

I. Human::Divine Correlation

The assumptions that underlie worldview and cultures begin as theories. Theories are born out of the amalgam of experience, thinking and communication. Ideology comes about by way of theory-made-assumption, assumption-made-presumption, and presumption-made-dogma. Theories-made-dogmas come to be enshrined in faith culture and habit; once enshrined, hard to change.

Habits like theories and presumptions become dated, and unless they are updated they become empty shells of worn out ideas — the lesson of the Second Vatican Council. Faith culture advanced on empty shells has no coinage in contemporary consciousness/ science; at best it is innocuous, at worse, corruptive — temples of antiquity and medieval cathedrals come to mind.

Theories collapse when later fact-knowledge exposes them for their error, inadequacy and damaging effects. In these times, modern consciousness rejects the long hallowed cosmology of staticism and religious absolutism premised in it. Many carry-overs of cultured staticism/ absolutism yet prevail in Abrahamic religions, notwithstanding the exposure of their faulty premises and disproved theories.

The New Age of electronic technology and transformational consciousness has been born. The urgency of this New Age is highlighted by the interlinked crises of climate warming, environmental pollution, ecological wasting and institutional collapses. The “arrow” in time, what is truth, cannot be stopped on its course.

1. Religion and Science Together in the Public Square

Until now, religion and science speak at each other with angry voices, one trying to out-shout the other. When the mind is bombarded with contrary voices, it is confused. If the mind finds no resolution for its confusion, it is unremittedly troubled; and unremitted troubling infects the mind with disease and trauma — schizophrenia.

It is unnecessary and inappropriate for religious faith to be party to inflicting disease on unsuspecting innocence. The solution to such inappropriate conduct is for religion to be honest with science, and for science to be honest with religion.

Religion and science together can change this tragic situation. Churches can now teach religion reinforced by science, in a manner that is not conflictive, but which is supportive of universal faith and conscionable living. Science needs to take seriously its role in social ordering and support moral sensitivity. Evolution is the urgent place where science and religion can and need to meet, and move in the same direction.

Now for the first time a **Joined Faith/Evolution Syllabus** is available to science and religion. It is a beginning effort to put science and religion on the same path where they collaborate and travel together. The universality of science/religion is joined on premises of contemporary knowledge of universal evolution from common beginnings.

This joined faith/evolution study is made openly accessible to everyone on the worldwide web. It means to promote faith sensitivity, civil harmony and ecological responsibility, with openness to the creativity and moral responsibility of global humanity. The Syllabus and resources are at www.evolution101.org and www.secondenlightenment.org Spread the Good Word.

2. Human Ecology

Self-reflection is so powerful in consciousness that humankind has come to believe that it is the highest of evolved creatures amongst the creatures of life's diversified ecologies. This presumption can be dangerous because it entails also unique moral responsibility in relating to other creatures and ecologies, precisely because humankind also depends totally on healthy, diverse, and sustained ecologies.

More than any other organism human beings are uniquely (and dangerously) equipped to control and exploit all other life for self-advantage. In the short term and on the face of it, this power is gratifying and enticing, but in the long term it can also lead to selective extinctions of critically important species within the ecosystems, with the real threat of shutting down ecological systems.

If intelligence is sensitively tuned, the intelligence that enables habits of consumption will also warn consciousness of the risks of self-hurt that the exploitation and destruction of species/ ecologies pose for humankind.

The writing is on the wall — we drive ourselves toward extinction by presuming that the “**human ecology**” is something different from and independent of natural ecology. There is no merit in controlling ecologies, other life, if by this control we destroy them.

What must humankind understand about human ecology? Humankind and the social ecology originate in and are sustained in/ by other-life ecologies. Humankind has the power of self-reflection and of conscience by which right and wrong are understood, that is, as to the capacity of human actions to degrade and destroy, as well as to respect and preserve.

The responsibility of conscience is what truly distinguishes humanity from life limited in self-reflection. At this time, the sheer numbers of global humanity and of failed control of appetites are causing irreversible spoiling of ecologies and environments. In common interests, humankind needs to desist from its self-adulation and passion to dominate if it would avoid further precipitous self-degradation and ecological collapse.

3. God-Consciousness

The evolution of life involves eons of change from non-organic forms to organic, from non-sentient to self-reflectivity. Self-reflectivity is in degrees. Individual persons “really” know self-reflection only as they individually engage it and experience it. We can't really know the self-reflection other life owns, for example, sea mammals, moose or elephants.

Reflective and unreflective “energy” is of a kind that empowers all substance to converge and emerge. Evolution is about the convergence, emergence, and transformation of all

matter in mass and quality-characterization. Consciousness is a multi-faceted characterization of quantum-qualities and sense responses.

God-consciousness is a concept of human insight, a phenomenon of human characterization. Any human characterization of God, of putting God in human or metaphorical terms can be misleading for God is beyond the limits of human consciousness and characterization. God is unspeakable, unlimited. But, reflection on the best of spiritual, relational qualities gives some idea of the unlimitedness of God.

Human consciousness is aware that nothing happens except it is caused. So, if we try to trace back to the cause of something we observe, we soon find that we are limited in how far back we can go with cause-and-effect connections. The long train of complexes that link the cosmos in its present state back to its origin is way beyond what most of us can do. Bit by bit, tracing back to origins is what science attempts and what helps us make connections vital to our own wellbeing. We are the subtle complexity of life that has gone before us; we pass this subtlety on to future generations with the little contributions we add.

When we think back about causes, we are really thinking back about what caused us. In self-reflection we cannot know all the qualifications of evolving matter or ideas and consciousness that preceded us, or the sense and sensitivities of other life. Nor can we anticipate the potentials yet possible in life-to-come. The potential of “allness” is brought forward from the past in this generation and is still open to the future.

In the humility of this reflection, we must bow our heads in awe of the unfathomable mystery and depth of life yet to come — the Mystery of Allness, the Divinity Power we call God. “[Theogenesis](#)” is about self-reflective awakening to God as the supremely Self-Conscious One in the allness of cosmic existence, the allness of reality.

Why does it matter that we believe in God? Because if we fail to challenge ourselves to higher understandings and purposes in life, we will be satisfied with lesser perfection and will fall short of making the contributions in life that we are capable of. We have the most to gain because the worthy purposes of life are what fulfill us, personally and socially. This leads us to be less consumptive, less controlling, and more vital.

4. Theology/Grace: trickle-down or trickle-up?

From my Baltimore Catechism days I learned that God revealed Himself through the prophets and Sacred Scriptures, and that direct Revelation by God ended when He sent His Only-Begotten Son Jesus to save humankind and reveal by divine teaching and example how they were (and we are) to live.

As a student of Theology in the Seminary I was taught essentially the same lesson about direct divine Revelation. In other words, the Revelation by God has been by direct action (intervention) of God from the-top-down — the paradigm of “trickle-down” theology.

In Earth-centric cosmology and in the theology of dominion trickle-down grace/revelation make sense. However, from the perspective of symbiotic evolution, they make no sense. From the perspective of evolution, consciousness is the energetic aspect of evolving

complexity. As forms of matter become more complex so does the subtlety (awareness) of their energetic complexes.

From the evolutionary perspective, consciousness is “trickle-up” energy of complexity. By evolution, as material forms become more complex so does the energetic complex. Conscious inclination toward common wellbeing and symbiotic purpose are inclinations toward “divinity” consciousness. Evolutionary consciousness attributes equal potential and complexity to every person, even with respect to conceptualizing God and imitating God-like behavior in personal/ social living.

Trickle-up theology makes more sense to evolution than trickle-down. Theology, whether it is trickle-down or trickle-up, is a root issue of conflict between Vatican I (anti-evolution) and Vatican II (pro-evolution). Pope Benedict seems clearly torn by the dichotomy and at times shows sensitivity toward both the Tridentine persuasion and that of Vatican II.

Evolutionary symbiosis is God-like. Trickle-down theology and trickle-down economics are “of a piece”; both are now imploding because of their proven ineffectiveness.

5. E-Literacy

This **e-literate** generation is in touch with the enlarged potentials of **e-communication**, by which the playing fields in politics, economics and religion can be leveled for the common good. **E-consciousness** goes way beyond the consciousness of conventional presumptions that circulate in cultural/ religious habit. The enlarged potentials of **e-consciousness** also enlarge the potentials of **e-conscience**. Even though this **e-generation** increasingly ignores churches’ fixations in absolutism and imperialism it is moving in the direction of greater recognition of the personal/ social necessity of **e-conscience**.

By the trust example of generational growth into **e-conscience**, steps of change toward leaps of consciousness can happen. Consciousness experiences continual enlightenment; and, even church in its fixations cannot escape **e-light, e-reason, e-faith** and **e-hope**, the **e-conscience** of **e-evolution**.

If evolution’s tide-waters are entering Rome’s “walled city” it is likely that the Catholic Faith will also undergo changes from the experience. Until now the Vatican is in denial of evolution. The intentional omission of religion (to teach evolution in context with faith) is tantamount to denying evolution.

Conscious evolution will not let stand the fixations of dominion theology and imperial ecclesiology. As change comes, faith can green-up again and trust can be restored to the besieged City. Even now, a new “**e-church**” is in the process of birthing.

II. Time, Culture and Genesis

Two hundred years after Darwin’s “Origins” and theories of evolution, genetic and health sciences are giving some sense how and why genes function and enable healthful living, but also malfunction and mutate. This knowledge speaks to the

fitness of species, natural selection and the role of genes (DNA) in the evolution of species.

New terms of art, epigenetic tags, free radicals, and anti-oxidants are entering the every day vocabulary as they speak to gene-expressions and connection to health and disease.

The word “genesis” here speaks specifically to the role of genes in biological function and evolution. Time and culture (nurture, enablement and disablement) set the stage on/ in which individuals experience disease and/ or vigor. Updated human intelligence plays a critical role in the “methodology” of evolution, in its physical and psychological aspects.

1. Free Radicals, Anti-Oxidants and Mutations

Radicals are “root” products that exist in the chemistry of all carbon based molecules, including proteins. Cf: “**House of Bread**” <http://www.evolution101.org/PRINTBKXa.pdf>, pp 8-18. The origin of all carbohydrates and proteins roots back to **photosynthesis**.

In photosynthesis, water molecules, H-O-H, and carbon dioxide molecules, O-C-O, are disassembled and restructured to form the root carbohydrate (glycogen agency) C-HOH. The components (radicals) of water, H, and OH quite easily locate and exchange places on the carbon atom, both in carbohydrates and in proteins.

<http://en.wikipedia.org/wiki/Hydroxyl>, <http://en.wikipedia.org/wiki/Antioxidant>

Erroneous locations of free radicals on DNA bases (**A**, adenine; **G**, guanine, **T**, thymine; **C**, cytosine) can effect gene function by inhibiting production of essential proteins, and by producing out-of-place proteins. Disordered attachments of free radicals (epigenetic tags) and mutations can transmit inter-generationally, and effect fitness for survival.

http://www.timesonline.co.uk/tol/life_and_style/health/article1759971.ece

2. Time, past, present and future

As people argue whether nurture or nature is more important in human development, so they argue whether the past, the present, or the future is the more influential in human behavior. Such exercise of disjunctive thinking can be hurtful for it sets the internality of time against holistic thinking. Reality (this moment of relationships) integrates the past, in the present, for the future.

Each, the past, the present, and the future, has its own urgency, its own immediacy. Each is bearer of its own particular virtue to consciousness, and each grace (virtue) is reciprocal to the other. The virtue brought forward from the past is faith, the certitude of collective wisdom encoded in the genetic webs of deep intuition. The virtue of the present is hope, confidence secured in the experience of the past that gives assurance of wellbeing in the future. The virtue of the future is love, for love alone endures and secures wellbeing and the assurance of authentic relationships into the future, for self and other.

Faith finds grounding in transformational authenticity, from generation to generation. Faith deepens in trustful experience and reiterates in trustworthy communication, between parents and children, between older and younger generations. Hope finds grounding in the informed consciousness of children who experience parental/ elder wisdom, and who learn confidence in their own authenticity from the experience of adult authenticity. Love is the parent-child bond that is secured in authentic communal relationships, the bond of other-interest and self-interest, what children carry to future generations.

3. Time/Life Integration

“**Trimorphic resonance**” incorporates many correlated components at the same time: communication/ consciousness/ conscience; faith/ hope/ love; time-past/ time-present/ time-future; dialog/ discernment/ decision; mutuality/ complementarity/ subsidiarity.

Integral wisdom and integral living seamlessly correlate the many facets of interpersonal relationships, all at the same time, when personal integrity is conscientiously lived in community. Human community rises to the status of Godlike community when people individually integrate time in their living by mindfully attending to the moment in all relationships. The methodology of personal authentication is the same methodology as the authentication of intentional symbiosis (evolution), namely, “*cogitata perficiendo, cogitando sic perfecta*” (constantly redoing thoughts, ideas, thereby perfecting them **IN THE MOMENT**) <http://www.evolution101.org/Method%20of%20Evolution.pdf>

When we are diligent in attending to the moment, the future takes care of itself. Reality is in the moment, in this instant, which, unlike a photograph, cannot stop time and change. In **trimorphic resonance**, the past is present, the future ever happens in the present.

4. Fitness, Natural Selection and Mutation

Fitness is about healthful living, about sustainable living. Evolution is about genetic accommodation that sorts out what is sustainable, and encodes sustainable patterns. Unsustainable ways tend to lose out by erasures of natural selection. The reasons of nature are more enduring than the unsustainable reasons of human imagining. Humankind is on the right path when it reasons and accords habits to symbiotic patterns that encode nature’s evolving plan. Pattern and plan, nature’s evolutionary wisdom is there, encoded within us, for us to learn from and accommodate to, in habit and thinking.

Genetic fitness is a phenomenon of accommodation and survival. The manner of one’s living, of positive nurture (good eating, good social relationships), effects healthful gene-function and genetic stability; negative nurture (bad eating habits, long-term exposures to societal stressors), impact gene-function and genetic instability. Medical science corresponds with Darwinian sense that mutations happen under adverse conditions of life, resulting in the survival of the more fit and the losing out of the less fit.

Fitness is a matter of genetic inheritance, culture, and social/ familial nurture, and can further health, as in altruistic habits in social relationships, or can damage health as in prolonged exposures to physical/ psychical stressors. Stress exposure over time is accumulative in forms of epigenetic tags; the tagging of genes with epigenetic baggage,

effects health by impacting bodily functions and by the development of disease, and generationally, by gene-mutation and genetic transference to offspring. **Good biology is good is good theology.**

5. The Dark Cover of Deception

The work of evildoing seeks the cover of night. The manipulations of the power brokers of institutional self-serving are undertaken in the dark. As GWF Hegel says, "Minerva's owl flies only when daylight dies".

<http://www.gather.com/viewArticle.jsp?memberId=14883&articleId=281474977151124&nav=MyGather>
<http://news.aol.com/elections-blog/2007/09/24/michigan-polls-the-presidential-candidates/>

In our day, e-communication changes everything. The corrupt cover-up of dark deeds is becoming more difficult. So much the better for everyone! The institutional abuses by indentured clerics can no longer expect security in cover-up rather they can expect to be exposed to sanitizing light. The outcomes of cultural implosion from such deeds might be avoided if wrongdoing is early brought to light.

The genesis of life is symbiotic evolution — the transformation of "intensional" symbiosis to "intentional". The word "genesis" is synonymous in meaning with "symbiotic evolution."

Thus, the word **NOVOGENESIS** comes to mean symbiotic communication;
the word **METAGENESIS** comes to mean symbiotic consciousness; and
the word **THEOGENESIS** comes to mean symbiotic conscience — Godlikeness.

Intentional symbiosis is trimorphic resonance, the communal reflection of humankind in divinity — what is consciousness in the "divine milieu."

A recapitulation of slow evolutionary history is fast forwarded in time in the formation of every newborn, from the fertilization of the ovum to the full-term delivery of the neo-nate. In the **Sacrament of Natural Order**, every person, whether female or male, is born in equal authenticity. Priestly service to intentional symbiosis belongs equally to women and men. ***It is wrong for men to preclude women from priestly service in genesis, in symbiotic evolution, in the work of Sacrament, of Natural Order.***

Popes John Paul II and Benedict XVI have both spoken to the incompetence of men to ordain for women their priestly roles in Church, in Community. ***It is for women, in their communication with divinity, to discern and define the conscionable requirements of their priestly service in Godlike community.***

The Way **FORWARD** is the Road from the Past
We are the **RAINBOW** — the Stuff of Light
DESTINED for the Future

THE WAY FORWARD

Cosmic energy is life's psychic energy — the Divine Milieu. The cosmic inspiration of divinity in Earth's noosphere is the universal purpose of symbiosis, of ecozoic harmony. Attenuated light energy in the divine milieu gives purpose to all creation as expressed in symbiosis. Motivated in God light, and in harmony with life's purposes of symbiosis, humankind capitalizes potentials of the divine milieu, and by lived example enlightens the lives of others.

Example is more powerful than words
BE THE CHANGE — WE CAN BELIEVE

The inflation and deflation of out-of-date theories and vacuous creeds are “Signs of the Times”. Ecological collapses and cultural implosion leave global humanity no choice but to change. There is a way forward.

The **FAITH/ EVOLUTION** Syllabus
Owning the Power of Example

www.evolution101.org
www.secondenlightenment.org

ON THE INAUGURAL DAY OF PRESIDENT BARACK HUSSEIN OBAMA, 01-20-09