

## Programmatic History and the Culture of Fideism

*The barter of fideism in cultural history has frustrated faith and deluded culture. The joining of dominion theology with imperial ideology is a cultural sin that will require repair long into the future*

*Indentured belief serves the suppression of the people, until they come to see through the deceits of imperial purposes. Enlightenment always has been about conscious awakening to equal opportunity and justice for all — peasant and commoner as well as for prince and cardinal. Grand knights are no grander than bare-back riders.*

*Culture's dogmatic dams are yielding to evolution's tides, and common faith is liberated in the consciousness of universal enlightenment; with Second Enlightenment, Second Reformation can happen.*

<http://www.secondenlightenment.org/SECOND%20REFORMATION.pdf>

In Christian tradition (from the Genesis description of creation) cosmology and theology presume humankind to have been created in complete perfection at the beginning. But, after failing the original test, humankind is destined to retrograde, to falling off from first perfection. In the real test of trustworthiness, humankind has failed miserably, and the potentials for good in nature get hammered down by preoccupation with past failures.

The consumption of the “fruit of the tree in the middle of the garden” is more dramatically evident today than in biblical times, nevertheless, evolution and symbioses are hopeful tools of new possibilities that we inherited. Nature enables us in the ways of redemption, self-recovery and sustainability.

If insights in symbiotic evolution better explain the nature of cultural dynamics, then the presumptions of absolutism and centrism (the static worldview—SWV), the old vision and ways of culture, need to be re-evaluated on the sustainable possibilities (realities) of symbiotic evolution. This is the conclusion that Vatican II came to: “*The human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence, there has arisen a new series of problems, as important as can be, calling for new efforts of analysis and synthesis.*” [Const. IV, *Gaudium et spes*, Intro. #5, par. 4.]

Matters requiring “analysis and synthesis” include especially history, mission, theology, ecclesiology, and the authentic subjectivity of every person.

### 1. Perspective

Today's Christian denominations, prior to the Reformation, have in common their origins, history, theology and politics. Theological and political origins derive from Abrahamic history as handed down in Old Testament scripture. Since the fourth century, Christianity was integrated into the authoritarian politics of Roman (Constantinian) imperialism.

Patriarchy, imperial politics and Greco-Roman philosophy defined the historical evolution of Western Christianity. Authority and grace were conceded to top-down hegemony and control. Grace was claimed God-ordained to flow down to the people from and through

the male church hierarchy, even as political authority was vested in the monarchy. Faith in the authority opened the gates to the flow of grace. In this worldview, reason belonged to the authorities, and obedience and acquiescence to authority belonged to the people. The content of faith was determined by the controlling authority even as reason was. Theology and politics conspired to create this Christian (Catholic) paradigm of religion.

Faith fixation occurs when reason and evolving consciousness no longer are allowed to modify the content of belief. A closed worldview produces closed faith, what is “fideism”. Fideism is the unquestioned surrender of reason and belief to authoritarian control and to the dogmas prescribed by that authority. This circumstance led to gross abuses by authoritarians and to the corruption of church and government. This is the setting that led to public demands for change, which culminated in the Reformation, the Thirty Years Wars of Religion, and the fragmentation of Christianity into denominations and cults of ideologies. Reason and culture have moved on. The old authoritarian prescriptions that controlled have brought global societies to the crises of today; they are incompetent in resolving them. Old, outworn ideologies have to pass also. Here is no future in the past.

## **2. New Understanding — New Worldview — New Paradigm**

Darwin’s theory of evolution and Einstein’s theory of relativity are about the continuity of cosmic energy/ substance complexity,  $MC^2$ , and ongoing transformations from lesser complexity (intelligence) to greater complexity (intelligence), wherein forms and functions of substance/ energy are mutually transformative. In energy/ substance, in soul/ body, humankind has climbed to the high rung of the cosmic/ genetic ladder, subject in every aspect to the continuity laws of evolutionary complexity, to the refined intelligence of laws in nature. Intelligence is yet capable of higher ascendancy — what is needed to escape the predicaments and remove the roadblocks of these globally difficult times.

Global culture is traveling the fast road of wasting nature and of self-inflicted self-destruction. In the face of this reality, it is clear that old thinking and the old paradigm are unsustainable. New understandings of how nature works, how human psychology works, that is, by reason of nature’s evolved symbiotic paradigm, open to a new worldview, to a new paradigm for humans to employ intentionally in order to pursue a future that is more sustainable, more intelligent.

<http://www.secondenlightenment.org/THE%20ISSUE,%20Life%20As%20We%20Know%20It.pdf>

## **3. Modern Science and Cosmic/ Cultural Evolution**

When read upon each other, Darwin’s “Origin of Species” and Einstein’s “Special Theory of Relativity” challenge the fideism of patriarchal culture and its claimed historical roots in Judaism, Roman culture and Catholic Scholasticism.

The evolution of species in Darwinian thought is in the transformation of less complex forms to more complex ones, whose continuity and stability result from natural selection and survival of the fittest. Einstein’s theory of Special Relativity is also about continuity of cosmic substance-complexity, wherein forms and functions of substance/ energy qualify each other.

Einstein's theory leads to the understanding that energy (organic) is light and that matter is constructed of light—**matter is energy**. Energy forms, the constructions of matter, are in flux at the deep subatomic level. At this deep level, exchanges of form and function occur by wave/ particle exchanges.

Traditional Judaic (scholastic) cosmology/ theology (Christian) taught that human life began in a created state of perfection, which was lost with "Original Sin". Evolution, on the other hand, rather than presuming instant creation in a perfected state and the degrading of perfected creation, sees life as evolving from lesser complexity to higher complexity, in form (matter, body) and function (energy, soul).

#### **4. The Big Picture** (From "Primary Scripture", pp 1-3)

"In the minutest first particles the will to survive is already in place. The attraction of opposites, the positive-negative charge of quantum-electric particles, is a primal force of the survival instinct — of the elaborated consciousness of "first parents". Quantum electricity is the energy of construct amassed and amassing in cosmic assemblies ("word/ work") whose strong forces mobilize weak forces to serve the subtle and diverse purposes of substance-symmetry and soul-harmony. The full potential of every quantum-electric decision is indeterminate and revealed only in the contextual transformations of time. Openness to essentially ambivalent discovery, good and bad, is characteristic of atomic/ molecular dialogue occurring between atomic nuclei and electrons (subatomic particles).

"Religions are about giving believable, unambiguous answers. But life's complexity mostly doesn't allow for unambiguous answers. In fact, facile answers are often counter-productive and serve rather to complicate the original question by raising new questions.

"Perennial questions in everyone's life are: What is my origin and end? Whence come good and evil? The answers are framed in one's contextual experience. This is true for us today as it was for global peoples in diverse local circumstances. Drawing universal conclusions from widely divergent global experiences has been challenging for every generation. The various orthodoxies of belief, rooted in divergent cultural experience, often include fixed (fideistic) notions of privileged relationship with the creator (gods). Christianity is no exception. What seems unusual, indeed, arrogant, is Christianity's discrediting of the authenticity of divine association in the experience of indigenous peoples.

"Challenges to fideistic fixations (Christian) come in recent times from the general public movement toward a scientifically informed conclusion of the evolutionary diversification of life on Earth. Christian faith today is an evolved product of an ancient Judaic-Christian scripture and tradition, which convey a seven-day account of the direct creation of the cosmos and all life occupying it. The literal understanding of this account, expected of the faithful by many Christian denominations, is flat-out irreconcilable with the evidence and conclusions of essentially connected life to the cosmos. The debacle over evolution remains the defining issue pitting science and religion against each other.

"In the main, literal interpretations (fundamentalist, foundationalist) of Genesis argue that the evidence for an evolutionary continuum is too riddled with gaps to be believable. For the priest/ scientist Pierre Teilhard de Chardin, SJ, out-of-step with Catholic tradition, the

links of evolutionary continuity are more conclusive than the alternative of direct, independent acts of a creating God. Chardin was frustrated and chagrined by the blind intransigence of official Church to the evidence of evolution. While there are temporal, biological gaps in the evolutionary evidence, it now seems that these are bridgeable in the gene mapping of present day flora and fauna. Genes are expressed in DNA coding. The several chemical constituents of DNA are the same for all life. Diversified life is characterized in the sequencing of the bases, C, T, G, and A on the DNA helix. Each and every cell of every living creature carries within it its specific DNA code parentally received.

“In its root sense evolution means *genesis*, the ongoing interdependent processes of birth, growth, decline and death, generation after generation, and gradual changes as allowed by the natural openness of life’s *texts* (gene-coding) ever accommodating to the *contexts* of time and place. Teilhard de Chardin’s term “cosmogenesis” includes the ever-changing contexts of energy/ matter/ place across astronomic/ geologic times. His term “anthropogenesis” includes the evolutionary ascendance of sentient life to the ultimate conscious achievement of human self-awareness. His “Christogenesis” includes humankind’s evolution of God-consciousness in the continued rebirth of God-conception based on updated understandings of natural relationships discovered in nature, where God’s revelation is discerned. Individually, we each acquire within us “God’s Word”, in text (nature, genetically) and in context (nurture, memetically), in subjectively unique ways. Individual consciousness, though subjectively unique, is functionally common in process because of the evolutionary continuity of genetic/ memetic rationality.

“The concept of God is a developed consciousness about the original *being, power or force* responsible for bringing into existence all being and becoming (creation). Communal, commonsense consciousness of “God” is still a consciousness-in-process which is an ever transformed and transforming product and process of conscious ascent. God’s revelation is in conscious experience. Full-bloom religious consciousness, e.g., God-conception, is a commonsense processing of collective, communal rationality, subjectively informed. And, just as personal rationality (in *text* and *context*) accounts for individual God-conception, so, group (communal) rationality accounts for a *transcendent* (handed-down) God-consciousness.

“Static, fixated understandings, whether, of the cosmos, of human consciousness, or of God, are partial understandings that arise because of gradual learning and change. Fixations in mind give rise to conflicted human understandings rationalized in a given context. Contexts change, so do understandings.

“Fixations in consciousness are like frictions in tectonic plates. Rough fractures along fault-lines prevent their natural shifting. When tensions build to the breaking point the plates break free and shift. The rough jolting caused by tensions overcoming the friction causes earthquakes. Static religion is loaded with tensions of frustrated consciousness. Religious consciousness is being shaken. The breaking point has been reached and the old frictions are breaking down. The absolutist consciousness of God that has been adequate to understandings in the past is no longer adequate. Contemporary God-consciousness is the Word-expression of nature’s open diversification (process-evolution). In ever-changing ways, nature expresses God-presence. Human purpose means to be God’s purpose. Human word/ work means to be divine Word/ Work. The

continuity of Word/ Work is optimized and maximized in informed intentionality, individual and communal.

“This awareness is at the heart of Christian awareness, namely, that Godlikeness is Love, interpersonal Love. Consciousness of what is *ideal* (God-likeness) bears directly upon the substantiation of the *real* (human, secular). Misdirection in the real world evidences a falling short from the ideal. Facilitating greater harmony between the ideal and the real is the *purpose* of word/ work, of sacrament. As *intentional* participants in word/ work, we engage God’s presence within us and function as the advance agents of life that follows, recognizing in newborns the coming-again of divinity, of conscious ascendancy in newness.

## 5. Energy/ Matter — Function/ Form — Spirit/ Substance

In “special relativity”, spirit/ substance, function/ form are qualifications of Einstein’s “E”, ever in process of wave/ particle flux at the deep subatomic level. Energy-complexity self-sustains in diverse forms that qualify (and quantify) energetic functions. Forms are authentic when they are apt for their functions. All substance, in its diversity and complexity, is qualified energy; and all function is energy-dependent qualification. “Grace” is a qualification of energy, diversified and qualified by energetic forms and functions. All grace, all function, obtains at the least particle level and transfers from least complexity to highest. All rationality, all consciousness, obtains from within, in least as well as highest intelligence. Light is the root energy/ substance of organic life; light is “electro-magnetic” spectrum energy, the agency of photosynthesis. Substance supposes energy as energy supposes substance.

## 6. The Principle of Reciprocity and Intersubjective Objectivity

Faith supposes reason as reason supposes faith;  
Grace supposes nature as nature supposes grace.

The principle of reciprocity states: **that evolution advances on the relationships of mutual reciprocals**, as exemplified above. The rationality of the highest complexity self-sustains and advances by intentional symbiosis, namely, by capitalizing on diversified relationships and accommodating them in symbiotic liaisons. Complexity consciousness, in form and function, advances interactively by accommodation/ sharing. Herein is the new paradigm for Christian mission and cultural sustainability.

In the Sacrament of Natural Order (*Naturalis Sacramentum Ordinis*), form supposes function as function supposes form. The distinction of subject and object in reciprocal relationships is mental, not real; relationships are co-essential in form and function; they are at the same time, substantive and energetic, objective and subjective, and material (secular) and spiritual (religious).

**“The Objectivity / Subjectivity of Cosmic Religion”** From “Primary Scripture”, pg. 86  
<http://www.authorhouse.com/BookStore/ItemDetail.aspx?bookid=6577>

“In us and around us is a sustaining plasmic sea of cosmic agency, the open oceans of Big Bang energy/substance. This plasmic ocean inhabits the least openness of sub-atomic, atomic, and molecular space, and the vast openness of inter-galactic regions. It is a medium of cosmic continuity, of indeterminate subjectivity/objectivity.

“The free-spirit electrons (energetic debris fields) are the agencies of serendipity and subjectivity. Electrons inhabit the skies of nuclei like the atmosphere inhabits Earth; each is to the other subject/object. Included in the electron-complex are photons—the nimble needles of light that collect cosmic strands and connect them in patterns of vital fabric. While electrons come to be tethered in the skies of atomic nuclei, their freedom to innovate, though qualified, is preserved. This is true in the microcosm as it is in the macrocosm. In an unexpected reversal, it seems as a matter of course that electrons enmesh nuclei in their subjectivity work. They do more than let themselves be held in tow by gravity’s pull to the center. Their centering agency is specifically a unity-scripture of word/work, of spirituality embodied. The photon is subjectivity’s agency of communication/consciousness/conscience. Wave and particle, photons purposefully amass words that work. The place and relationship of electrons are inter-subjective; they “constantly” qualify cosmic relationships (religion) against chaotic destruction.

“Every molecular complex is a “subjectivity”. The ascent of subjectivity is graduated on subjectivities. Essential developments in antecedent subjectivities qualify new ones. In the progression of transformational life, new expressions of subtleties and potentialities develop out of plateaus of structural uniqueness. The biological term is differentiation. Consciousness also advances on hierarchies of differentiation. Each stage of differentiation is a rung (homeobox) of subsidiarity ladderred-in in subsequent DNA expressions.

“The expectation of Jesus’ promised Second Coming is imaginatively popularized in an open cloud revealing the sun brilliantly shining. Jesus’ First Coming reveals divinity in humanity; his Second Coming reveals divinity in cosmic consciousness—transcendent love consciously transformed from the ashes of the Big Bang. In every newborn, cosmic Jesus comes again, ever advancing God’s love in quantum-electric relationships.

**“Christogenesis”** (From “Primary Scripture” pp. 87, 89)

“*Christogenesis* is ascendent rebirth that effects the transcendent perfecting of the conscious human in the cosmic continuum. In the ongoing process of Christogenesis humankind is recurrently transfigured. *Transfiguration* is the emotional/ intelligent experience of self-perfecting conscience. Transfiguration is an outcome of intentional reflection, a self-conscious experience of harmonic concordance, a *conspiracy* of the divine with the human. While he may not have precisely used the word *transfiguration* to describe his own experience, *harmonic* (ecstasy) *concordance* seems to have been an early and recurring consciousness in the life of Pierre Teilhard de Chardin. He tells in his own words how he came to a reconciliation of the divine with the natural. The following quotations are from the book of Ursula King, “Pierre Teilhard De Chardin”, (Orbis Books, copyright 1999, pp. 85-95, Maryknoll, New York 10545-0308).

“...Of the Cosmic Christ we may say both that he is and that he is still growing...(88). Christ is not something added to the world as an extra, he is not an embellishment, a king as we now crown kings, the owner of a great estate...He is the Alpha and Omega, the principle and the end, the foundation stone and the keystone, the Plenitude and the Plentifier... Some Catholics are disconcerted when it is pointed out to them either that the laws of providence may be reduced to determinism and chance or that under our most spiritual powers there lie hidden most complex material structures, or that the Christian religion has roots in a natural religious development of human consciousness, or that the human body presupposes a vast series of previous developments. Such Catholics either deny the facts or are afraid to face them. This is a huge mistake...I am convinced that there is no more substantial nourishment for the religious life than contact with scientific realities, if they are properly understood.

“The “intensional/ intentional” life of every Christian is “Christogenesis”, is the perfecting of human consciousness by ascendant rebirth in the cosmic continuum. The meaning and fact of Christogenesis include the energetic/ substantive continuity of cosmic conscience toward ever perfecting self-reflectivity—*Christic* consciousness. More than the physical, historical, person of Jesus, the Christ of First Century History, *Christic consciousness* means also the contemporary rebirth and the enfleshment of perfected/ perfecting conscience in the living consciousness of people of all time.

“Christic consciousness lives in more than one realm, in more than one religious framework. Indeed, cosmic rationality impels it and compels it to become humanly reflective and effective in all realms, in all religious frameworks. The cosmic implication of universal *Christic* consciousness states in fact the singular meaning of Catholic-catholic. God’s will —what Chardin calls *dogma of my own instinct*— is Christogenesis, is the evolution into the mind of Christ and living by it. Christogenesis is being motivated by altruism to serve others, to obey, intentionally and instinctively, God’s will, essentially inherent in cosmic relationships (relativity, religion).

## 7. The Conundrum

How can denominational religions get beyond their ideologies and dogmas, including Roman Catholicism, and find accommodation, reconciliation, collaboration, so that the mission of intentional symbiosis can religiously inculturate global conscience and secure complexity consciousness by the advance of Christic altruism in concert with ecological sustainability?

<http://www.secondenlightenment.org/SERVICE%20TO%20RELIGION.pdf>