

## About Book III The Second Enlightenment Trilogy

**“RELIGION & CIVILITY: The Primacy of Conscience”**

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The term “essential continuity” embodies the ongoing transformational processes of the expanding universe at any point in time. It also includes the reality of evolving Earth-life, a process/ product of essential continuity, of cosmic rationality. Energy can no more be separated from the transformational cosmic continuum at any time or phase of process than can soul be separated from the transformational body. Cosmic transformation like evolutionary life is an irreversible arrow in time whose flight accumulates in momentum and consequence. Not only is the cosmos expanding, it is accelerating; and so it is with complexity consciousness and its capacity to exploit.

The cosmos we know and Earth-life we know form the continuum of expanding reality, and are of common, singular origination. All that exists on Earth and throughout the cosmos at this moment is a continuity of linked causes and events that have occurred in the past. The character of the continuing reality is qualified by the interactive participation of cosmic subjectivities, you and I. Life’s text is constantly being proofed by the challenges of time-occurring contexts. Contexts are evolutionary pressures of change that may come to be recorded in genetic codes. From the human-participation perspective, it well serves humankind to secure and sustain the life-supporting continuum.

The consciousness of relationships and personal commitment to well-being qualify the intentional motivation of personal conduct. Increasing complexity increases the need for awareness of consequences of human actions. Intentional focus of mind is purposeful to consciousness. At the outset it is well to observe that cosmic purpose, the logic of cosmic rationality, substantiates in the specific the rationality that drives evolution, the unfolding cosmos, including human intention. To fail to understand the consequences of relational connection is personally to fail in conscionable behavior. The now dire state of Earth's web-life testifies to the fact, and calls us personally to conscience.

The personal/ social commitment that motivates human conduct to do the moral thing (that which sustains symbiotic wellbeing) is the religious component of human behavior as well as the civil. The two concur in purpose. The "common cause" of religion and civility is the cause of common well-being, what holistic consciousness is about.

What has become clear in our time is the enormous havoc that one person, bent on being destructive, can do to devastate the common ground of well-being. What this speaks to is the power of individual conscience and the ambiguous direction it can take, depending on its formation, in wreaking havoc or advancing well-being.

It would seem that religion and civil discourse could come to consensus in concluding that violence against the essential continuum is not something that can be advocated or condoned. Not to accept this minimum moral standard seems on its face to be perverse and hostile to common well-being. The exploitation of resources for selfish purposes is

immoral and violently destructive. Violence on violence produces more violence; it resolves nothing.

A defining crisis within Islam and the rest of the world is the fomenting of global terror in houses of religion by religious people. If Islam is to enjoy religious credibility it needs to correct its internal malevolence. In the same breath it needs to be said that the malevolent consumerism of Christian colonials, now extenuated in the exploitive profiteering of neo-colonial (transnational) corporations, needs also to be corrected. As Islamism has been hijacked by its despots and terrorists so have Judaism and Christianity. Make no mistake about it, not only is the conscience of Islam put to the test by terrorists, so are Judaism and Christianity.

Global consciousness is a common ocean of spirituality that maintains the high ground of complexity and lifts the low. Interdependent life either succeeds to rise above the destructive tides of consciousness or fails and becomes wasted by them. The incivility and intolerance of absolutist (time-fixated) religion frustrate the very possibility of civility. The past thousand years of history as well as the global predicaments of the time make the point. Can we now read our own history and find a way to avoid repeating it?

The plan of this book is to enter the tide of cosmic continuity and observe the history of people and events, particularly, the tumultuous events of the past one thousand years involving Mediterranean countries, Middle East and European countries. A continuity perspective through the double lens of religion and politics focuses on how they interactively and continuously impact the people of the times and the generations that follow. The validity of this bi-focal approach is supported by the fact that religious/political continuity, as it progresses/ regresses in the theater indicated above, has been radically determined by global circumstances that now prevail, in consequence of colonial over-reach and expansive exploitation of the rest of the world.

Two aspects of the dominion rationale in European religion/ politics are patriarchy and patronage, a joined theological/ sociological duality so ensconced in religious/ political evolution as to suggest their origin in the evolutionary past. Mutually accommodated European theology/ rationality has claimed global religious/ political right of dominion over the goods and beliefs of the "non-elect" and has exercised physical/ moral violence to make good on its cult-claim of electionism and dominion-right. Male self-identification in dominion culture is found in Scriptural history, advanced in Judaism, adopted and modified by Christianity. Heir to dominion theology, the Christian claim of divine right persists now in the politics of modern transnational corporations, the inheritors of feudal colonialism, an idolatrous culture.

The imperial mentality of Christianity fueled the dominion appetites of the grossly uncivil European amalgam, which motivated European countries to extend their spheres of influence, both with respect to proselytizing their Christian Faith on global peoples and extending national/ religious hegemony over the peoples and their resources; all of this under presumed divine preference and blessing. Religious and political ideologies are so intimately intertwined in colonialism and global exploitation as to be complicit in guilt for the tragedies resulting from them.

Patriarchy, rooted in and advanced upon religious/ political ideology, must be examined critically with respect to global socio-economic impacts on world populations, specifically now as to individual human rights and world resource use. The critical examination of

patriarchy does not mean to suggest that Christianity is guiltier of human rights violations than other religions; but it does mean to admit Christian guilt in this too common anti-social phenomenon. No amount of attempted cover-up by the Church hierarchy can conceal the historical facts of wrongdoing by institutional Catholicism. The aggressive politicizing of dominion theology by Catholic colonial nations makes Catholicism their witting accomplice. Until now, there is scant admission on the part of the Church for its role in causing and sustaining the domination and exploitation of colonized peoples. The Catholic Church in the Americas under Spanish colonization was and still is party to religious/ political patronizing.

Included in the plan of this book is a consideration of the social continuity of European civilizations from the two eyes of religious continuity and civil continuity. Perhaps the reader will not find it surprising that the religious focus is on Christianity, not because other world religions are unimportant but because, unlike Christianity, they lacked the justifying theology/ ideology that accommodated global European colonials in their covetous appropriation of indigenous resources. Religious/ political authoritarianism had become so habituated in Europe that conscience was feeble in its objections to colonial thievery.

Popes, princes and kings shared a common lust for the loot brought to their national ports by colonial riggers. All prospered from wrongfully appropriated gains, and in their triumph they together suppressed their tremors of guilt. The sins of fathers are visiting these times in the consequences of cultured irreligion and incivility. Each passing day that remedies are not sought is a step deeper into global catastrophes that become ever more irremediable. Absolutist religion to the contrary, the global game of overreach is a gamble none can survive.

As parallel aspects of culture, religion and civility originate from the same rational cosmic complex, and are mutually obliged to the universal cosmic conscience. Global religions and civilizations need to embrace and accommodate natural diversification and together pursue cultural symbiosis.

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## AFTERWORD

### Reading Cosmic Glyphs

Thomas Young and John Francois Champillion deciphered from an ancient Egyptian stone, found in 1799 near Rosetta (Rashid), how to read hieroglyphic writing. The code of the evolving universe, a scripture more ancient and complex than hieroglyphs, energetically writes quantum-electric resonance into all cosmic embodiment. Energetic resonance is the mechanism and purpose of communication, consciousness and conscience. Deeper knowledge of cosmic processing may enlighten the symbiotic joining of **intentional human purpose with intensional cosmic purpose**. In sum, this is the underlying assumption and insight of the Second Enlightenment Trilogy.

The date I associate with my “professional” foray into the complexity of the science-religion connection is February/ March 1957. By this time my philosophical/ theological studies had brought me to positions that seemed logically compelling. The first position pertains to God’s connection to creation: “if highest perfection is in God, God’s work must reflect the continuity of highest perfection; the perfection of continuity requires the absence of disconnection for a disconnected work is a less perfect work.”

The second position arises from the first: “cosmic rationality must reflect divine rationality; divine rationality cannot frustrate cosmic rationality, namely, in its expectation of realized participation in divinity.” Consistent with Albert Einstein’s equation of Special Relativity, embodied consciousness, material and spiritual, is unity. So says cosmic continuity.

The compulsion to investigate these conclusions pushed me to a sense of need to give equal time to scientific study as I had given to theological. My perceived need to pursue science professionally was a compelling factor in my decision to discontinue my pursuit of the Catholic priesthood.

Postgraduate studies in science began for me in the summer of 1957 with a first course in genetics at DePaul University, Chicago. I returned to Iowa in September of that year and some months later matriculated in a graduate program of studies (Botany) at Iowa State University, Ames, Iowa. I graduated in May of 1960 with a Master of Science degree in Plant Physiology.

Marriage in June 1959 and the birth of our first daughter in April 1960 took precedence over my pursuit of the science-religion-connection, though it always occupied a stratum of conscious interest. By the early 1980s, life circumstances allowed me to redirect more attention to the submerged stratum of interest. I began reading and writing on the subjects of science and religion.

My first manuscript (c.1983) was titled, “EARTHEOLOGY: The Phenomenon of God”. In trying to write publishable material I came to realize that my expertise was too shallow to produce a convincing product. The subject matter seemed so multi-faceted and complexly connected that I lacked clarity in making connections. Realizing this from the

outset, I plunged ahead open to wherever the plunge might take me. In keeping with *spiritual advice* I trusted my insights and prayed constantly that the cosmic voice within would lead me in some purposeful direction. I did not try to write from the constraint of some preconceived logic, only by the logic of openness to invention. As pertinent insights came together I put my pen to paper. After accumulating stacks of hand-written material I began to think how forbiddingly heavy it all was. It occurred to me that breaking the material down in manageable bites could make it more interesting and intelligible, so, “poetry”, I thought, “is the way to go”. I thought poetry might make the material more immediate.

By 1985 I had rewritten EARTHEOLOGY; what was new about it were additions of quotes from other authors at the beginnings of chapters, and at their endings a pertinent poem. By 1992 I had enough poems written that I believed they might be publishable on their own merit, so I self-published them under the title “New Genesis Poems”. This publication was trilogy-like, that is, it was divided into three parts under the headings communication, consciousness, and conscience.

I had come to a sense of the working of human rationality through history and the ascendancy of consciousness by the process of communication, and of coming to conscience by the interactive processes of communication and consciousness. It occurred to me that the rational processing of these three constituted the cosmic rationality of evolutionary ascendancy. Because this sense had become so compelling to me, all my subsequent writings came together in a tri-logic form by which my thinking was beginning to evolve and have some continuity of its own.

Social scientists have, as a group, I suspect, come to a consensus that consciousness is evolutionary and that the direction of civil ascendancy is generally upward even if history documents serious regressions along with grudging social progress. A critical question to be asked in the face of modern predicaments is what strategy does nature model that sustains ascendancy and mitigates frictions that frustrate civility, such things as war, disease, ecological waste, pollution and self-aggrandizing obsession? Compulsive-obsessive consumerism frustrates civility and destabilizes future sustainability.

Allow me to suggest that the cosmos has etched in stone and flesh the forms and processes of quantum relativity that structure the advance of all continuity and that clarify the logic of intentional living against the intensional necessity of cosmic rationality and its reliable research of open resonance for workable, sustainable outcomes — “purposeful” objectives.

From the beginnings of cosmic evolution after the Big Bang the ascendancy of energy/matter unity began a journey that continues in our own persons. It seems experientially apparent that each of us individually, and humankind globally, can advance religiously and civilly only by conforming intentional life to nature’s “intensional”, paradigmatic processes of communication, consciousness, and conscience. Globally, people act rightly when they model intentional fidelity to the necessities of cosmic evolution, and when they engage reflectively the processes of *trimorphic resonance* in all relationships, whether with people, plants, animals, water, soil or sky.

The lessons of cosmic religion are lessons of relationships encoded in *primary scripture*. The rising consciousness of rationality is by way of *quantum religion*. Personal conscience is the continuing and faithful means of *religion & civility*.

Trimorphic resonance is the Rosetta Code. Trimorphic resonance is cosmic rationality's process of continual enlightenment; human intention (purpose) can either advance it or frustrate it. The choice is personal and collective, not one or the other, but both. Ignorance fixated in arrogance always has outcomes of disaster; and until we honestly admit the fact of our ignorance we will continue to act arrogantly. Will we ever learn to challenge our personal ignorance against the tested wisdom of all life that has gone before us?

Why dredge up now the Counter-Reformation history of the Catholic Church? Because it seems very clear that lines are now drawn for a new cultural war within Roman Catholicism, between the ecclesiologies of Vatican I and Vatican II. That this is true, is documented in a new book *Evolving Visions of the Priesthood* by Dean R. Hoge and Jacqueline E. Wenger, Liturgical Press, ISBN 0814628052, reviewed by Katarina Schuth in AMERICA, A Jesuit Magazine, Vol. 190 No 4, Whole No. 4639, February 9, 2004, Pp 26-27.

Reviewer Schuth quotes Jesuit John A. Coleman to the effect "that seminaries have the responsibility to provide proper theological formation in order to prevent future priests from adopting a pre-Vatican II posture: rigid, clerical and close-minded." The *disjunction* between *younger priests and older priests* clearly exists, and it is *persistent, destructive and unacceptable*. The reviewer quotes the book as to the contrasting views of younger priests for older priests and of older priests for younger priests: "Younger priests called the older priests liberals, leftist fringe, secularized, anti-establishment, a 'lost generation,' and priests with a social work model." "Older priests referred to the young men as inflexible, divisive, liturgically conservative, institutional, hierarchical, and believers in cultic priesthood."

The catholic priesthood is already in crisis and a new clerical war within the church between conflicting ecclesiologies can only deepen the crises, aggravate lay distrust and render the priesthood more irrelevant than it already is.

The crisis caused by the seventeenth century Counter-Reformation history of Roman Catholicism is a cautionary tale that young priests need to understand and take seriously. This threatening new war, like the old, roots in conflicting worldviews. Vatican II, in view of modern evolutionary consciousness, rightly calls for new theological *analysis and synthesis* that get beyond the dead and destructive absolutisms of theological centrism and staticism.