

E-Light and Human::Divine Correlation

Worn Out Theories

The assumptions that underlie worldview and cultures begin as theories. Theories are born out of the amalgam of experience, thinking and communication. Ideology is by way of theory-made-assumption, assumption-made-presumption, and presumption-made-dogma. Theories-made-dogma are enshrined in faith culture and habit; once enshrined, hard to change.

Habits like theories and presumptions become dated, and unless they are updated they become empty shells of worn out ideas — the lesson of the Second Vatican Council. Faith culture advanced on empty shells has no coinage in contemporary consciousness/science; at best it is innocuous, at worse, corruptive — temples of antiquity and medieval cathedrals come to mind.

Theories collapse when later fact-knowledge exposes them for their error, inadequacy and damaging effects. In these times, modern consciousness rejects the long hallowed cosmology of staticism and religious absolutism premised in it. Many carry-overs of cultured staticism/ absolutism yet prevail in Abrahamic religions, notwithstanding the exposure of their faulty premises and disproved theories.

The New Age of electronic technology and transformational consciousness has been born. The urgency of this New Age is highlighted by the interlinked crises of climate warming, environmental pollution, ecological wasting and institutional collapses. The “arrow” in time, what is truth, cannot be stopped on its course.

Religion and Science Together in the Public Square

Until now, religion and science speak at each other with angry voices, one trying to out-shout the other. When the mind is bombarded with contrary voices, it is confused. If the mind finds no resolution for its confusion, it is unremittedly troubled; and unremitted troubling infects the mind with disease and trauma — schizophrenia.

It is unnecessary and inappropriate for religious faith to be party to inflicting disease on unsuspecting innocence. The solution to such inappropriate conduct is for religion to be honest with science, and for science to be honest with religion.

Religion and science together can change this tragic situation. Churches can now teach religion reinforced by science, in a manner that is not conflictive, but which is supportive of universal science and morality. Science needs to take seriously its role in social ordering and support moral sensitivity. Evolution is the urgent place where science and religion can and need to meet, and go in the same direction.

Now for the first time a Joined Faith/Evolution Syllabus is available to science and religion. It is a beginning effort to put science and religion on the same path where they collaborate and travel together. The universality of science/religion is joined on premises of contemporary knowledge of universal evolution from a common beginning.

This joined faith/evolution study is openly accessible to everyone on the worldwide web. It means to promote faith sensitivity, civil harmony and ecological responsibility, with openness to the creativity and moral responsibility of global humanity. The Syllabus and resources are at www.evolution101.org and www.secondenlightenment.org Spread the Good Word.

Human Ecology

Self-reflection is so powerful in consciousness that humankind has come to believe that it is the highest of evolved creatures amongst the creatures of life's diversified ecologies. This presumption is dangerous because it entails also unique moral responsibility in relating to other creatures and ecologies, precisely because humankind also depends totally on healthy, diverse, and sustained ecologies.

More than any other organism human beings are uniquely and dangerously equipped to control and exploit all other life for self-advantage. In the short term and on the face of it, this power is gratifying and enticing, but in the long term it can also lead to selective extinctions of critically important species within the ecosystems, with the real threat of shutting down ecological systems.

If intelligence is sensitively tuned, the intelligence that enables habits of consumption will also warn consciousness of the risks of self-hurt that the exploitation and destruction of species/ ecologies pose for humankind.

The writing is on the wall — we drive ourselves toward extinction by presuming that the “human ecology” is something different from and independent of natural ecology. There is no merit in controlling ecologies, other life, if by this control we destroy them.

What must humankind understand about human ecology? Humankind and the social ecology originate in and are sustained in/ by other-life ecologies. Humankind has the power of self-reflection and of conscience by which right and wrong are understood, that is, as to the capacity of human actions to degrade and destroy, as well as to respect and preserve.

The responsibility of conscience is what truly distinguishes humanity from life limited in self-reflection. At this time, the sheer numbers of global humankind and of failed control of appetites are causing irreversible degradations of ecologies and environments. In common interests, humankind needs to desist from its self-adulation and passion to dominate if it would avoid further precipitous self-degradation and ecological collapse.

God-Consciousness

The evolution of life involves eons of change from non-organic to organic forms, from non-sentient to self-reflectivity. Self-reflectivity is in degrees. Individual persons “really” know self-reflection only as they individually engage it and experience it. We can't really know the self-reflection other life owns, for example, sea mammals, moose or elephants.

Reflective and unreflective “energy” is of a kind that empowers all substance to converge and emerge. Evolution is about the convergence, emergence, and transformation of all

matter in mass and quality-characterization. Consciousness is a multi-faceted characterization of quantum-qualities and sense responses.

God-consciousness is a concept of human insight, a phenomenon of human characterization. Any human characterization of God, of putting God in human or metaphorical terms can be misleading for God is beyond the limits of human consciousness and characterization. God is unspeakable, unlimited. But, reflection on the best of spiritual, relational qualities gives some idea of the unlimitedness of God.

Human consciousness is aware that nothing happens except it is caused. So, if we try to trace back to the cause of something we observe, we soon find that we are limited in how far back we can go with cause-and-effect connections. The long train of complexes that link the cosmos in its present state back to its origin is way beyond what most of us can do. Bit by bit, tracing back to origins is what science attempts and what helps us make connections vital to our own wellbeing. We are the subtle complexity of life that has gone before us; we pass this subtlety on to future generations with the little contributions we add.

When we think back about causes, we are really thinking back about what caused us. In self-reflection we cannot know all the qualifications of evolving matter or ideas and consciousness that preceded us, or the sense and sensitivities of other life. Nor can we anticipate the potentials yet possible in life-to-come. The potential of “allness” is brought forward from the past in this generation and is still open to the future.

In the humility of this reflection, we must bow our heads in awe of the unfathomable mystery and depth of life yet to come — the Mystery of Allness, the Divinity Power we call God. “Theogenesis” is about self-reflective awakening to God as the supremely Self-Conscious One in the allness of cosmic existence, the allness of reality.

Why does it matter that we believe in God? Because if we fail to challenge ourselves to higher understandings and purposes in life, we will be satisfied with lesser perfection and will fall short of making the contributions in life that we are capable of. We have the most to gain because the worthy purposes of life are what fulfill us, personally and socially. This leads us to be less consumptive, less controlling, and more vital.

Theology: trickle-down or trickle-up?

From my Baltimore Catechism days I learned that God revealed Himself through the prophets and Sacred Scriptures, and that direct Revelation by God ended when He sent His Only-Begotten Son Jesus to save humankind and reveal by divine teaching and example how they were (and we are) to live.

As a student of Theology in the Seminary I was taught essentially the same lesson about direct divine Revelation. In other words, the Revelation by God has been by direct action (intervention) of God from the-top-down — the paradigm of “trickle-down theology”.

In Earth-centric cosmology and the theology of dominion, trickle-down grace/ revelation make sense. However, from the perspective of symbiotic evolution, they make no sense. From the perspective of evolution, consciousness is the energetic aspect of evolving

complexity. As forms of matter become more complex so does the subtlety (awareness) of their energetic complexes.

From the evolutionary perspective, consciousness is a “trickle-up” energetic complexity. By evolution, as material forms become more complex so does the energetic complex. Conscious inclination toward common wellbeing and symbiotic purpose are inclinations toward “divinity” consciousness. Evolutionary consciousness attributes equal potential and complexity to every person, even with respect to conceptualizing God and imitating God-like behavior in personal/ social living.

Trickle-up theology makes more sense to evolution than trickle-down. Theology, whether it is trickle-down or trickle-up, is a root issue of conflict between Vatican I (anti-evolution) and Vatican II (pro-evolution). Pope Benedict seems clearly torn by the dichotomy and at times shows sensitivity toward both the Tridentine persuasion and that of Vatican II.

Evolutionary symbiosis is God-like. Trickle-down theology and trickle-down economics are “of a piece”; both are now imploding because of their proven ineffectiveness.

E-Literacy

This **e-literate** generation is in touch with the enlarged potentials of **e-communication**, by which the playing fields in politics, economics and religion can be leveled for the common good. **E-consciousness** goes way beyond the consciousness of conventional presumptions that circulate in cultural/ religious habit. The enlarged potentials of **e-consciousness** also enlarge the potentials of **e-conscience**. Even though this **e-generation** increasingly ignores churches’ fixations in absolutism and imperialism it is moving in the direction of greater recognition of the personal/ social necessity of **e-conscience**.

By the trust example of generational growth into **e-conscience**, steps of change toward leaps of consciousness can happen. Consciousness experiences continual enlightenment; even church and its fixations cannot escape **e-light, e-reason, e-faith** and **e-hope**, the **e-conscience** of **e-revolution**.

If evolution’s tide-waters are entering Rome’s “walled city” it is likely that the Catholic Faith will also undergo changes from the experience. Until now the Vatican is in denial of evolution. The intentional omission of religion (to teach evolution in context with faith) is tantamount to denying evolution.

Conscious evolution will not let stand the fixations of dominion theology and imperial ecclesiology. As change comes, faith can green-up again and trust can be restored to the besieged City. Even now, a new “**e-church**” is in the process of birthing.

The Way **FORWARD** is the Road from the Past
We are the **RAINBOW** — the Stuff of Light
DESTINED for the Future

THE WAY FORWARD

Cosmic energy is life's psychic energy — the Divine Milieu. The cosmic inspiration of divinity in Earth's noosphere is the universal purpose of symbiosis, of ecozoic harmony. Attenuated light energy in the divine milieu gives purpose to all creation as expressed in symbiosis. Motivated in God light, and in harmony with life's purposes of symbiosis, humankind capitalizes potentials of the divine milieu, and by lived example enlightens the lives of others.

Example is more powerful than words
BE THE CHANGE — WE CAN BELIEVE

The inflation and deflation of out-of-date theories and vacuous creeds are “Signs of the Times”. Ecological collapses and cultural implosion leave global humanity no choice but to change. There is a way forward.

The **FAITH/ EVOLUTION** Syllabus
Owning the Power of Example

www.evolution101.org
www.secondenlightenment.org