

Reciprocity—accountable culture

An understanding of "reciprocity", the correlation (mutuality) of "the natural" and "the spiritual", can enlighten us to live more faithfully to nature and more lovingly toward one another. John Courtney Murray enunciated this reciprocal understanding for church and humankind in his statement: "faith supposes reason as grace supposes nature."

Moral/ political authenticity (sustainability) derives from personal/ social authenticity (harmony). The medium of faith is reason as the medium of reason is faith; the medium of grace is nature as nature is the medium of grace; the medium of symbiosis is evolution as evolution is the medium of symbiosis; the medium of political authenticity is the moral person as the medium of personal morality is political authenticity—each is related to the other in cause and effect.

http://books.google.com/books?id=gayPH07YIVMC&pg=PA231&lpg=PA231&dq=analogies+of+reciprocals&source=bl&ots=kBdgYQQxJ_&sig=_azhprMiv8iO5OewHQqmnG_-YbQ&hl=en&ei=4FeRSsbPCofPIAeK4-yhDA&sa=X&oi=book_result&ct=result&resnum=8#v=onepage&q=&f=false

If we fail to be accountable to reciprocal mutuality (to recognize cause-and-effect inter-relationships), we fail to be true to ourselves and others, and we frustrate faith and reason, grace and nature, religion and civility, symbiosis and evolution. This frustration bedevils church and world civilizations. Ethics, the medium of authentic political/religious living, is personal moral living, informed and motivated in communal conscience.

The reciprocity principle has other deep and important correlations that enlighten present day frustrations; particularly: symbiosis supposes evolution as spirituality supposes secularity. The dynamic of reason is the purposeful medium of evolution even as faith is the intentional medium of symbiotic fidelity (political/ religious harmony).

Because the primacy of personal conscience is thwarted by dominion theology/ politics, so are intentional symbiosis and communal conscience. Symbiosis supposes personal conscience as politics suppose conscionable community, that is, as communal morality supposes personal morality.

The critical challenge of our time is fidelity to an informed sense of reciprocal correlation, which gives ascendancy to virtue over vice, to sustainability of natural order and human wellbeing over exploitive consumerism. This awareness calls for a quantum leap beyond the cultural frustrations of fixated faith (fideism, imprisonment in past absolutisms) to the openness of conscionable, evolving relationships.

It's time for nations, people, to be accountable to each other, and to wage peace not war.