

About Book I

The Second Enlightenment Trilogy,

“PRIMARY SCRIPTURE: Cosmic Religion's First Lessons”

by Sylvester L. Steffen

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Growing up at home in religion comes naturally when one grows up at home in nature. Religion needs to connect with nature even as faith needs to connect with reason. Bridging the chasm between faith and reason begins with connecting religion and science.

"Primary Scripture" combines a working knowledge of science with its essential connection to reason-based faith. The book serves as a first reader for parents and teachers seeking to connect in children's minds the link of nature/ religion, reason/ faith. Such true-to-life foundation gives children a solid faith basis that gets stronger as they grow in scientific understanding, in wisdom, age and grace.

"Primary Scripture, Cosmic Religion's First Lessons" is unique for the reason that the author has professional competence in both religion and science, but has always been personally independent of both disciplines for his livelihood. Free from institutional pressures to conform, Steffen can correlate religion and science without institutional bias, and with sensible evenhandedness from the practical and broad perspective of the generalist.

The general public will appreciate the non-schizophrenic approach of treating religion and science as equals and not adversaries. From his insight of the essential continuity of evolutionary consciousness, Steffen sees purpose and conscience as co-dependent expressions of cosmic rationality grounded in relational well-being. Ideological religions drive people apart for want of a contemporary, universal basis upon which to advance a theological consciousness that is consistent with worldview understandings.

Like religion and science, ethics and civility, morality and politics ground in the universal rationality of the evolving quantum-electric universe. The author provides enough science and theology to reconcile religious consciousness on universal, cosmic grounds that credibly substantiate religious/ rational fidelity in universal relationships by which every person can live in local and global civility and in correspondence with the virtues of faith, hope and love, what are the “theological virtues” but also the civil virtues.

Today, all mainline religions are experiencing a crisis of credibility, for none has successfully witnessed or inspired general public respect for nature and fellowman. Ideologically, their bureaucracies are more focused on corporate, institutional priorities and advantage than on priorities of people and nature. In their consumerist embrace they image transnational corporations more than they do the communal nature of the Godhead they claim to serve.

Patriarchal religions, Christianity, Judaism, Islam and other, are premised in dominion theology and have historically promoted the politics of confrontation, exploitation, violence and alienation. Public consciousness now seems to be awakening to the irrationality of "religious" conflicts and is becoming frustrated by their fixation in cultured ideologies that seem mindless to modern consciousness. Universally, people consciously thirst for the continuity experience and wisdom of universal life, the wisdom waters of common cosmic consciousness.

"Primary Scripture" offers a universal consciousness that is cosmic in origin and ever renewed in the natural processing of energetic transubstantiation: 1) Nature's elegantly simple process of rationality is presented as the empowering tool that enables people to live consciously and conscionably, on a moment-by-moment basis; 2) By evolutionary nature's rational process, faith consciousness is ever renewed and re-rooted in deep quantum-electric consciousness; 3) Rationality and faith co-depend in the intentional conscience of natural purpose, the symbiotic agency of successful interpersonal relationship; 4) The religious mandate to love God and one's neighbor as oneself roots naturally in cosmic purpose/ conscience; 5) Cosmic rationality and faith are not only consistent with universal religion, they are the well of religious conscience.

"Primary Scripture" develops the "essential continuity" principle, which identifies original energy/ matter with evolved soul (spirituality) and body (materiality). In the energetic codes (DNA) of all vitality nature transmits First Scripture Lessons. Nature embodies for all time the place and "person" of God'speak — the Sacrament of Word/ Work.

Over the course of history, humans have ascended to the driver's seat, over all other life. But, human recklessness "at the wheel" is wreaking havoc on all Earth-life. If humankind would stop its recklessness, certain understandings need first to be put in place. For example: that the inherency/ coherency of soul/ substance, at the atomic/ molecular level, is commonly and essentially "quantum-electric", and, that primary scripture (nature) encodes quantum-electrically the laws of network life's interdependencies, whose rationality fundamentally informs the lessons of life's sustainability.

In the author's view, the hallmark of authenticity is TRUST. The misdirected culture of the disconnection of conscious spirituality from quantum-electric rationality disposes humans to irrational, distrustful behavior.

In "Primary Scripture" author Sylvester Steffen gives a science-perspective on the great catholic (Christian) mandates to love God and to love one's neighbor as oneself. In his view, science (experiential information) documents the "essential continuity" of energy/ matter, of soul/ substance, of spirituality/ materiality — the natural logic/ structure of rationality (religion). As a scientist, also trained in philosophy and theology (he was an eleven-year student to the Catholic priesthood) Steffen is qualified to credibly associate cosmic rationality and religious conscience.

In reading Teilhard de Chardin's noogenesis-Christogenesis (expanding consciousness and evolving conscience) into the quantum-electric universe of Einstein, Steffen finds validation for "new age" consciousness and the wisdom of the ages. "Primary Scripture" is a helpful first reader for anyone confused by the wave of new books seeking to connect science and religion.

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AFTERWORD

Born to be Faithful

I was born into the Catholic Faith of Vatican I. Next to God the pope was the infallible dispenser of truth, the authoritative interpreter of faith. Every question in matters of religion had an unambiguous answer. The order of nature was as sure and as definitive as the orbits of planets and the “rising” and “setting” of the sun — and there was no awareness of the factual incompatibility between planetary movement and the terms *sun rise* and *sun set*. Living the “Christ Life” was living a life of service to each other. Life was predictable in its final destiny — heaven, hell or purgatory. The matters of spirit were matters of religion and faith, and the matters of nature were matters of science and reason. The two were understood to be worlds separate from one another.

However, in the third decade of my life this secured belief-system would change irreversibly. Discoveries and insights of science exploded on the scene and invaded all disciplines of learning, including theological presumptions. Pope John XXIII opened the windows of Catholicism to the fresh and mind-changing insights of modernity, e.g., quantum relativity. The separate and tidy realms of reason and religion, of science and faith, were no longer walled cities. Their realms began coalescing.

Today I am a Vatican II catholic. I take seriously the literal meaning “catholic”, in the sense of being open to the cosmos, to *universal order*, its wholeness and its essential connectedness. Faith and reason, essential in the cosmic process of consciousness, are to me coincident reciprocals of certitude. They reside dependently in the common venue of network life, nature’s self-aware materiality/ spirituality. Matter and energy are a unity even as is the embodied soul of the conscious person. The internal dynamics of their essential co-dependency introduce qualitative and quantitative changes without fragmenting their unity.

The evolving necessities of soul/ substance transformation reweave rationality, faith as well as reason. Faith is rationally grounded in the experience of trust. Experientially, we know that the providence of nature is trustworthy, also to human life, and we also know, or certainly should know by now, that greed-motivated exploitation imposed on nature breaches experiential trust and faith’s grounding. Cultured distrust is a millstone throttling civility. The lessons of faith are consciously script in deep nature, and, except the institutional canons of faith are conscionably secured in rational culture, they breach faith and are a public scandal.

Though knowledge’s awareness changes, one thing hasn’t changed, and that is that living the “Christ Life” is still living personally in the service of each other.

A Testament of Faith

Finally, in my faith-journey I am a different person today than I was 60, 30, or even 5 years ago. Over time, my faith has become deeper, firmer and simpler, less trivialized. This I know: I am a gift of love, a gift put together by all of life that has gone before me; I am a witness to that love. By “gift” I mean, that in soul/ substance, in spirituality/ materiality, in mind/ body, I am a continuity of the same energy/ matter making up all cosmic continuity, all life. God is in, and God is the origin of all love culminating in my mind/ body existence.

The intentionality of God’s Love is the inherent imprint of consciousness in soul/ substance, but especially, in self-aware substance. This gratuity is the greatest grace, the greatest gift. By the conformity of our personal intentionality to God’s — discovered in paradigmatic nature, in text and context—we harmonize ourselves in God’s Presence, in Love, which alone endures.

In this awareness, one knows that death is but an aspect of birth, and that like birth it shocks consciousness. Death is a necessary step on the way to life’s resurrection, ascendance and transcendence; and fear, in the sense of distrusting God, nature, is not a possibility where the understanding of this truth prevails. It is fear, uncertainty, and disconnection that consider death “untimely”. Really, in the cosmic perspective, no death is untimely, so we should muster tranquility in its face, and, no matter its circumstances come eventually to celebrate it. All death is purposeful to rebirth, to the transformation of love in soul/ substance. We must realize that a vindictive heart is weak in faith. We must rise above the violence of the jungle law of an-eye-for-an-eye and, yes, of a life-for-a-life. Vindictiveness and denial are violent and destructive channelings of energy. Their violence is personally destructive.

I am no longer occupied with faith-trivia, with vain speculations, which impose expectations on God. Love’s origination of all vitality is the Alpha-Omega of all life — “process” rather than “end”. The touchstone word best illuminating the quantum-electric process of subject centering for me is “intussusception”, which means also the harmonic reconciliation of life/ death, time/ eternity. In the essential relativity of the core process of “intussusception”, subjectivity/ objectivity, soul/ substance, energy/ matter are transformational continuities of beginning and ending (Alpha-Omega).

And after individual death what is individual destiny? We know that our body’s energy/ matter is re-appropriated in Earth-life processing. Beyond that, only God knows. Except, we know also from faith, informed in experience, that a lifetime of individual choosing is with consequences to future personal/ communal destinies. The rationality of communal necessity compels personal consciousness to social altruism — caritas — symbioses.

In the light of rational consciousness life’s expectation seems simple — to seek seriously the resonant consciousness of God’s Presence, the expression of Divine Will (Love) in the “scriptural” continuity of nature; and, moment-by-moment, to opt the immediate decision that best resonates Godlikeness. The struggle of informing choice and of opting the greater good in personal choosing is each one’s personal purgatory. Heaven is the ongoing personal experience of harmonious relationship with God — the resonant rationality that attenuates the power of the Word.