino, up-quark, and down-quark; the second family (with masses from .11 to .16) includes the muon, muon-neutrino, charm-quark and strange-quark; and the third family (with masses from 1.9 to 5.2) includes the tau, tau-neutrino, top-quark and bottom-quark. (Masses are in multiples of proton masses.)

The “uncertainty principle” is characteristic of subatomic agencies. Evolution’s open dynamics express the inherent dispositions of cosmic relationships in material substantiation and transformation. The strong force of the atomic nucleus shepherds electrons, accomplices of lesser energy, which swarm the nucleus in overlapping wave-fields. Superstrings, accessed and accessible in wave-energy, are attenuated and amassed in taut structures and account for the compulsion of change in all matter.

Michael Green and Brian Greene are credited for advancing quantum physics on its promise road into the Grand Unification Theory of Superstrings. [Brian **Greene**, “The Fabric of the Cosmos, Space, Time and the Texture of Reality”, © 2004, pp. 344-351, First Vintage Book Edition, February 2004, a division of Random House, Inc., New York]

7. Relationship of Form & Function

In evolved molecular structuring, all materiality, in “form” (design) and “function” (agency), is shaped by the energetic subtleties of joined components. Matter’s agency

(energy, *spirituality*) is determinative of its “form” even as the form shapes energetic potential. The logic of $E=MC^2$ underlies the conclusion that in nature *function* and *form* correlate reciprocally and co-dependently. [Architectural schools, for example, sensibly teach fidelity to the organic codependency of form and function.]

In giving form to our personal lives it is critically important to know that the energy we choose to shape our lives with will structure our relationships. If we choose love to be the energy by which we live we will pursue harmony with others and we will with others be able to form structures that are motivated in common betterment and mutual regard. If we choose to be self-centered, the driving energy of our lives is likely to inflict violence on others, even with ourselves being blind to what we are doing.

When corporate greed is regarded as virtue, the corruption of personal/ public sense is exposed and its havoc becomes painfully obvious. When dominion rationale motivates political choice rather than love, whether in church or state, violence and corruption follow.

8. The Paradigmatic Human

The cultural artifice of attributing exclusive divine favor to the male sex over the female is a schism of unenlightened insensitivity that frustrates holistic symbiosis in which every human being is genetically characterized in joined female/ male traits. To deny the personal ambivalence of sexual nature is to deny the ambivalent nature of humankind — a perilous schizophrenic notion. Schizophrenia should not be “religiously” modeled or advocated.

Effective humankind in family as in all communal affairs requires the different and unique charisms (effective/ affective) of both female and male persons. Families and institutions alike suffer when one sex arrogates, discriminates and alienates with respect to naturally informed female/ male complements invested in every person. Cultural disregard by a male clerical priesthood, for example, toward the “priestly” attributes of females, disregards the paradigm of mutuality, complementarity and subsidiarity, and subverts nature’s unity sense of symbiotic modeling. Sexual abuses in various forms have come to be justified and habituated in male ignorance/ arrogance. The model of Church as “People of God” is true to human nature; whereas, the “Bride-of-Christ” model in which woman is put in submissive relationship to man, is not. Clerics sometimes justify sexually wrongful conduct as a prerogative proper to their ordination to instruct.

Faith makes mutuality work; hope is enabled in complementary relationships; love is authenticated in subsidiarity (shared authenticity). Authentic consciousness recognizes humanity’s essential characterization in femaleness and maleness, even as the unity of their two-ness images Divine continuity. The arrogant culture of superiority/ inferiority is schizophrenic and incompatible with the non-dualist sense of human nature. Differences, spiritual and material, are complementary graces. Humility, called for by paradigmatic mutuality and subsidiarity, allows grace-differences to relate purposefully toward common betterment. Complementary motives join in personal economies that best resolve challenges to wellbeing.

9. The Principle and Process of Reciprocity

The interactive propositions of *cause and effect*, of “means/ end”, are ongoing phenomena of interrelated processes, what reciprocity is about. Means of violence end in violence, while means of love have outcomes of love. The motivation (spirit, grace, power) that drives processes is the energy that endures even as it is transformed within the parties engaged in process. In human processing, as in “Eucharistic” transformation, intentional purpose correlates with the natural transformations of economy and ecology.

In the Sacrament of Natural Order, the economy/ecology of web-systems evolves “reciprocally” to sustainable and/or unsustainable patterns of correspondents in web relationships. Net advantage serves all correspondents when balance within webs is preserved; whereas, exploitation and waste degrade ecologic/ economic balance and cause degrading and desecration of “Eucharist”. Disregard for mutuality and essential reciprocity promises hell to pay for webs and correspondents within them.

Global consequences of sacrilege from the mindless behavior of generations toward nature weigh heavily on today’s generation. Our own continuing sacrilege of nature imposes even more consequential burdens on our children in the future. In order to sustain the Sacrament of Natural Order, web members need to relate conscientiously, *reciprocally* and consistently, and with informed regard for mutuality, complementarity and subsidiarity in all Earth/ human relationships. The breach of essential female/ male relationship in the priestly work of religion and civility has degrading consequences on covenantal ecology/ economy and personal/ social wellbeing.

10. Mutuality/ Complementarity/ Subsidiarity

Mutuality pertains to the codependency of persons in joined coming to self-fulfillment, as by and between husband and wife, parents and children. *Complementarity* pertains to dispositions of personal differences, for example, sexual, in manners and matters of correlating collaboratively and respectfully in mutual fulfillment. *Subsidiarity* pertains to the competencies of people for dealing on the spot and at the moment with challenges as they arise. Nature deals with things in the moment, on the spot, that is, agencies do not defer to others in situations at hand when means are at hand for dealing with them; so should be the way with institutions. Local churches, for example, should handle local problems for the most part on the spot and not depend on a central church far-removed to resolve them.

11. Word, Light, and Love

Word is a specific expression of wave/ substance potential, what we understand as *communication*; Light is the wave-particle agency/ constituency of *consciousness*; Love, the bond of inherency-coherency, is spirituality highly refined and purposeful in effecting harmony in the communal work of sustaining faithfully the webs of continuity enlightenment. *Conscience* enables love. To be human is to recognize the extraordinary gifts that are advanced in self-conscious reflection.

Conscious self is individuality in all humanity; individual selves reciprocate with and in the individuality of other. Personal self is defined in/ by relationship in/ with other. As the inherency of self/ other; love harmonizes deep resonances and illumines faith and reason, emotional/ rational intelligence. In humanity as in God, Love authenticates.

12. Love’s Standard

The emotional/ rational striving of humankind to understand and emulate divinity is the authentic task of religion, of reason, of universal priesthood, of the individual person in concert with others. The schism of consciousness, alienating the emotional persona from the rational, advanced in patriarchal cultures and still preferred, is inauthentic and discriminates radically against the female person, contrary to the divine Trinitarian modeling at work in the Sacrament of Natural Order. If God is Love, then *uncompromised trust*, the sign of love, is the divine standard for all.

13. Intelligent Design: Unity in Trinity

Unlike the divergent language of culture the language of love is convergent. Love is the inhering Spirit of unity, organic/ spiritual, physical/ psychical, the intentional energy of harmony that effects sustainable social convergence and affects personal cohesion.

The Sacrament of life, of natural order, is *intelligent design*, the expression of divinity. Sacrament embodies the design aspects of nature as well as the emotional/ rational processes of nurture. The signal aspects of emotional/ rational intelligence are female/ male, not one or the other but both/ and as in Trinitarian unity.

The resonance of soul, of intentional harmony, of evolutionary consciousness is spiritual, *natural* and *nurtural*, rational and emotional, male and female. Trinity/ unity is a continuity divinely resourced in nature and not to be desecrated by idolatrous pretenses, opportunistic ideology (greed) or complacent ignorance; these are antithetical to symbiotic remembrances reiterated in the Sacrament of Natural Order.

In SUMMARY: *informed conscience is The WAY of LOVE*

1. GOD is WORD-Communication. GOD is LIGHT-Consciousness. GOD is LOVE-Conscience;

2. Trinity Godhead is Humankind's Emotional/ Rational Paradigm of Trimorphic Resonance;

3. Trimorphic Resonance is Postmodernity's Second Enlightenment Hypostasis of God/ Man, of Second Coming Word-made-flesh; and

4. Harmonized Word, Light and Love are the resonances of Intelligent Design, of Evolutionary Enlightenment, of Intentional Symbiosis; they are the means/ end of justified living, the better world of religious/ civil community.

14. Conscience: Intentional Reciprocity

The consequential linkages of means/ end, cause/ effect, action/ outcome, speak to the inevitable occurrences of reciprocal relationships. Communication between parties deepens the understandings of parties. Insofar as communication facilitates wellbeing, parties come to trust each other; trustworthy, non-pretentious communication is a faith-building process. As mutual trust grows in consciousness and in communication, mutual understandings uplift confidence in future relationships; thus, the virtue of hope is a conscious outcome of mutual trust-fidelity.

As consciousness grows, its faculty for distinguishing between words and actions that damage relationships and those that serve them also grows. Sense of outcome inspires conduct to avoid actions that harm and to choose actions that benefit.

The consciousness of morality, knowing the difference between good and evil, and opting always the good, is the faculty of *conscience*, love's sensitivity for means/end reciprocity of personal *affection* and communal *effection*. Faith, hope and love reciprocate interactively as do trustful communication, informed consciousness and altruistic conscience — the continuity mechanisms of self-reflective symbiosis.

15. Universal Priesthood

Divinity-consciousness orders authentic priesthood in the Sacrament of Natural Order. Ordination to priesthood in the religious work of humankind is a universal mandate that allows for no discrimination or alienation of persons. However, the nature of priestly work does call for effective personal spiritual qualities, intelligence, temperament, expertise, etc. This measure of ordination qualifies women and men alike.

Humankind is universally characterized male/ female in origin and disposition, whether woman or man, and is rightly understood not through the schizoid lens of sexual duality but in oneness characterization whose intelligence is emotional and rational.

Dominion over persons on bases of sex, as practiced in patriarchal theology, is a culture of duality, of discrimination and alienation unacceptable to evolutionary psychology.

The exclusionary appropriation of priesthood in dominion culture is understood by modern consciousness to be an unfaithful overreach. If people, women and men, are authentic in their own right, and they are, then church (hierarchy) is accountable on equal terms to the whole people; this isn't however the practice of patriarchy and dominion theology; they are inheritances of imperial culture and structure. The clerical priesthood operates from a fixation of male self-righteousness and primacy authority over people in faith matters. But, if religion, the exercise of faith, doesn't happen by and in people in everyday life it doesn't happen. The theological politics of clerical patriarchy is now as void as the politics of monarchy. Institutional clericalism needs to reconcile with Postmodernity (as called for by Vatican II) and needs to reciprocate with people in universal terms of calling.

16. Critical Mass & Self-Organization

The cosmic criticality of self-organization is divined in the probing of electrons; sustainability succeeds in molecular structuring. The subtle workings of cosmic energy in life's processes of psychical/ physical evolution are by means of wave radiation, particulate interaction, energetic resonance and attenuation. Deep energy resonance involves electron sharing and exchange with cause/ effect potential in forms and functions of molecules, as for example happens in neural sense messaging.

Trimorphic resonance is deep energy patterning in the iterative-processing of forms and functions in micro-macro substance. Substance-structuring is a redundantly evolved mechanism of evolution. Nature is efficient and progressive; her successes amplify in manifold ways. She doesn't *reinvent the wheel* rather she finds creative ways of using wheels. Consciousness-processing is deeply associated with the genetic helix (DNA) and patterns of CTGA, faithful to the forms and functions of memory-processing, information-storing and -recall.

Trimorphic resonance contributes essentially to consciousness in the iterative amassing of critical insights by which conscience can work symbiotic advantage. Communication enables consciousness to access and accumulate information; communication and consciousness together enable one to self-organize conscientiously on moral principles of symbiotic purpose. Societies will not self-organize on symbiotic conscience until a critical mass of public awareness accommodates conscience-focused purpose. Iterations of communication, consciousness and conscience, of mutuality, complementarity and subsidiarity become patterns in memetic insight (social coding). Evolution continues to respond to and register sustainable patterns.

Personal/ social evolution involves harmonic resonance. Affective/ effective love, conscientiously motivated, intends outcomes of wellbeing; iterations that serve wellbeing may eventually be encoded in memory patterns. Trimorphic resonance tests and justifies the sustainable ground of evolution. The intentional practice of trimorphic resonance gives entrance into Godhead consciousness and Godlike behavior.

17. The Just Society

The just society is one in which every person gets respect and regard for his/ her personal needs and competencies from every other. The justified person regards every other person with equal respect, honor and deference.

The institutions of religion are societies within the greater society of humankind, and they are authentic when they model in form and function what the justified person is. The discrimination and alienation of persons for reasons of age, race or sex, cannot be

theologically or socially justified. Authenticity fails and love is vitiated when discrimination and alienation prevail.

18. Religion & Religiosity

Authentic civility like authentic religion is motivated in love for others and in concern for common wellbeing. Relationships stand on their own merits; typing them in arbitrary categories is an artifice of convenience, which can be useful in helping understanding but harmful when construed to diminish personal authenticity. It is a misrepresentation to present *civil/ secular* relationships as physically/ spiritual divided. Relationships are working associations of two or more subjects that are spiritual/physical and interactive in outcomes.

The outcomes of relationships are determined by the communication that occurs between (amongst) the parties. The subjective authenticity of each party speaks to the other's subjectivity; each has something to give and each should be open to receive.

Except each person is individually respected and consciousness is mutually open to receive, communication doesn't happen. When exchanges of information happen both (all) parties grow in understandings, insights and potentially in other ways.

Religion, as understanding and living by loving relationships, is about people caring always, and always seeking to advance wellbeing by intentional actions that lessen frictions and advantage the common good.

Religiosity is a self-righteous fixation that is incapable of communicating because it is not open. The theology of dominion (patriarchal) as it has been handed down is self-righteous and bent on converting others to its closed ideologies. History records the fideistic deceptions of dominion cultures and their havoc.

19. Putting Lives Together

A principle to remember: if it doesn't happen in individual life it doesn't happen in social life. This principle recognizes that society is made up of individuals and that society's spirituality is the collective spirituality of membership. This principle recognizes the *primacy of conscience* and the primacy of spirituality. [From Einstein's insight it is understood that energy is matter, that particles of matter are formed as speed-of-light energy crashes slower traveling energy; thus, energy, *spirituality* is primacy over matter in that matter is qualified energy.

All substance-formation results from energy/ matter interacting — communicating — and evolving in a cosmos of continuous consequences in *forms* and *functions* of sub-atomic, atomic and molecular links. Human beings are means and ends of the evolved communications of cosmic energy/ matter. As energy holds primacy over matter, so mind has primacy over body; thus, self-reflectivity is a controlling agency of purpose, of conscionable actions, for it (we) can anticipate outcomes and choose good (benefit) or evil (harm), depending on the spirituality we opt.

If we are motivated by and informed in love we will choose what's good; if we are uninformed, misinformed and ego-oriented toward self-serving, and if we disregard others, we will be insensitive to common wellbeing and blind to the violence we cause.

Putting lives together involves family, community together culturing affective/ effective love and communal wellbeing. Children want to do what is right. If they grow in communities and homes where love for others and communal wellbeing are priorities, they are likely to acquire habits of love, of sustainable behavior.

SUMMARY: converting Words to Work

Christian consciousness holistically identifies with symbiosis, cosmic/ communal evolution. Christian consciousness intends to be communal and open, that is, not ego-

centered or cult-centered but other-centered. It takes work for love's word to translate into affective/ effective outcomes. For sustainability to happen intention (informed consciousness), purpose (altruistic conscience) and communication (trustful interaction) must happen for these make possible sustainable community.

For sustaining symbiosis to flourish globally as a condition of religious, civil harmony, *trimorphic iterations* (intention/ dialog/ action) have to happen harmoniously, consistently and repetitively in the lives of the critical mass of global people. Christianity enlightens the possibility. Personally and socially, affective/ effective resonances can become the rising tide that lifts and sustains all.

20. Coalition Mission

The sustainable paradigm of cosmic continuity, wherein everything corresponds with everything else, models intentional symbiosis, the continuity of self-reflective conscience. The mission of cosmic-Earth symbiosis is the same as the religious/ civil mission, namely, that all people intend harmonious living and attend to the commonsense of mutuality, complementarity, and subsidiarity.

Earth-life evolution is successful because molecular structures have strategized effective linkages with other forms, even though they may once have been parasitical or even pathological in their relationship. It is true that accommodations may not always be benign for both parties, but in the end both may advance *for the better* from what they were separately before. Symbiosis succeeds when compatibilities of different organisms disable incompatibilities and bring them into new and sustainable accommodations.

The logic of accommodation flies in the face of fideism and absolutism which by their action and intention express non-accommodation, i.e., *my understanding of right is the right understanding*. Apocalyptic outcomes happen when rigid absolutes persist in their intolerance.

Nature's intentional symbiosis and the religious motive of love can prevail against the unbending mindless absolutism and fideism. Love eschews the divide-and-conquer logic and the perverse strategy of religious/ political dominion; love is willingly open to the logic of reciprocity "what's good for you is good for me." *The primacy of conscience* is the underlying rationality of intentional consciousness that enables individuals to negotiate *the possible journey* of life faithfully, *without compromise of trust*.

21. Truth & Reconciliation

The people of Africa, beginning in South Africa after the defeat of apartheid, have given to the world an example of witnessing truth in a compassionate way as taught by Jesus Christ. The truth Africans wrestled with is: any one of us can at any time be angel or devil to one another. This happens one-on-one and in group relationships whether in political or religious venues. The profound human reality is that "*I am in you as you are in me*." If I behave as a devil you suffer the hurt; if I do you good, you experience goodness; it is also true with respect to what you do to me—that is what reciprocity is.

How many of us are grace-filled enough to look a murderer or rapist in the face and admit that in different times and under different circumstances our places might be reversed? "Authentic" human consciousness is realistic enough and humble enough to understand that *but for the grace of God, there go I*.

Scripture speaks of God's expectation "before you bring offerings, be reconciled with your brother." In the Sacrament of Natural Order, of reconciliation and intentional accommodation, symbiosis identifies with Eucharist, the necessity of transubstantiation.

Jesus taught and exemplified reconciliation, willingness to turn the other cheek and strong enough not to harbor motives of recrimination or vengeance. The void of evil must be confronted by the fullness of love—not love just for those who love back, but

also for those who do not love back. Love may require willingness to give up one's own life for another.

Truly religious faith, the trust of wisdom, knows Love's requirements. Faith knows what God requires when love is the intentional motive of living; nothing less than love sustains personal authenticity, religious and civil harmony. The inner voice of communication, of conscience connects with faith, hope and Love. The instance of divinity self-reveals in evolving life's conscious harmony. The destiny of life on Earth, of intentional divinity is in our hands to emulate, to sustain or trash. Proceed with love always.