

## Quantum Theology

More than 20 years ago (c. 1985) I wrote my first manuscript called "The Phenomenon of God". By this title I intended to make a philosophical/ theological statement that God is known to human consciousness through embeddedness in evolving creation where the concept of divinity begins and develops, as complexity consciousness develops.

The Sacrament of Natural Order is the evidence and reality of divinity and humanity consorting in purposes of greater understanding and universal wellbeing. The order of human/ divine relationship operates from the starting place of human awareness to divine awareness. Humankind is constrained in its struggle to conceive of divinity and to apprehend the understanding in consciousness. The constraint is that knowledge comes to human consciousness in quantum bits and pieces apprehended by the senses. Over time as quantum consciousness evolves so sense of divinity and natural necessity co-evolve.

Humans get in trouble when they get nature wrong, for in getting nature wrong they get God wrong. The global predicaments of Postmodernity, of Post-Axial Christianity, is that humans have gotten nature wrong and in their (our) ignorance of nature we arrogate to ourselves standings in nature that belong only to God.

The philosophy and theology of absolutism and the presumption that humankind has gotten philosophy and theology right underlie the culture of patriarchal imperialism that persists in Abrahamic religions even to this day. Dominion theology has structured for itself an imperial ecclesiology that dominates by the politicized mechanisms of guilt and fear.

Christianity's politicized theology/ ecclesiology is wrongheaded. Change is happening. Evolution is nature's natural mechanism of change. Humankind is called to exercise a newly discovered humility that exposes our error of presuming to know more about God than we do. The revelation of God is horizontal, that is, through the senses, not some exclusive top-down light-line that is the prerogative of some self-proclaimed hierarchy. Godlikeness is learned by experiencing Godlikeness—what each of us is called to do.

## Abused Nature & Scholasticism's Blunder

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As to the status of women in cultural history, there is indeed a long train of philosophical/ theological thinking back into the deep past of consciousness by which thought advances the ascendancy of insight into self-understanding as it obtains in the "Sacrament of Natural Order" - the cultural source of intrinsic order and remembrance in the divine/ human hypostasis.

The **PARADIGMATIC HUMAN** (female/ male in God's image) is the continuity medium of the gendered personae (not the presumed paradigmatic male model) in which divine/ human hypostasis (understanding, consciousness) obtains and by which intrinsic order in nature sustains and evolves.

It is quizzical but notable to observe in Sacred Scripture the male accounting of females in the genealogy of Jesus. All female persons accounted are notably less than reputable in the male estimation. One wonders about the "rationality" behind the selective accounting by writers who have Jesus arise from less than reputable female ancestry.

Perhaps the answer is found in the "rationality" brought forward by St. Thomas Aquinas in the philosophy/ theology of Scholasticism, which still obtains officially in Roman Catholic Theology. In patriarchal culture/ theology, the female is memorable (demeaned) for the "intrinsic disorder" and waste of nature that she introduced into human heritage, i.e., Original Sin.

"St. Thomas [reflected] the best science of his day when he said that a woman is a misbegotten or defective male ('mas occasionatus' I.99.2. ad 1, Summa Theologica)

" 'The active power which is in the male seed is intended to produce a perfect image of itself, a masculine sex', he said. 'When a female results it is either because of a weakness in this active power or because of some indisposition of the materials provided by the woman or even from a change produced by some outside factor... for example, from south winds, which are humid.'" (ID: I.92.1. ad 1)

"Clearly such erroneous biology easily leads to other equally bizarre conclusions. Thomas says, for example, that women need the virtue of sobriety more than men 'because there is in them a greater proneness to concupiscence... sobriety is more required in women' (ID: II.11, 149. 4)

"These supposedly scientific conclusions led to spiritual implications as well. Women cannot be validly ordained to the priesthood, said Thomas, regardless their other qualifications, since 'no status of prominence can be signified in the feminine sex, because women have the status of subjection, and so cannot receive the Sacrament of Orders.' (ID: Supp-39)

"Thomas and other great thinkers [accepted] what was almost universally believed to be scientific fact. It illustrates, however, the kinds of baggage we need to sort out to understand better the relationship of men and women in human society and in church. Ultimately the answer appears in the fundamental equality between men and women as taught by Jesus and the rest of the New Testament, a position these theologians found it almost impossible to integrate with what they 'knew' to be scientifically true." [John Dietzen, THE NEW QUESTION BOX, "Status of Women", Guildhall, Peoria, IL 61651]

As long as Churches leave this ancient and fraudulent characterization of women stand, they are seen as endorsing the destructive consequences of it on man/ woman relationship and nature. Church's endorsement of discredited "science" discredits Church and its hierarchy, for they are perceived to objectify themselves in an unwarranted arrogance that puts them above the rest of humankind and paradigmatic nature.

Before the hierarchy advance other ill-conceived pronouncements regarding gender differences and discrimination against women and nature, they do well to distance themselves unequivocally from Scholasticism's long-standing blunder, and to deal with the "baggage" of wrongful theological extrapolations advanced on it, e.g., denying women their place in the priesthood of humankind, for such denial agitates and

aggravates intrinsic disorder by demeaning sacramental femininity and corrupting interpersonal relationships and ecological economics (Eucharist).

As Walter Brueggemann says:

"Adam, that is, mankind, has a partner and mate, adamah, land. Humankind and land are thus linked in a covenantal relationship, analogous to the covenantal relationship between man and woman ...unfortunately, in our society we have terribly distorted relationships between man and woman, between adam and adamah, distortions that combine promiscuity and domination.... Likely, we shall not correct one of these deadly distortions unless we correct them both".

[Bernard Evans & Gregg Cusack, Editors, "The Theology of Land", 1987, The Liturgical Press, Collegeville, MN

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## The Fraudulent Prerogation of Male Primacy

Submitted by [Sylvester L. Steffen](#) on July 15, 2008 - 9:56pm. --- [Human Sexuality](#)

History testifies that theological discrimination against women by institutional religion is advanced politically in patriarchal societies, and, with destructive and disabling effects on the individual person and on society.

Fraudulently evolved, the **prerogation of male primacy** underlies cultural traditions of discrimination against women. Misinformed patriarchal theologies have poisoned women and men in their relationships and have brought about familial and societal dysfunction. Anti-social violence against women comes in forms of unhealthful male obsession in sexual power, obsession [to] control, and in physical and psychological abuse.

When all is said and done, the working of Eucharist is quintessentially sexual and interpersonal, for quantum-electric bi-polarity is the cosmic motor of transformational energy/ matter...

There is, with bi-polar sexuality, a certain alienation of consciousness which identifies with moral loneliness. Male and female have to make distinctive choices in life which have effects of equal authentication though qualified by sexual difference. The subject matter of the procreation of the species is a deeply personal matter that affects both sexes, but with distinctly different consequences...

In the face of life's complexity, making decisions of mutual sensitivity can be agonizing [and fraught with uncertainty]...

The personal experience of making life decisions of Eucharistic consequence, of altruistic sacrifice, is ultimately a lonely decision. Eucharistic consciousness is radical in the personal sense of evolutionary necessity, which involves unavoidable transformation, whether we want to focus on the fact or not. We do age and die [which is for the better interest of future life].

In the end, it is important that we have something to show for our having been born. It is well that we make personal choices [in our lives now] that harmonize personal and social wellbeing.

We cannot in right mind want to bring violence and ruin to others [to nature]. Religion, personal and communal, is rightly purposeful and exemplary when its word and work motivates others to altruistic living. The test of human authenticity is love's motive and its consequence, for love alone endures. [From Sylvester L. Steffen, **RELIGION & CIVILITY**, pp 207, 208, [www.authorhouse.com](http://www.authorhouse.com)]

Lessons of history testify to the need for a global change of consciousness and conscience, NOW; political decisions have moral consequences for the long term future. Change begins with honest communication, and, religious/ political integrity rests on honest communication. <http://ncrcafe.org/node/1999>