

Wars, and Other Insanity

Wars of religion are culture wars; culture wars are wars of religion. Religions are about cultural ethics, beliefs and rituals that frame the social mores evolved over time inside bioregional, civil societies; not about dominion. Wars are about overreach and dominion.

Bioregional evolution is unique and concurrent among life's many forms, which includes the evolution of humankind and self-reflective consciousness. Humankind is of life's same substance and consciousness, of the same transformational energy as other life.

[<http://www.secondenlightenment.org/The%20Evolution%20of%20Symbiosis.pdf>]

Understandably, because of unique ecologies of bioregions, peculiar to the flora and fauna evolved within them, humankind also evolves in unique ways. The cultural ethic within a bioregion is based on regional-specific experiences that differ from bioregion to bioregion; nevertheless, there are essential, repetitive aspects in common in all human experience, and they constitute what endures, what is sustainable in human/ ecological relationships.

The interpenetration of cultures as occurred globally, for example, in colonialism, puts cultures and religions in contact and conflict, from which humankind and all life still suffer. It is overdue that global cultures, religions, pursue what it is that they have in common, for, except they do, their conflicts, their wars of words and overreach will be the undoing of themselves and nature.

Culture, Language and Evolution

Wars of religion, of cultures, find their roots in words, in ideologies and habits of cultures that insist on preserving their values, their uniqueness; the preservation of these is right and good, and necessary, in order to sustain the authentic values peculiar to bioregions, to global life. The problem is when values of one culture conflict with values of another, and when one culture inflicts its insanity on other.

Culture: In self-interest, it is personally helpful to understand why civilizations come and go, and what it is that sustains them. There are elements internal to civilizations that sustain them but also corrupt and cause them to fail. There are external factors also that introduce conflicts. Internal factors of failure are mostly self-inflicted and cause corruption from within; external factors, like overreach by outside civilizations, challenge and infect cultures with foreign ideologies.

Personal and societal thinking, communication and collaboration can work for civil well-being. Language exchange is obviously the vehicle of idea-exchange and of civil collaboration. Helpful to mutual understandings and collaboration are understandings of how the self works, how society works, and the critical role of language in cultural function.

History documents the rise of cultures, their successes and their failures. Language is the vehicle of cultural development and history's documentary tool. The global spread

and saturation of societies creates conflicts over resources, pits competing ideologies against each other and puts civilizations in global struggle for survival.

The cumulative consequences of cultural conflicts are now causing collapses of global environments, poisoning of air, water, soil, and wasting webs of dependent of life within them. In the conflicts of competing ideologies and interests, cultures and civilizations put themselves in mortal conflict not just with each other but with nature.

Ideologies, like cultures, like civilizations, must change when they wreak destruction on civilizations, on life. Cultural fixity in hardened ideologies puts civilizations, cultures, in lethal relationship, and imperils all. What we need ask is “what is the universal tool that might open civilizations to work together and move them beyond lethal fixation in cultured ideologies?” The answer is “language.”

Language: Language evolves within cultures. The content of language is about cultural evolution, based on unique cultural experiences in natural environments, i.e., ecologies, geographies and climates. Diverse cultures develop and evolve much in the same ways and by the same tools. What they develop in common is language, the means of consciousness to advance and communicate ideas. What language does, what cultures do, is iterate in common the advance of consciousness; language advances, evaluates and develops cultural content — the driver of evolution.

At this point in history, globally disposed cultures and languages are interpenetrating each other and putting global civilizations in face-to-face conflict. Face-to-face contact can have radically different outcomes: it can put cultures/ civilizations in pursuit of mutual destruction or mutual development. Fixation in ideologies causes “religious” wars, wars of cultures, whereas, openness to ideologies and change allows for accommodation and the avoidance of violence.

Fixation in ideology is an obstacle to survival and cultural evolution; more specifically, *religious ideology* is the hardened cement that locks people in moral/ mortal aggression, non-accommodation, and violent incivility — a too prevalent insanity

Evolution: The evolution of consciousness is the underlying “spiritual” factor that gives sustainability and success to all cultures, to all civilizations. The development of relationships is what evolution is about; relationships are fluid, open to accommodations that serve people in the necessities of changing circumstances. Evolution occurs under local, unique and repetitive circumstances of natural relationships in ecologies, environments. Evolved “faith experience” is the ground of accommodation and survival, the openness of life to adjust and grow in understandings and relationships — what religious belief and ritual should celebrate, not obstruct.

The truth of the matter is that while ideologies are nuanced by intra-cultural history and experience, the moral content and mechanisms of civility and cultural sustainability are the same for all humanity, namely, *trustful communication, informed consciousness and committed conscience*. It is evolution that puts global civilizations in face-to-face contact.

The interpenetration of civilizations can serve either to aggravate violence or wake up humankind to universal moral imperatives that impose on all, and that are the *sine qua non* of civil/ natural sustainability.

The mechanism of global survival is the same, whether at work in religious or cultural authentication, what is the “method of evolution”, namely, the trimorphic resonance of trustful communication, informed consciousness and committed conscience. The good faith accommodation of intentional harmony (symbiosis) discerns the common truths (the requirements of love) encapsulated in bio-regional ideologies, and by civil discourse/ evolution brings them to bear against fixation and violence.

Cracking the Codes of Cultural/ Cosmic Glyphs

A conundrum, like the hen/ egg question, can be posed: *which came first, language or content?* Self-reflective consciousness is the common venue in which language and content interface. We might well come to the conclusion that language and content are concurrent and essential to each other. Content cannot be separated from language nor can language be separated from content. In the same way, religion cannot be separated from culture and culture cannot be separated from religion, except both are gutted.

Perhaps the most graphic historical documentation of the concurrent connection of language, culture and religion is contained in the stone-chiseled glyphs found on the overgrown building blocks of temples belonging to indigenous American cultures in Central and South America at the turn of the first millennium. [Cracking the Maya Code: http://www.pbs.org/wgbh/nova/transcripts/3506_mayacode.html The language of the glyphs has been decoded and in it is the evolved narration of the history, culture and religion of the Maya experience.

The Iranian poet Rumi says in effect “get yourself a new language and you will see a new world.” <http://speakingoffaith.publicradio.org/programs/rumi/transcript.shtml> The cultural content of all language is arguably also evolution-on-the-record. Evolution, history, can teach us and reveal to us a new world, but only if we want to learn and see. If we think about it seriously we must ask, why do civilizations, languages, and histories evolve but continue to repeat the same mistakes? The same elemental mistakes can be found in the cultural histories of most civilizations, specifically, as to their corruption and collapse. Can the destructive elements of cultural history be identified? Yes.

Dominion theology, in its iterations, and patriarchal imperialism dominate cultures, define their male-controlling dogma, and alienate women from equal participation in cultural religious expression. Cultured male ideologies stymie evolution, prostitute nature and frustrate civil sustainability; male ideologies are dogmas of fixation and self arrogation.

Fixated ideologies deny evolution and avoid teaching it to the peril of all. When religions, cultures, fixate in self-arrogated dogma, they alienate themselves from the saving benefits of new learning, accommodation and transformation. Fixation of short-sighted dogma is a repeat feature of failed civilizations. In ignoring the lessons of evolution/ history we join the long parade on the way of repeating past mistakes; only now, the global stakes are higher than ever before.

When the content of cultural evolution is absent from language we fail to learn and teach nature's evolving lessons of sustainability. Content needs to be transparent if language is to have meaning and effect. Except faith (that which is sustainable) is taught in the context of evolution, and except the lessons of evolution are learned and applied we put ourselves on the self-determined path of corruption and failure.

It is urgent that global cultures take seriously the intimate and inseparable linkage of language, religion and civility. Christianity has tragically lost its moral sense of essential Earth-connectedness, as is evident from its complicity in the wasting of nature and people in the aftermath of colonial overreach and its morphed alter ego, corporate capitalism. The lessons of the glyphs, cultural and cosmic, speak to us from the deep past and the recent past. May their lessons enlighten us!

“Reading the Cosmic Glyphs”

AFTERWORD from “**RELIGION & CIVILITY, The Primacy of Conscience**”, pp 301 ff
<http://www.authorhouse.com/Bookstore/ItemDetail.aspx?bookid=24059>

Thomas Young and John Francois Champillion deciphered from an ancient Egyptian stone, found in 1799 near Rosetta (Rashid), how to interpret 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. The embodiment of energetic resonance is the mechanism and purpose of communication, consciousness and conscience. One's personal life may be compelled by the immediate necessities of survival, which may prevent one from reflecting on the grand scheme of things, nevertheless, such reflection is wholesome and necessary, for deeper knowledge of cosmic processing may enlighten the symbiotic reconciliation of *intentional* purpose with *intensional* quantum-electric necessity. 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 study of philosophy and theology brought me to positions that seemed logically compelling. The first position pertains to God's essential connection in 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 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 avocation of pursuing the science-religion-connection, though it always occupied a stratum of my 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 related that I soon realized I lacked background for 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 read and read. 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 into manageable bites could make it more interesting and intelligible, so, "poetry", I thought, "is the way to go". I thought poetry would 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 chapter 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 evolved ascendancy, which bore directly on "Creation Theology". Because this sense had become so compelling to me, all my subsequent writings came together in the tri-logic form by which my thinking was beginning to evolve and have 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 regression along with grudging 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, waste, pollution and self-aggrandizing obsession? For as post-modernity witnesses, compulsion to obsessive consumerism frustrates civility and destabilizes future sustainability.

Allow me to suggest that the cosmos has etched in stone and flesh the dialogic forms and processes of quantum relativity that structure the continuity and clarify the logic of

intentional living consistent with the intensional necessity of quantum-electric rationality and its reliable search of resonance for workable, sustainable outcomes —“purposeful” objectives.

From the beginnings of cosmic evolution after the Big Bang the unified ascendancy of energy/ matter 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, symbiotic, 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 in fidelity to it or frustrate it. The choice is personal and collective, not one or the other, but both/and. 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 test our personal ignorance against life's evolutionary wisdom and conform personal codes of conduct to nature's proven codes of evolutionary success? Yes, if we can be faithful to cosmic rationality.

Why dredge up now the Counter-Reformation history of the Catholic Church? Because it seems very clear that lines are drawn for a new cultural war within Roman Catholicism, between the conflicted 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 this 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 is a cautionary tale that young priests and old, and all people need to understand and take seriously. This threatening new war, like the old, roots in conflicting worldviews and in incorrigible attitudes. Vatican II, in view of modern evolutionary consciousness, rightly calls for new theological *analysis and synthesis* that get beyond the problems of the dead and destructive absolutisms of centrism and staticism.