

Cosmic Religion's First Lessons

To know relationships is to know self. Relationships advance experiential awareness in Cosmic continuity, in Earthly reality.

Nature, PRIMARY SCRIPTURE, is the place and process of the revelation of the "Word", where cosmic soul/ substance is validated in Word/ Work, in Natural Sacrament.

Religions need to mitigate their intramural frictions for these are amplified in the public arena and aggravate disharmony, distress, havoc. The "process of rationality" enables the mitigation of frictions and the amplification of harmony.

Natural Law

The premise of "Primary Scripture" is that the essential lessons edifying all consciousness are communicated uninterruptedly in Nature, and that in their *natural* place humans commune with divinity—the Source. Natural reason (complexity consciousness) is a self-renewing genesis. Nature's consciously enduring word/ work is God's.

Introspective nature-consciousness authenticates Earth-life, but because of humankind's ignorance, arrogance, and egoistic greed-obsession, societal sensitivity toward nature has been trashed. The poison of anti-social disconnection diseases civilizations with mortal conflicts.

The geologist Thomas Berry calls for societal awakening to an ecozoic awareness. In "The DREAM of the EARTH", Father Berry says: *"Professional education should be based on an awareness that Earth is itself the primary physician, primary revelation of the divine, primary scientist, primary technologist, primary commercial venture, primary artist, primary educator, primary agent in whichever activity we find human affairs"*.

If humankind would desist from its self-undoing, it needs to recapture its naturally instinctual and sustaining consciousness, relocate societies in harmonious relationships with global Earth life, and become conservers of life's diversity rather than destroyers. Except for the fundamental fact of essential, codependent relationships, the physical/moral basis of vitality, of Natural Law, all other law pales in meaning and effect.

Humans waste themselves and Earth life unless they conform their living to the codified scripture of the **NATURALIS SACRAMENTUM ORDINIS**.

My sense of urgency, for theology and science to seek a meeting of minds, is based in the apparent fact that the adversary voices of religion (theology) and reason (science, in the sense of cumulative knowledge) instill yet a radical schizophrenia. Commonsense insists that their accommodation, and even their reconciliation, may prosper in a worldview that is experientially and evidentially consistent.

The essential continuity of the quantum-electric universe is proposed as just such commonsensical grounding. Natural continuity can help enlighten the rationalized discontinuities of misinformation and misdirection. A reconciled worldview (transformational and acentric as opposed to static-centric) and the cross-disciplinary dialog of rationality

can accommodate not only the intelligence of theology and science but also that of all conscious, spiritual, intellectual endeavor. This new, paradigmatic worldview serves well the commonsensical rationality of common humanity.

Nature / Nurture

No matter where we are in our lives, the question as to how the prevailing worldview influences our upbringing is a question that matters. We may phrase the question in this way, “**Do children become their parents?**” It is a question of 1) theology, 2) history, 3) psychology, 4) biology, and 5) physics. Answers to this multifaceted question are found in the correlated understandings of inductive/ deductive science, and they bear directly on the authenticity of interpersonal relationships. The question also bears directly on the all-important matter as to whether or not the human family will advance on the way of spreading more havoc and destruction or self-redemption and social harmony.

Theological question: Christianity advances the belief that while the substance of the human body may be a product of evolution, not so the soul which is individually created by God and given residence in an individual body. The evolution of consciousness seems to be factually evident; its complexity is characteristic of substance (neural) complexity. Is “soul” different from consciousness? Does soul individually have existence outside of substance complexity? In what way is it transcendent?

Consciousness, as inter-relationally aware and interactive, is an inherited complexity inhering in evolved, substantive complexity. Evolved substance is inseparable from the awareness complexity that energizes it and gives it coherency. In a lifetime, vital complexity, i.e., conscious substance, spirituality/materiality, changes. The “energy aura” (*noosphere*) inhering and enveloping individual personality evidences the *electric* vitality (soul) of individuality and is a phenomenon of molecular harmonics. Personality evolves individually in soul/substance, and, humans do not experience individuality (subjectivity) except in joined soul/ substance. Self-conscious experience knows that the *human soul is conscious* and that self-aware consciousness endures dependently on/ in vitally embodied substance.

Inherent vitality, as codified in DNA, self-transmits from generation to generation. And, as genetic coding is responsive to (transformed by) experiential contingencies, so is soul/substance. God is operative in phylogeny as well as in ontogeny. God’s involvement is not lessened by the fact that ontogeny in all its facets is a product of phylogeny. Individually received genetics qualify individuality, spirituality. “Received genetics” are material (natural) as well as spiritual (nurtural), that is, they are received in experiential relationships that occur in the lifetimes of parents and children. So, by reason of received genetics, children do “become” their parents, for better or for worse.

This does not mean to say that children are fated to be as their parents. Time and time again, children who have been raised in desperate family circumstances turn out to be exemplary in virtuous living; it works the other way, too, children who have lived in apparently idyllic family circumstances sometimes become global terrorists. Nevertheless, in soul and body, children possess in many ways the personalities of parents.

It is a fact of experience that children carry personality characteristics of their parents. Thus, parents and society cannot take lightly their collaborative obligation to nurture

children, soul and body. As is well known, the real lessons of life are experientially acquired, which means that children learn to do or not to do by what their parents and society do and don't do. Trust is breached when example isn't consistent with words. Parents and society, motivated by egoism and greed, will produce egoistic and greedy children, no matter the admonitions they give to children. Conversely, if parents and society exemplify altruism, children will more likely acquire the virtue of altruism. This nexus, "like parents/ like children", applies to the whole gamut of virtues and vices.

Theologically, to live virtuously, is to live God-like, and Godlikeness is a received trait of personality, of nature/ nurture. It is an individually possessed sense of communal connection, a harmonized consciousness of diversified unity. The harmonizing of individuality in community is Godlikeness. Life in all its complexity and interdependency is a gift of God. The better we understand this, the better we may understand God and virtuous life. So, it seems socially critical that we realize that our children become us and that we need to be prepared to assume the role of responsible parenting before we become parents.

Historical question: The answer to the historical question is found in the evidence of history. History is the "fact" record in time of individual and social relationships brought forward. The conflicts between good and evil behavior brought forward in societies is the macrocosm of the interpersonal conflicts. Ignorance, that is, not knowing any better, causally instigates conflicted relationships; arrogance, the inconsiderate assertion of personal opinion over the opinions of others, causes conflicts; and greed, an obsessive appetite for acquiring things in excess of need also causes personal and social conflicts.

Just as love is a logical consequence of altruism (other-concern), so hate is the "logical" rationality of practiced ignorance, arrogance and self-preferring greed. Love arises out of the culture of virtue while animus arises out of the culture of vice (disregard for others). The conflicts of virtue and vice, of love and hate, are the stuff of human history and willful destructiveness.

The cultivation of knowledge and wellbeing (communication), and the affirmation of awareness (consciousness) that derives from knowledge as it affects relationships, constitutes the human story. The transmission of historical knowledge, the retelling of the story of human evolution, is a work of science (Philosophy, deductive learning) no less than research, investigating particularity, (inductive learning) is a science. The signs of the times seem to evidence that humans fail the rationality test of historical insight.

Because human rationality is lopsidedly egotistical and selfishly motivated, ignorance, arrogance and greed make up the vicious trinity warring too successfully against the virtuous trinity of faith, hope and love. The deception of anti-social individuality must be recognized for the destructive force it is. As long as we live anti-socially (consumptively) and transmit to our children this socially destructive example, it will continue to rampage Earth-life like a roaring lion and consume all in its way.

Mind (science, fact knowledge-experience) and heart (myth-story-religion) need to be mutually informing. We may think of myth-religion-story as the deductive leg of informed consciousness, and science-experience-fact-knowledge as the inductive leg. The quest of certitude is a quest of intelligence, the quest of truth. Intellectual inquiry is a quest of science. The collective consciousness of public intelligence (the prevailing worldview)

reflects the vogue of religion/ science. Religion and science impact contemporaneously on each other. When they conflict individual consciousness they cause societal conflict.

Myths of the times, stories conveying religious/ scientific consciousness of the times, are the “generalist” expression of the public consciousness of the times. It expresses the contemporary mix of information and misinformation. It is the role of the continuing process of acquiring new and particularized knowledge that corrects misinformation. If the religious/ scientific story doesn’t change and conform to newly obtained information it betrays the trust of generations to come. Such betrayal is certain to be exposed in due time, and with its exposure, the collapse of institutions built on misinformation.

Psychological question: If the answer is “yes” to the psychological question “Does the soul of parents become the soul of their child?” What is the message to parents? To society? Very simply, that they, we, are obliged by the rationality of commonsense to be honest with truth and to live and voice honesty. To live honestly, truthfully, is to live relationally in a manner that affirms personal and social wellbeing. This means relating to all other in a subject-to-subject consciousness that sustains the mutuality of otherness and avoids the havoc of ignorance, arrogance and greed.

Biological question: Genetics, history and psychology tell us that, “we are our parents”. So, what kind of parents do we want to be to our children? We should want to model the kind of parenting that we want our children to model to their children. We live for the future by living responsibly in the present. In our relationships with all other codependent existence we should model reverence, respect and a sense of subjective equality even if our subsistence requires the consumption of life. Consumption should never be so total as to destroy the codependent network that gives us our shelter and sustenance.

Commonsense requires this minimum rationality. We should afford for others no less than for ourselves access to the necessities that enable wellbeing and self-fulfillment. By the authentic engagement of communication, consciousness and conscience we exemplify the virtues of faith, hope and love, and enable sustainable wellbeing.

Physical question: We have come full circle now and we return to the original thesis, which posits the quantum-electric (dialogic) nature of all cosmic reality and the transformational necessity of soul/ substance. The future toward which we tend is one in which perceived outcomes, whether, physical, biological, psychological, historical or religious, are new beginnings. Outcomes and beginnings are the essential continuities of the cosmos.

The conscious continuity of cosmic transformations, the fact basis of human experience, is the deep reason for the obvious necessity of changing from a static-centrist-absolutist worldview to an acentric, transformational one. Belief and certitude find their credibility in the process of rationality, which itself roots in the transformational necessity of essential continuity. This conclusion is an essential lesson of Primary Scripture. Scriptural wisdom endorses the consciousness that we be “clever as snakes and harmless as doves”.

First Lessons

Specifically, we must internalize consciously the enduring understandings of authentic faith life if we would externalize purposeful behavior that corresponds with paradigmatic

nature. If the “intensionality” of cosmic purpose isn’t reflectively activated in consciousness, our intentional behavior may well conflict with “intensional”. **Conscience** is an actively reflective virtue that **chooses actions and outcomes**, that is not satisfied to let outcomes be by chance and by accident. The wellbeing of nature is advanced when we choose the wellbeing of other, what is love’s motive.

Lesson One: The continuity of wellbeing, personal and communal, like the evolutionary continuity of energy/ matter, is sustained in the wellbeing of “other” in the Sacrament of Natural Order.

Lesson Two: Self-conscious experience informs personal conscience to act altruistically, that is, to conform self in relationships with all other, concerned as much for other as for self.