

God Makes Stuff that Makes Itself

How it makes itself is what science is learning; the more it learns the more it can “co-make” with God.

Co-making without God in the picture is proving dangerous for what God has made and is making.

Co-making with the assistance of God is to God’s glory and advances the flourishing of all of creation.

We need to look at vocation in these terms. First *God’s* role in our co-making. Second, *our* role in this.

I- Literally *Paraclete* means “called to the side of the one needing assistance.” It accompanies one who is trying to name the truth about the material being examined i.e. how to make a whole of its disassembled parts. To whom is this paraclete “sent”? (A selective vs. a universal pneumatology)

E.g: The Spirit accompanied Jesus in his effort to know who he was, what Israel was or should be and who God was and is. That was his vocation. The Spirit accompanied his human consciousness. It connected his humanity to his divinity, his ministry to the people who heard and followed him. Jesus’ words were “spirit and life” to them because they experienced them as having an “authority” from above. The promise Jesus made about the Spirit was that it would lead those attentive “to all truth.”

II- Evidence of the assistance of the accompanying Spirit in human consciousness is much more universal than belief in God or Spirit or Christ. The evidence is in the wholes that are made. Vocational failure is in leaving those for which one is competent unmade or making ones that don’t compute.

In the sciences the wholes are either in the hypotheses and theories or in their empirical verification. There are any number of ways of falling short of one’s whole-making vocation in science. Like incompetence; like rushing to publish before the data is in or mastered or insight into it gained.

The spiritual condition that either keeps wholes from being made or produces unwhole ones: jealousy, rivalry, anger, revenge, bickering, dissension, competitiveness, factions, idolatry. (Gal. 5:20) St. Paul would describe these as produced by “the flesh” hence unaccompanied by the assist of the Spirit.

The spiritual condition that makes whole making more likely: patience, kindness, peace, generosity, joy, mildness. (Gal. 5:22) Again, Paul calls these the fruit of the Spirit accompanying the would be whole-making. In the former condition: “it’s all about me”; with this condition “It’s all about we.”

III- The vocation of the scientist is to between.

A Poem: “Two Verbs” follows below.

“Two Verbs”

What does the Trinity do when it is off-work?
It ones – a verb!
Its one-ing started with Three and never stopped being
A trinity, the Trinity, the Trifecta of mutuality --
And – who knows? -- maybe even grows more one.
When the Trinity goes back to work their agenda--
“that all might be one as We are one” --resumes.

What do humans do when they are on target?
They between – a verb!
They connect this dot to that, this feeling to that meaning,
Always relating one thing to another
And sometimes humans even love one another.
Between is what theology needs to do with science
And science with theology – as surely as the bee needs the flower
And the flower the bee.
Apart, their sufficiency is imaginary.
Together they could pollinate the world with wonder.
Betweening would make us better at beholding the One-ing God has been about all along
while entertaining high hopes that we chips off the old block would follow our calling to
between.
The apogee of betweenings is the Mass,
or however their *creata* are made the *oblata*.
Which maybe – who knows? -- draws the un-oned into One.

John Haughey SJ

Seton Hall NetVUE Conference 3/30/12