

DIVINITY, the Within of Cosmic Kinship

The reciprocity of life balances on the dynamics of enlightenment and consciousness, photosynthesis and respiration. Beauty is what beauty does. Beauty is the resonance of word, light and love. If beauty is truth, and if God is Truth, then God is Beauty. The intuitions of beauty resonate with evolutionary experience, with the compatible harmonies of the senses, sight, sound, taste, touch and smell. Beauty beholds its work and incessantly works its work by attenuating the free energies of nature.

Beauty is photosynthetic in works and working; perspectives are always in process. The transparency of Divinity is the interplay of light and water. Light plucks hydrogen, oxygen, carbon, nitrogen and other essential media from atmospheric air and assembles them into colorful infrastructures and superstructures. Photosynthesis and respiration are about breath, consciousness and water color, artistry of symbiotic evolution. Baptism celebrates remembrance and the consciousness of anointing (oil color) in life, light and art.

Nevertheless, the discordant red flag of distrust flutters over trustworthy divinity/nature. Alienation and exploitation are antithetical to the artistry of water, light and nature. Conflicts are inherent in the trial-and-error testing of changing structure. The necessities of matter sometimes war with the intuitional passions of symbiosis and the quest of altruism.

The chaotic ferment of impatient substance tortures the mind of settled purpose—and so it will always be with Earth-life, within cosmic kinship. The necessity of other is equally compelling as the necessity of self. How to sustain survivable balance? That is the perennial question. To the settled mind of willing accommodation, the unsettled necessity of transformational substance is a torture — and so we are torn between the will for restfulness and the necessary restlessness of life's journey-quest. Divine compassion and human struggle are the strange necessity of the Hypostatic Union, what is, coming to divine/human understanding.

Original Sin vs. Original Grace

From earliest times there has been a fundamental belief in the categorical division between energy/matter, soul/body, spirituality/materiality, the natural and the supernatural. Quantum relativity and evolutionary science inform the understanding of the unity/ continuity of all existence in cosmic origins and in codependent sustainability. As matter is energy, so body is soul, so materiality is spirituality. The human person is a naturally elaborated self-conscious complexity of energy/matter, soul/body, spirituality/materiality, divinity/humanity ever evolving, transforming, and expanding from within the Earth "soul", within the cosmic "soul", within the Divine Inspiration of all existence.

Self-reflectivity is a changing consciousness. Early scriptures (Genesis) account for original self-reflection, reasons for belief, faith, hope, and love. But change can be very slow. There exists a quantum-chasm between understanding Original Grace and Original Sin. This chasm bedevils humankind, frustrates hope and obscures

religious sensibility. Patriarchal fixation in Original Sin has been passed down in the lopsided political presumption that advantages male superiority over females. The hurtful effects of lopsided male rationalizing register in the trashing of nature, the alienation of women, and cultural violence from times immemorial.

The underlying presumption of fallacious male lopsidedness assumes the originally perfect creation of nature that lost its pristine perfection due to the Garden Sin of Eve, her first succumbing to Satan's temptation, then seducing Adam. Presumed now is the continuing process of spiritual degradation, not graciousness and authentication.

Patriarchal rationality builds on the presumption that Adam was originally gifted in the divine "principle" of pristine grace, which Eve received "secondarily" (being from the rib of Adam), and that the male "divine principle" continues to be degraded by the female "macula" invading the masculine (divine) principle. Indeed, the female baby in the mother's womb, instead of becoming a male (according to Scholastic Theology), is a defective intervention, an abnormal male fetus.

Indeed, regenerated female sexuality in the newborn, as a deformation of maleness, is an obstacle for the hierarchal male psyche—specifically—for him the sexual act is a presumed corruption of spirituality, a compromise of the pristine male "principle", even though essential in the reproduction of the species. The priest must not be compromised by defective acts of human nature; thus the requirement of celibate priests and the exclusion of women from the priesthood.

The presumption of radical male superiority (even divine) over female traumatizes the human psyche in a self-inflicted schizophrenia and a violent sense toward earth-matter. Exploitation and violence toward nature fit the patriarchal prejudice of disregard for groundstate femininity. Respect for nature is unlikely to be forthcoming except equal respect for women is forthcoming.

The radical presumption of faulting ephemeral materiality for being what it is, a transitory, qualified state of energetic substance, is a distinctively male take on Original Sin. The greater the complexity of substantiation, the greater is the potential of spiritual self-reflectivity. While energy is expended in the weave of energy-complexes (consciousness) it is hardly appropriate to call it "corruptive" in the pejorative sense. The cosmos continues to expand. We can't know where it is going, where it is taking us. Experience tells us that within cosmic transformation, purposes are served. The hope of purpose, what is love, endures.

The Problem with Presumptions

Few things have greater consequence on personal living than presumptions; thoughts we think, conversations we have, actions we take are based on presumptions, in deeply rooted beliefs and biases. What is a presumption and whence come presumptions?

Based on experience and belief, a presumption is a mental conclusion that qualifies our thinking, believing, speaking and acting. Depending on how correctly they are informed, presumptions are helpful or hurtful. The knowledge we bring to thinking,

believing, speaking and acting is a root complex of consciousness composed of presumptions "more or less" correctly informed. Life experiences are often enigmatic, surely mysterious and "more or less" informed. The cumulus of new experience, of cause-and-effect learning exposes the deceits of misinformed presumptions. Reason enables us to put misinformed presumptions behind us. Ignorance and arrogance frustrate reason and ingrain culture in hurtful presumptions.

To the point here and to our consternation, religion is presumption-based and hung up in culturally-rooted fixations that have no valid coinage in modern society. When religion fixates in a 2000-year-old science/theology, it can't avoid being problematic or losing credibility when the deceits of its presumptions are exposed. This is the modern crisis of Christianity and patriarchy-based religions. The myth stories of cultures, of the Bible, e.g., the Genesis Creation Story of Adam and Eve, are fixated in presumptions of literal belief that makes utterly no sense to science and evolutionary experience.

The fixations of Scholastic Theology in 2000 year-old presumptions shake the very foundation of beliefs that are premised in them. Church hierarchy, yet fixated in Scholastic Theology (Thomistic), and exposed to postmodern science, is culpably negligent for the hurt it imposes on nature and people who are held captive to false presumptions, false ideologies. Hierarchical fixation in 2000 year-old belief-presumptions of the rib-creation of woman is nothing short of male self-idolatry and blasphemy.

The sins of the fathers can only be redeemed by the grace of their daughters.

SIN/GRACE—male exaltation, female exploitation

The sweet pretense of male presumption erupts in ash and despair. The polarized animus between the sexes is about the blame-game of who is responsible for Original Sin. The original casting of one-sided male animus has persisted to the chagrin of women, nature and God. It boils down to the schism of dualistic thinking, the divide between energy/ matter, soul/ body, divinity/humanity, supernatural/natural, male/ female.

Because the dogma of duality is captured in church dogma, men and women have been set against each other in official church policy, in belief (theology), and politics (ecclesiology). This "Sign of Contradiction" is ensconced in tradition by the celibate male hierarchy which polices the policy of male exaltation and female exploitation. This perversity must stop; it offends God, shreds the human fabric and trashes nature.

The Genesis Story tells of Original Grace that redeems consciousness from its defects of fallacious presumption. The Divine Word calling all consciousness into being declares that nature is good; more specifically, the likeness of humankind to divinity as female and male. It is femaleness/maleness together by which WORD is made flesh. Original Grace, the goodness of God, is perpetually refreshed in flesh, in the person of the Child. Mother-Father-Child together reflect trinity likeness in Divinity. The egalitarian nature of trinity persons is the transformational grace that releases creation's potentials for goodness and graciousness in symbiotic evolution.

Self-consciousness, embedded in the spiritual complex, is where Original Grace functions intentionally, conscionably. The reflective intention of spirituality, of conscience, is redemptive grace beyond the fallacies of radical presumption, what is redemption from Original Sin. Jesus, the Cosmic Christ, exemplifies for us divine grace (Holy Spirit) at work in consciousness/conscience to overcome sin.

Jesus affirmed that unless we become (remain) as the child (without guile) there is no place for us in his (kinship) company. It is the guilelessness of a child that defines Christian kinship, cosmic kinship. The mindfulness of preserving throughout one's lifetime the guilelessness of a child braces self-reflection in the grace of conscience that secures the wellbeing of other even to the ultimate extent of giving one's self for the wellbeing of other— essential Eucharist.

This is how we are; we belong to nature; nature belongs to us; nature belongs to God; we belong to God—female and male. No exclusivity, **just belonging in common without guile**, in kinship with the Cosmic Christ. The Grace of Divinity in nature enables hope to spring eternal.

<http://divinicom.com/Priestly%20Patriarchal%20Presumption%20vs%20Jahwist%20Divine%20Feminine.pdf>

<http://ncronline.org/blogs/eco-catholic/fr-charles-brandt-land-sacred-commons-sacramental-commons#comment-171320>