

The Good News

Hope, the expectation of good-to-come inspires the will to rise above the lesser good-of-the-moment.

“Christogenesis” is symbiotic ascendancy, intuitional self-discovery in the memoried imagination of Eucharistic trial-and-survival. “Wellbeing” is what survives the ashes of failure. That which survives and rises for another day is what refuses to be suppressed by witlessness and meaninglessness.

The monumental rubble of arrogant ambition is today’s testimony to self-serving and suppression of the unsuppressable that even now shines through. We are the remnant survivors of dominion cultures whose corporate recklessness has left a plundered globe for tomorrow’s children.

Only what sustains in the present survives, continues for another tomorrow, and builds a sustainable future. Evolution is the natural process that disposes of the unsurvivable and sustains the reproducible.

The bases of future sustainability are iterations of past sustainability, the embedded implications of patterns secured by the elimination of the unsustainable. This reality applies to mind/body, spiritual/material ascendancy. As matter is energy, as materiality is spirituality, as process is form and as process and form (structure) are unity, not dividable, not separable, so is human/ divine intimacy — what is love.

Divinization is still in process, not yet fully conscient in the communal whole of human-kind. Universal consciousness of altruism tends toward the universal actualization of symbiosis (altruistic other-mindedness) in the body of the whole community.

Christic consciousness is the survival consciousness of transcendence in the realm of the ephemeral. All structures of matter yield to transcendence, the surviving will of nature’s trial-and-error failures. Failures of the past, when repeated, are even greater failures in the future.

The newborn child is the hope of Christic transcendancy, of conscious ascendancy. If however, the child isn’t inspired to reach beyond history and to enlarge the potentials of ancestral inheritance, then, the Christic vision and mission stumbles and fails to envision the light of divinization. In religion, the “quantum” is, the Child.

Jesus set the Christic Child before his disciples and told them that the child is the model of Christic striving for greater ascendancy in cosmic consciousness. Injustice against children is society’s greatest failure, divinity’s greatest frustration.

This generation has to be challenged for what it is doing to its children, to Christic ascendancy, to divine expectation, to the ascendancy of Christic sensitivity in global consciousness. This generation is witness to the renewed expectations of ascendant divinity, to the rise of greater Christic conscience.

Consciousness is a Rising Tide

The “**Good News**” is **purpose**, the rising consciousness of communal intention that is born of reason and faith. Conscious purpose, **conscience**, intends the symbiotic accommodation of differences, not rigid intolerance of them and social undoing. Reason/ faith/ purpose are Trinity Grace, the cohesive resonance of communal civility.

Harmony mitigates violent polarities. In nature, polarities mitigate their differences and channel their potentials toward instructive purposes. The willful mutuality of faith and reason channels opposing potentials. **Quantum Religion** is faith-informed reason, the constructive agency of purposeful word and work.

Our father’s faith is the family inheritance of cosmic wisdom whose reasoned purpose sustains common vitality and community.

Personal self-fulfillment is better served by non-violent good will, which also better serves global harmony and the uplift of communal consciousness. The personal dissolution of self in service to others can be a willing giving or a self-defeating struggle obsessing in self and things, and resisting the inevitable diminishment of the self.

Time requires each of us to give back our light (and our dust) for the new generation. We are growing, maturing, and seed-producing plants, destined to rise and decline, and to arise again in new assemblies of light.

Purpose

Intension & Intention: In their perennial dialogue, philosophy and theology become enmeshed in the matter of the “essence” of things, their “quiditas”, that is, the *what-ness* of everything. Out of the gymnastics of psychic implication evolved the hide-and-seek process of coming to knowledge (scientia), which underlies and derives from self-reflection and intention.

The imbroglia of this process is sometimes so unsettling as to lead to divisive fault-lines of unresolved differences. The cleaving of consciousness along fault-lines gives rise to all manner of unanticipated and unintended consequences, for the reality is that we are individually creatures of our own prejudices of *intension/ intention*.

Energetic intension/ intention is the dynamic basis of physical (conscious) reality. This observation provokes a question that is radically logical, if it is true. Is “purpose”, whether or not reflective, a conscious complexity of intension/ intention? And, is purpose inherent in the directionality of evolutionary consciousness? I would say yes; and even further, I would say that the question is of particular importance because it goes precisely to the subject matter of “cosmic rationality”. Cosmic rationality pertains to the intelligence that we ascribe to the purposeful direction of evolutionary transformation.

While the intelligence of a child at birth is as yet “*potential*”, still infolded (implicated) in his/ her unexpressed genetic make-up, no reasonable person would deny that a child is *purposeful* in his/ her exercise of rationality, even as an infant. Going back one step further, a reasonably informed person recognizes that the fertilized ovum, implanted in the womb, is driven by its programmed intension, whose *purpose* is specifically directed

in the explication of its embedded genetic potentials. And to go back even further: the purposeful organization of the human body enables specialized cells functioning as specialized organs to purposely produce specialized cells that carry within them the purposeful potentials of the “*essential human*” and put these cells in necessary communication/ communion with other cells and together accomplish the purposeful bringing into existence a truly new, intentional human being.

The self-reflective exercise of turning consciousness back to deep-past experiential considerations of purposefulness is instructive of the cosmic reality that we are.

The tensional inherency of static electricity stores potential in particulate-substance. Static charge in particulate substance is purposeful in initiating and sustaining successes of interactions. Sustainable interactions are *purposeful* bases for interactions which increase particulate capacities for ever-expanding interactions. Sustainable interaction and increased capacity for new interactions are purposeful toward evolutionary transformations. The (in)tensional inherency of first substance is the aboriginal, quantum-electric base of *intentional relationship*, initial “*religion*”. Except for inherent particulate tension there would be neither cosmic sustainability nor purpose. Purpose in evolving continuity is evident in itself, *axiomatic*.

In science it is axiomatic that generic manifestations of big-bang phenomena appear more particularized in the later complexities that evolve from essentially continuous transformations. If the axiom is true, then we should be able to reflect upon ourselves and discover not only more about ourselves but also more about the cosmos itself and the inherent directionality that has been implicated in its energy/ matter potentials from the beginning. In cosmic grounding, religion (theology) and science (philosophy, cumulatively associated knowledge) is found resolution to questions that are oppositionally posed from self-interest perspectives and assumptions.

A further instructive axiom is that all cosmic developments explicated in new phenomena by evolution are already possessed potentially in the cosmos whence they come. In that we come from the energy/ matter of the cosmos, the cosmos possesses the matter, the rationality, the intentionality, and the *purpose* that comes to be ours. All rational, *purposeful intelligence* is possessed in cosmic rationality, in potential, which participates in and expresses “*divine purpose*” in directionally evolved energy/ matter.

Atomic/ molecular intension is quantum-electric relativity involving and evolved from electrical field complexes particulate-disposed attraction/ repulsion. As such, intension is an essential edification component of atomic/ molecular assembly and potentiality. Atomic/ molecular intension is the relativity precursor of “intentionality”; philosophically, it may be said **that it is axiomatically conclusive** that “*intension*” is a root quality of cosmic consciousness *later expressed as intention*. The evolution of self-consciousness is part and parcel of cosmic rationality. It is a psychic phenomenon of reality, imprinted in quantum-electric patterning, whose potentialities are not wholly definable, knowable and predictable. Dare we believe that reason for hope is mercifully, lovingly embedded in the surprise rationality and potentiality of cosmic intelligence?

God is subtle even as the evolution of purpose and the purpose of evolution are subtle. Subtlety accommodates the *ad hoc* circumstances in which purpose becomes manifest. As in the unborn Child, cosmic origins possess, inherently and potentially, purpose and self-aware rationality. In the driven consciousness of purposeful rationality all life and the

cosmos itself are driven to achieve fullness, “pleroma,” in Chardin’s word. Heaven, at-home-ness in divine presence, is the ultimate relativity of all existence, and is the eventual and ultimate achievement of self-reflective consciousness. From and in this reality we are born, in it we thrive, and to it we must return. **The lesson is that cosmic rationality implants in us the necessity of being conscionable creatures**, that is, creatures informed in our origins and intentionally conformed to the harmonic resonance of cosmic wisdom. The motive of conscience is love, the ultimate call of perfection that speaks from and within nature, whose mystery continues to deepen even as its infinite history continues to unfold.

Subsidiarity and Hierarchy: As phenomena of naturally evolved order, subsidiarity and hierarchy are correlatives in ongoing evolution and in the socializing of highly advanced life. Subsidiarity links the agents of continuity, whereby established agencies join and transform to become new agencies and establish continuity order, in which all agencies are *hierarchically* related, that is, new agencies originate from and depend upon prior agencies. Nature doesn’t *reinvent the wheel*, which is to say that evolved mechanisms of change become embedded and workable in newly developed agencies. Subsequent agencies are *hierarchically*, wholly dependent on prior agencies—what is, **complexity by way iterations**.

In the perfecting of new and sustainable mechanisms, ongoing transformations depend on the **cosmic process of subsidiarity**, the here-and-now basis of change embedded in prior transformations. Circumstances still challenge biological success and require resolution. The *ad hoc* resolution of challenging circumstances by the entities involved in them and by accessible means at hand is the naturally workable way of dealing with them. Churches and political structures work better when they subscribe to the principle of subsidiarity in their functioning. However, entrenched hierarchy, that is, bureaucracies of control that are patterned after monarchical (top-down) control, do not easily let local institutions deal with local circumstances involving them.

The principle of subsidiarity subscribes to naturally proven diversification, i.e., it allows for the diversities of regions and the authority within them to deal locally with the challenges of local circumstances, whereas, political centrism abhors diversity for “efficiency” reasons. Psychologically and practically, the narrow prescriptions of centrist monarchism are unnatural and unworkable, as is testified globally by natural distaste for sameness. Centrism and regionalism have their own merits; is up to people globally, locally, to discover and authenticate the complementarity of contributions they offer.

Presently within the Roman Catholic Church a struggle between institutional centrism and local subsidiarity continues. It is a contest between the philosophies of Tridentine Catholicism (the Councils of Trent and Vatican I) and Vatican II Catholicism. Tridentine Catholicism insists on micro managing the Church through hierarchical bureaucracies at all levels and in all matters, whereas, Vatican II Church (The People Church) urges greater latitude and lay involvement in handling local Church matters. The contest is between the Curia, the central control bureaucracy of the Church, and local bishops who are appointed and ordained by the Church to exercise local authority in Church matters.

Perhaps it states it somewhat simplistically, yet not inaccurately, to say that the centrist/regionalist conflict is an ancient and perennial one, one that existed also in the early Church, namely, under the opposite personalities of St. Peter (the Church of centrism,

power and domination) and of St. John, the beloved of Jesus—the Church universal, loving and tolerant.

In his “mystical-body” theology, St. Paul compellingly makes the case for functional diversity in the Church as in the human body. He elucidates the commonsense logic of natural subsidiarity and cosmic rationality. There is one body, one Church, and one Christ. In this one body there are many members, cells, and organs that contribute necessary and different services in the function of the whole body. The eyes cannot discount the work of the ears. The arms cannot discount the work of the legs. The head cannot discount the work of the heart. Neural cells cannot discount the work of muscle cells. Kidneys cannot discount the work of the stomach. Sperm cannot discount the work of the ovum. Nuclear DNA cannot discount the DNA of plastids and mitochondria. Reflective reason cannot discount reflex reason. Males wrongly hyper-rationalize their agency and repress essential female agency.

In God we are altogether one Church. Before God we are, neither Greek, nor Jew, nor Islam, nor outcast, nor preferred, nor male, nor female. One and all we are one body, one Christ; each person is individually called to the mutuality of love’s common service.

DNA, life’s blueprint, codifies all vital texts of subsidiarity and “hierarchy”. In its original meaning, “hierarchy” implies “nothing other than that all things have their origin or principle (*arche*) in the domain of the sacred (*hiero*).” [Seyyed Hossein Nasr, “Islamic Cosmology: Basic Tenets and Implications, Yesterday and Today”, Science and Religion in Search of Cosmic Purpose, edited by John F. Haught, 2000, Georgetown University Press, Washington, D.C., pp. 42-57; John F. Haught, “Information and Cosmic Purpose”, ID, pg. 106.]

The **sacred purpose-principle**, *sacra mens*, defines the sacrament order of creation, of transformational nature and cosmic evolution. All creation, no matter how deep the linearity and complexity of causal agencies, ultimately reverts in its origins to priority, to *divinity*. The divine source of all creation, of each and every hierarchical “*subsidium*”, makes all of creation *sacred* because every transformation, every evolved complexity, ultimately links back to and depends from/ upon divinity, in *essentially* the same ways. All soul/ substance originates in/ from the God of oneness working in cosmic evolution.

Institutional religions, structurally premised on presumptions of self-rationalized divine right, have established “hierarchies” of domination and control over people, and in their political function they disregard the egalitarian rationality/ sanctity of all human beings. Change away from prejudicial hierarchical presumptions will not happen so long as these presumptions remain unchallenged.