I Two great problems have been threatening the totality of life at the present moment: environment depredation, human being degradation, generating an acute crisis in communities, microcosm, compromising the natural and human ecosystem.

Globalization in its rationality has despoiled, expropriated and exploited one as well as the other in favor of consumption logic and profit for a market that grows, restricting quantitatively and qualitatively in greediness for extraction or limitless "plunder" and in the absence of answers to the virtual and concretely created needs, of both realities, respectively.

Due to this reality, there is an expectancy for actions for a sustainable and full development where neither nature nor human beings will be excluded from an increasing and degrading impoverishment.

The totality creation - creatures is in need of care with alienable requirements.

Therefore, from globalization, two cultures have emerged: the "satisfied ones" and the one of the "barbarized ones" (BOFF, 1995) in consequence of a situation and condition exceptionality state produced ordenately. They are contraposed to unusually unequal strengths between power at any cost and
“being unable” at all costs, an irresponsible net between abundance and survival, in a rapine of the whole natural and human world.

As the matrix of our cosmovision is related to introjected concepts and consciously or unconsciously assumed, mainly religious ones, it is pertinent to ask ourselves about the relationship between what we believe in concerning the Trinity and what kind of life we live. What does Christians’ spirituality differentiated by the belief in God Father Mother Son Daughter, and the Holy Spirit impose or propose in view of living beings’ - human or not, existentiality construction? What power makes emerge faith in the trinitary God in human Christian community? In what extend does His message support the fight for the future of universal totality?

The intended reflection as to the Trinity, power and human community can suggest deep latent value-senses in the existential memory even if they will be confused or diffused in subjectivity based on dogmatized concepts, non historicized traditions, hegemonic orthodoxies, alienated colonizing processes dictated by the planet Earth - from the east - from the north - from man - from reason - from the white - from the rich - from the Christian, upon the “others” in dominance and exclusion.

It is instigating to acknowledge one’s own faith and live according to it, in a context of exhaustion of natural and human life richnesses of relation between both, of the bipolar paradigm unmasking, of the projective monolog, of reality assymmetric reduction dualities; when political-economic devices stress boundary relationships, exclusion situation-limits of thousands of millions human beings, whole nations and the planet’s disintegration or threatening of the cosmos.
There is, however, a strong appeal to the faithful one’s sensibility as to life’s re-meaning, in the search of a reason which motivates, mobilizes and supports attitudes, resistance-confront actions and a collective-personal super-action-creation, of alternative realities in a liberating and transforming power characterized by solidarity; of word-action integrating in alternated dialogues, of respect to the pluriform life of the universe in order to have the OIKOMENE celebration at the integratively happening of a fully integrated life among everyone and everything.

II All Christians who passed through groups of catechism and catechumen, learned that God is Father, Son and the Holy Spirit, simultaneously three people in one.

This “theological theorem” in common life safeguarded the divinity of a sole God, immutable and eternal who, not only precedes, but also generates the rest of people relativizing himself in three people. This has been a component of faith expression repertoire. The evocation of God - triune, is part of devotion and Christians’ formal faith affirmation, but in general, people use to point at non-trinitary monotheism. It is common To have “divine people” crystallized in chronological time, in archetypical actions excludent among themselves, divided into powers, instances with distinct and specific characteristics. The Trinity essence-existence is reduced and the permanent and mutual communion of the Father-Son-Holy Spirit interface is not evident.

The religious imaginary one that refers to the Trinity circumscribes God while Father, Sovereign and Master upon heaven and earth, present in the most remote of all times, who organizes and rules the chaos, who confers his image and likeness to human beings creation. Jesus Christ - the Son, is the insertion
of this God in the World his presence in human beings, participant of history as the legitimate son of God in a humanity without sin. With his death and resurrection evokes and convokes God’s Holy Spirit manifestation for the updating of the perennial presence of the occurred creation and redemption, operating gratuitously for ever.

Occidental rationality has been disastrous fed by and feeding reductionism, fractionating reality from manichaeic (of the type: or-or) realities. In the specific case of the Trinity, it compromises deeply ethics valorizing perception, since objectivity deformativity impoverishes the richness of (inter) subjectivity. So, the comprehension-experience of the triune God in the distinct people-time fractioning develops fervor in one of the people or times emptying the Trinity essence-existence present in all human events.

This comprehension-experience of the three people God, in the logic of chronological time dispensation, temporal role-function external to humankind and cosmic history reinforces and is reinforced by the conception: - linear to historical facts-acts comprised in a continuum, juxtaposed, sequential, in relation of functional cause-effect, in following-expectation of a final reality, ended up in itself or coming eschatologically to meet humankind.

Historicity and dialecticity of human acting in permanent (dis)(re) construction is denied by the most simplistic determinism of affirming: “according to God’s will”, “for Jesus Christ’s blood”, or “ according to the Spirit’s action”.

- reality fragmentation or fractionating in the excludent opposing dicotomies, many times antagonic: eternal-temporal, spirit-body, man-nature, man-animal/plants, man-woman, etc. The possibility of relational dinamics of the
being in his or her interface conjugality, “everything or nothing” dimensions, is deformed or denied...

hierarchization arising out of fragmentation or linearity. Inclusivity is rejected or made impossible in name of dimension superiority over others in spite of others.

In this sense, people, groups, nations due to their situation or opposite conditions suffer exclusion, assymmetrically hegemony of people, groups, nations while being “the other”, disposables, invisibilized because they are not the “same”, because they are not market producers or consumers.

This linear-fragmented and hierarchized conception-life experience contrapose to local and universal human facts construction, dialectically and consequently discards the possibility of disconstruction in favor of constitutive relationships of the Trinity: permanent (re)creation, historicity and extensive reception showing solidarity.

As the trinitary presence is not static in its being-in-itself but due to its own conjugality, it confers the singularity dialectic dynamism in plural in the construction-transformation of singular plurality, the matrix of Christian faith in the triune God (in)forming the comprehension-action can reveal absences, imposing requirements that sustain discernment and availability of the creation-redemption-reception-celebration gift of everything in everyone, in the interactive integrality of Oikomene.

The historicized trinitary faith intuition points at human anxiety according to holistic vision a net of multiple and complex relations which have been getting intensified at the present time that distinguishes human beings as superior and who annihilate themselves and sacrifice their fellow creatures.
It is the complexity of our time with multiple factors disintegrating rapidly the personal-collective reality that demands a valorative re-meaning of being in him/herself and with the others, of others being in society, in the universe. The re-meaning of God’s representations-experiences, configurating a review of re-dimensioned citizenship in “socio-natural”, to “cosmic citizenship”.

III In the trajectory of present reflections, the feminist theological intuition has unveiled the reality of oppression and exclusion to which specifically women are submitted, and together with them other groups, peoples that stand out in the androcentric patriarchal structure through the father’s, the master’s, the owner’s, the husband’s, and the boss’s or entrepreneur’s dominance.

Among solicitudes the following are most evident:
1. The Trinity essence-existence lies in the mutual and fecund latent solidarity, potentially present in everything, in everyone, that instructs from itself and upon human beings;
2. Creation-redemption-celebration is a sole and same life movement-synthesis, at the boundary, with “n” forms of deaths and to die for the regeneration-restoration, permanence of itself.
3. Every human being is one and multiple. The whole humanity is one and multiple. The universe is a unitary complex in its diversity. Antagonistic dichotomies (or-or) are forged in order to maintain divisionism favorable to the power-dominance exertion of some upon many. They do not refer only to men-women, but also to class, race, sexual option, religiousness, culture, etc. Totality is plural and supposes many dimensions. This what constitutes its
peculiarity of being life, create life, maintain life. Plurality is the condition of personal and collective sanity. The dissimulating indifferenciation of plural reality is as degrading as the tentative of homogenizing different ones.

4. All human beings have the right to socio-historical equality, a fact that has to result in rights of access and maintenance of socio-cultural goods many times produced with collective goods;

5. Along with the success of technical-technological undertakings, creating an increasingly virtual reality, live is born, develops in the concretude of material relationship goods exploration-production. Raw material extraction and unjust distribution do not virtualize;

6. Aggression and violence to which human beings have been submitted and the universe, itself, demand individual and collective actions of politic-social character that alters the relationship development project of dominance through differentiation, be it whatever it may;

7. The trinitary incarnation in everyday life is an experience of gratuitousness and solidarity which sustains and feeds subjectivity (private-collective personality) that supports and impels to social commitment. In Wesleyan language: mercy and compassion;

8. The evil, destruction and suffering are in international real tissue of human beings and nature in its provisority and fragility. The evil, destruction and moral suffering caused by intentional action ruled by despotism and false superiority;

9. The interdependence of everything in everything, the dialog not only of inter-realities but also of intra-realities, including the religious ones. And as to conversion, colonizing Christianity has to be exposed gratuitously to
learning with new and other images of God, inclusively considering the representativeness of maternity—motherly care of God-Mother.

10. Only the promotion-life experience of liberating relationships: integral, integrating and interactive, will break off with the autophagous, occidental white, androcentric narcissism.

IV If planetary interconnection becomes real, intensifying time-space approach and sacrifices are imposed-consented due to the promised compensation or personal and collective bonus, communities suffer from the heavy bulk of mistakes committed by individuals, without self-identifying ownership or definition in the utilitarianism of economy internationalization processes, without compensations for the shredding of private, personal and country realities.

Power of and in communities lies in personal-collective overcoming-redemption of situation-condition-desolation creation, identity alienation process manifested by vagrant people-groups-nations, far from themselves and from their roots, in deep temporal-space disorganization inside a world programming, having in mind the market, the ownership of things and beings in objects-merchandise conditioning or determining people, groups and countries (peoples) “selectively discarded”, “on liquidation”.

If the community, in general, has been the time-space for equilibrium between objectivity and subjectivity, if it has been the place-space of constitutive memory that gets historically updated, if it is a privileged pedagogic referential for the learning of values in and for solidarity— it is in the community that power will be forged, in face of ironical and cynical dissolution
of indifferentiation between a game of interests, their simulation, and the red
reality which the computer expert in the movie “War-games” was not able to
differentiate as its programmer.

It is the possibility of loving and be loved, the enjoyment of living and
generate live recuperated from debris of all this indifference and existential
torpor of the cosmic-human universe, the manifested power of and in God
Father-Mother Son-Daughter Holy Spirit.

It is in the missing-desire ritual of God with us in creation-advent-
Easter-Pentecost... From exodus to exile... the possible experience of senses
and desires not exhausted, paths not taken, availability of horizons not yet seen
in the recognition of multiplicity of forms and possible living modes in
constitutive integration-interaction of totality in an economy of another logic-
rationality of an always mutual gratuitousness-redemption-recreation project
fulfillment.

The experience of faith in a God who is triune, makes believe the
promise-hope that the “communion of the diverse” and the “communed
diversity” is possible.

Regina Coeli Weber