



The Neophicon 2021 Edition

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Neophicon 2021 Forward

At the point of 2021, and the time of this edition of the Neophicon, the world has recently gone through a lot of changes as a result of the global pandemic and racial awareness.

It should be emphasized Neophism is an open and accepting religion, accepting people of different colors, ethnicities, nationalities*, genders identities, orientations, religions*, and more.

Also, remember, the Neophitic equation is not just about our own freedom of choice (both in quality & quantity), but others as well. Many people died as a result of a preventable spread of disease because people preferred their own freedom against a minor inconvenience against the freedom of the entire lives of many infected dead. There are few freedoms, when calculated out, that measure against the choices granted by whole lives (though they do exist, not wearing a mask or refusing to get vaccinated during a pandemic don't appear to even approach).

I want take this moment of this forward to remind people to make choices that are responsible. Not just for themselves, but for the community as a whole.

~ Harmony Petersen, Founder of Neophism

*: I make an exception for religions or nation in question if the

religion or nation is reducing the freedoms of people in other groups or if they oppress their own members and membership is mandatory to them. If religions and nations are to live in harmony, *mutual* respect is necessary.

A religion is an ideology and although a core morality is a good thing in general, if that ideology praises oppression, control, and harm to others; it ceases to be a moral guidance and has turned into an excuse for violence and bigotry.

A nation is a series of agreements on social activity and although rules to provide a stable framework for people to build without sabotaging each other is often an overall-freeing thing in general, if that nation maintains power through oppression, control, and harm; it ceases to be a framework for social unity and has turned into an excuse for oppression.

In the event a religion or nation falls into these situations, it is okay to not be accepting or open to it. They may be able to be reformed, and the organization may be seen as 'sick' with cures varying. However, remember religions exist to serve people, not people to serve religions. As such, you can strive against an oppressive ideology without hating the people currently ensnared by it. If a country is oppressive, don't hate refugees from that country. If a religion is oppressive, don't hate those trying to escape its grip. Look for avenues to cause change, but don't leave yourself and your own groups vulnerable to oppression.

The Truths

There should never be anything in this section of the Neophicon that goes unchallenged. Beliefs in absolute truths should be challenged regularly, because belief in absolutes remove any opportunity for dialogue, or willingness to consider proof to the contrary. Any organization that claims absolute truth has removed its ability to grow and develop in those ideas, and has failed itself and its membership. “Absolute Truths” prevent contrary ideas that may have good points and ignore, by that nature, alternative proofs being developed for the supported idea in light of new counter-views. So, any truth that seems an absolute truth should be treated as highly likely, but debatable (as such, any truth which has membership support of 100% will be automatically decreased to 99% to leave room for error and debate).

Self

Truth: The self Exists

Reasoning: There is something that experiences what is experienced, and that thinks what is thought. This we term the self. This makes no assumptions about what is the source of thought or experience, just that it happens. The experience that we have with this is what we define as the “self,” a thinking and experiencing thing.

Notable Limitations: It is unknown whether the self is an independent or dependent entity, and some posit that a truism being true requires a logical universe.

Membership Support: Legacy inclusion (not voted on)

Existence of God

Note: Just because a god exists or doesn't exist doesn't mean it should or shouldn't be worshiped. That is a topic for each individual Neophist. Worshiping a non-existent god may provide a placebo effect that helps the person, and on the flip side, existence itself is not reason enough to worship something.

Truth: "God" Exists... if defined as something that has all power, all wisdom, and exists everywhere... and is merely a synonym for reality.

Reasoning:

Definition: That which is all knowing, all powerful, all present.

With such a broad and sweeping definition, normally proving a negative is hard, but since these are absolutes, it's fairly easy as we just need to find either a single exception or we have to reduce it to a truism.

This type of god is limited to things possible. However, there is one thing that is a difficult (but not impossible) ability. Can something "be you"? The answer, is obviously, yes. You can be you. Only you can be you, though. Something else may copy or act similar to you, but it's still not you. Similarly, can something "Be Me"? I can, but noone else really can. So we may think we've disproved this type of god at this point... but there is something that can be you, AND be me. That thing is a set, or a collection. A set is the mathematical term for a collection of things. So the set,

[You, Me] can be You and Me. Quickly, we can keep adding things to the set, until it includes everything that exists. At which point, everything that's possible to be done can be done by the set, otherwise its impossible because reality doesn't contain the ability to do it. All places are included, and knowledge that exists is also included. So we have something that's all knowing, all powerful, and all present by definition: The set of all things that exist. This, however, does not mean that's there's any overarching consciousness to the set of all things that exists, or any significant organizational pattern (also, doesn't mean there's not), but merely that the set of all things is the only thing that can match the definition of god (as defined as all knowing, all powerful, and all present), because if we removed even one thing from the set, that's one thing God cannot be, and thus is not "all".

In a shorter mathematical sense...

[Set all of things which exist] includes (but is not limited to) [Set of all power that exists], [Set of all knowledge that exists], [Set of all locations]. Further, anything less than [Set of all things which exists] is not an absolute god, because, by definition the [Set of all things which exists] is greater, as any "god" that exists would be included in [Set of all things which exist].

Notable Limitations: God is a synonym for Everything, and Everything is a synonym for God. So one can't make a definitive statement about God any more than they can make a definitive statement about everything that exists.

Membership Support: Legacy inclusion (not voted on)

Truth: "God" doesn't exist... if defined as something that's

omnipotent, omniscient, and omnipresent.

Reasoning:

Definition: That which is omnipotent, omnipresent, and omniscient.

Despite its surface similarities with a god defined as “That which is all knowing, all powerful, all present,” omni- prefix words have the connotation of being without limit. An “all-” anything ‘merely’ includes all that is, and is constrained by the limits of reality. An omni- prefix indicates no limits, which means it’s unbounded by reality and the limitations of reality (already here, we have a definition of a god that allows it to be outside the boundaries of what’s real, which means into the area of what’s not real, which should already be an indication that this type of god won’t be able to exist.)

Again, disproving is generally hard, but since it is claimed so absolute, in this case, it becomes so easy, all we need are any exceptions where the definition is not possible to exist, and with this definition of god, logical inconsistencies abound.

One is the omnipotence paradox, the classical question of “Could god create a stone he could not lift?” If the answer is yes, then there is a hypothetical stone he cannot lift, putting a limit on him. If the answer is no, then there is a hypothetical thing he cannot create, putting a limit on him, breaking omnipotence. Omnipotence, inherently, is a flawed concept.

Similarly, omniscience raises the question of “Could god think of a new idea?” If yes, there’s ideas yet to be thought of, meaning

he's not omniscient, and if no, then there are types of ideas he cannot think.

And any omni- claim whatsoever brings up the question of “can it grow, and can it improve, can it have goals?” - all of which are limitations if it can't (and result in an experience it is incapable of having), and imply existing limitations if it can.

Notable Limitations: This definition does not disprove the existence of things that are *claimed* that they are omnipotent, omniscient, and omnipresent, and have a significant amount of power, presence enough to convince those not thinking logically about those claims. It primarily proves omnipotence, omniscience, and omnipresence – the traits themselves, are unattainable. An extremely powerful, aware, and intelligent being can exist and lie about it's omni-capabilities (or use terms that are misinterpreted to be as such or describe itself in such a way for expediency).

Membership Support: Legacy inclusion (not voted on)

Truth: “God” exists... if defined as the most absolute being... and is a synonym for self.

Reasoning:

Definition: The most absolute being.

As addressed earlier, one of the most certain truths is that the self exists (the self being what we identify as self that is capable of thinking and experiencing, not necessarily our bodies, as the

existence of that, although tricky to fake, is not necessarily impossible. We could be merely a being in a dream, a computer program that thinks it's a living creature, etc.). As such, the self is the thing of which we can be most absolutely certain exists, which gives the self the highest measure of "absolute" a being can achieve. As such, the self can fit this definition, making the self a god by this definition.

Notable Limitations: The set of all things exists, and as a truism, is the most absolutely thing to exist. However, it's very debatable (and even unlikely) that it could be considered "a being," even if it's traits are not absolutely knowable. In this regard, it is possible for the set of all things to be considered absolute as well. The definition of being leaves some leeway though, and if containing beings allows a thing to be considered a being itself, the set of all things could also be considered a god by this definition as well. So in this scenario, there could be seen to be two absolute gods: Self, and All. How large the set of all things is, by the nature of how Self is absolute, is unknowable. So at one extreme, Self is but one piece of the set of all things, but at the other extreme, the minimum size of the set of all things is the Self. So... this leaves a fair amount of room for personal interpretation of implications.

Membership Support: Legacy inclusion (not voted on)

Truth: "God" is an ambiguous term... if defined as a spiritual being. The god's existence is partially dependent on the definition of spiritual.

Reasoning:

Definition: [Any definition including reference to] a spiritual being.

The definition of “spiritual” is even more ambiguous than the definition of god, with an absurd number of definitions and interpretations.

Following is a short list of some:

- Spiritual: “Outside the boundaries of existence” or some variation thereof.
God: Obviously, not being part of existence means it doesn’t exist by definition. This god can’t exist.
- Spiritual: “Without substance”
God: Means the god would also be without substance. Substance means something that can be interacted with. Whether or not exists, things without substance are, although not necessarily logically nonexistent, for practical reasons, effectively are, and can be safely ignored as if they are without substance, we logically have no way to deduce anything about them.
- Spiritual: “Exists in a parallel universe”
God: Parallels do not cross. If truly parallel, then, for practical purposes, they are the same as things without substance as far as we’re concerned.
- Spiritual: “Part of a greater subset of reality of which our universe is not part.”
God: By definition, gods by this definition are dependent on there being reality beyond our own universe, and reality that is capable of supporting life without necessarily having our universal constants. Such god(s)

would be unprovable until we can leave our universe. Otherwise, any beings we encounter would obviously be in our universe, and therefore not proven to be outside of it. As at the time of this writing, humanity doesn't have this ability, any claim of a god according to this definition should likely be met with skepticism and requests for evidence of the claimant's ability to leave our universe.

- **Spiritual: "Made of air"** (Possibly likely ancient origin of the term spiritual).

God: At present, all known being are mad of a mixture of solids, liquids, and gasses. A being made exclusively of a gas (and thus restricted to the properties gasses have) would be fairly unique, but also very easy to prove the existence of if found by traditional means.

Notable Limitations:

All the limitations on any definition of spiritual would apply. Generally, when using this definition, a Neophist is encouraged to take extra care to clearly define ambiguous "religious words" others may use.

Membership Support: Legacy inclusion (not voted on)

Other things

Truth: Things besides the self exist

Reasoning: The instance of anything outside of the control of self is the evidence that more than the self exists, otherwise that thing would likely be controlled by the self.

Notable Limitations: This makes no assumption about what these things are that exist besides the self. They could be anything from: something created by the self acting independently of the self coming back to affect the self (a self-made illusion); to something that the self is a byproduct of; to many other unconsidered options.

Membership Support: Legacy inclusion (not voted on)

Afterlife

Note: Neophism has no set truths about the afterlife or the existence thereof. That said, Neophism does have views on an afterlife, just not claims of truth. To learn about the Neophist views on an afterlife, please check the vows section on the vow of the Great Work.

TRUTH: _____

Reasoning:

Limitations:

TRUTH: _____

Reasoning:

Limitations:

TRUTH: _____

Reasoning:

Limitations:

TRUTH: _____

Reasoning:

Limitations:

TRUTH: _____

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Limitations:

TRUTH: _____

Reasoning:

Limitations:

TRUTH: _____

Reasoning:

Limitations:

The Moralities

Many religions attempt to set a moral code of right and wrong, and Neophism is no exception. However, unlike many religions which set a moral code based on arbitrary rules, the moral code of Neophism is based on logical progression from a series of logical conclusions and analysis, with the reasons for those moral codes clearly lined out.

The Core moral value of Neophism: The Neophitic equation

The Value:

$$\text{Good} = \left(\frac{\text{Newly available choices}}{\text{Original available choices}} \right) * \left(\frac{\text{Approval of resulting experience of those affected}}{\text{Dislike of resulting experience of those affected}} \right)$$

(Math note: Choices will rarely equal zero in any circumstance, as there's always the choice to at least think about the situation. Further, it is rare, except in hypothetical situations, for any approval or disapproval to be complete. As such, if either of these is 0%, it would generally be fine to assume it is at least 1%.)

The Reasoning: Morality is inherently the result of an attempt to pin down “what is good” and “what is evil” action for a people. The tricky part about this is that, throughout most of this process, good and evil are rarely defined, and left ambiguous, with instead a series of rules being listed as necessary for “good” behavior.

To first define good and evil, we must be able to define its boundaries. Too often in modern society, good is defined as “that

which goes against evil” and evil as “that which goes against good”. At this point, these definitions are worthless, other than telling us that good and evil are not same, but antithetical to each other. In a case like this, it becomes more useful to define something less by comparing it to its antithesis, but more to that which does not fall in the continuum altogether.

For this, we take the case of a rock. This rock does nothing, sits there, has no effect on its surroundings, and just stays, disconnected from all things else. This is an extreme case, but it is not possible, by standard understandings of good and evil to assign either attribute to the rock. So mere existence is not enough to define good and evil.

As we progress closer to everyday experience, we assign action to the rock. We envision the rock hitting another rock, and bouncing off that rock, otherwise without consequence. This also, does not seem like it is affected by our common understanding of good and evil. Action itself is not necessarily always part of good and evil.

We progress further, and assume the collision of these two rocks leaves a mark on each rock. Otherwise all things are unaffected. Again, this does not seem like it affects our common understanding of good and evil. So leaving a sign of events that happened, a history, is also not part of good and evil.

Next, we view that the rock belongs to someone, and that their rock has been scratched by this collision. Otherwise, things are unaffected. At this point, we may begin to feel sorry for the person whose rock has been scratched, however slight. This small inkling of a change in feel of the situation shows we have crossed the boundary from “not good or evil” into “good and evil.” At this point, it becomes apparent that, regardless of of the situation, the

inclusion of a living thing allows a situation to have a “good or evil” understanding. Thus, we can assume that good and evil are bound to the nature of life.

At this point, we must begin to question “what is life,” and “what defines life,” because in that there is something sufficient for good and evil to exist, we can begin to truly define what good and evil are upon defining the key traits of life.

For this, we will begin to examine examples of things, to analyze their nature, and thereby analyze what is life, and we can test attributes to see if they are sufficient or required to designate something as alive.

To do this, we compare something that was once alive, but has lost life with something that has no life and try to add things to make it seem alive. In this case, we will compare a corpse with a rock using things the corpse has lost.

Motion – a corpse does not move. However, applying movement to a rock (such as making it fall) does not make it seem alive.

Warmth – a corpse does not produce heat, does not use energy. However, applying warmth to a rock (such as burning coal) does not make it seem alive.

Experience – A corpse cannot recall or feel emotion based on what happens to it. We apply that to a rock, and something about the rock feels alive. Here, we begin to have a sign of what life is.

Choice – A corpse cannot make choice (an action not necessarily predicted by all natural causes). We assign this to a rock (having a rock “deciding” to roll uphill for example), and this gives it a feel of being alive.

The ability to reproduce – This one does not necessarily apply, as

there are living beings that have lost the ability to reproduce, and they are still considered alive in general. Further, rock that makes more rocks (such as a crystal) does not necessarily seem to be alive.

The ability to consume resources – A corpse does not consume resources. A rock that did (such as an iron rock consuming oxygen to rust) does not necessarily seem alive.

Have a personality – A corpse no longer has personality. If we give personality, the rock seem alive, however, it seems odd to be able to envision a rock with personality without other additional traits given. So personality is dependent on other things.

Make noise – a corpse no longer makes noise. If a rock made noise (such as from hitting two rocks together), this would not necessarily make the rock alive.

Although there may be aspects uncovered in our comparison, we did come across some points that seem sufficient for life: choice and experience. (Personality, earlier mentioned, can be seen as caused by patterns of choices and experiences.)

So now that we have our two aspects of life (and thus good), choice and experience, we explore how to apply them.

In general, more choice immediately seems like a good thing. Words such as “freedom,” “liberty,” and “free will” echo with the feel of “good”. Experiences, on the other hand, can be “good” or “bad.” More choices seem to be more “good” while taking choices away is more “evil” (ignoring the resulting experience as we’ll cover experiences separately). One exception that might be brought up is being overwhelmed with choices, but that actually

reduces the ability of the person to see all the choices, and so in practice, reduces the amount of choices.

Experience, on the other hand, is affected by the living creatures' preference, and so is not necessarily “more or less” good based on quantity. Experience is a subjective thing based on the *type* of experience, who's experiencing it, and how those experiences affect the creature(s) later on.

Also, choice and experience aren't independent of each other. Many neutral choices seem to have little impact on the good or evil of a situation (for example, choosing between two different shirt colors if you don't care), but an experience (such as acquiring a desired new item) can be soured by the loss of choice involved (such as by losing the available choices presented by the money or value necessary to trade for the item.)

Thereby, choice and experience modify each other, lending to a multiplicative relationship. However, preferences for an event can be both positive and negative (often both at the same time). This means overall experience is a relationship between the two, causing us to view the “total preference” of an experience to be a ratio of the positive to the negative. Further, if an event increases a person's options (such as increasing wages, ability to travel, or ways to interact with the world) or decreases it (such as causing them to be required to be at a certain place at a certain time regularly or to limit themselves in some way), this colors the experience in an increasing or decreasing nature. Thus, choice becomes a relationship between the available choices compared to what they were initially.

Thus, we see that good can be calculated as a the ratio of the new value of choices vs the original value of choices multiplied by the

ratio of positive experience to the negative experience.

As a result, our balance point in the equation (when all ratios are equal), we have a value of “1”. Values greater than 1 are “good”, and values less than 1 are evil on this scale.

Additional Note: good and evil are often compared in an “equal yet opposite” light. The equation measures goodness, but as any value for evil will be between 0 and 1, the values cannot easily be compared to good. The equation is meant to be a measure of good, not evil. However, by the nature of the equation, seeing something on a scale of evil (or the inverse of good) is simple as dividing 1 by the result, in order to see the evilness of something in a similar light. In short:

$$Evil = \frac{1}{good} \quad \text{or}$$

$$Evil = \left(\frac{\text{Original available choices}}{\text{Newly available choices}} \right) * \left(\frac{\text{Dislike of resulting experience of those affected}}{\text{Approval of resulting experience of those affected}} \right)$$

It should also be noted that with these equations, almost nothing is pure good or evil unless it has a 100% approval/dislike or 0 original/new choices. In these cases, a mathematical asymptote is created, and the good or evil of something is obvious. However, such absolutes are rare, so it shouldn't be assumed to have such absolute values. Although it will not be assumed that such absolutes cannot exist, just that an absolute good or evil thing is at least difficult, and any such claim should be met with skepticism. Even the affect on available choice of dialogue on the subject could be considered an adjusting value on the topic, moving nearly all things away from these absolutes.

Note: For the purposes of conversation, the values that result from these equations will be referred to as Neophism's Pia (Pia being Greek for righteousness or goodness), or Nepia for short. Similarly, evil will be referred to as an Anti-Nepia... or Apia for short.

Examples of figuring the good and evil of various issues.

This section is meant to be expanded during the festival of light (mentioned in the rites section), and the initial few by the founder are just examples to begin the section.

Should I give my surplus money to the poor person nearby?

In this hypothetical situation, you've just passed by a poor person. The only variable is you have a some surplus money that you have no real plans for, and the poor person doesn't. Assume the money is change from having just bought a meal for the sake of simplicity.

Good = Newly available choices (1 dollar's worth of choices for the poor) / Original available choices (1 dollar's worth of choices for yourself) * (Approval of those affected) / (Disapproval of those affected).

Now, since the original choices and the new choices are the same in number (1 dollar's worth of potential choices), so this just leaves the approval. If you are as bad off as the poor person, your disapproval over losing the money might equal that person's approval in gaining it, so in this situation, it may equal out...

Good = $1/1 * 100\%/100\% = 1$ Nepia (similarly, 1 Apia).

Now, however, assume that you are on the borderline, that you don't necessarily need that money for survival, but would rather like to have it. The poor person, however, it would bring them much happiness, and would be greatly appreciated. You arbitrarily apply your approval at low 15% approval.

In this case, it might read as such:

$$\text{Good} = 1/1 * (100\% + 15\%)/(0\% + 85\%) = 1.3 \text{ Nepia } (.77 \text{ Apia})$$

In this case, it would be good to give the person change.

A different variable instead...

Assume that you would loathe to part with any of your money (for you may be mentally unstable, and the money you have is the most important thing to you), so your disapproval is back at 100%. However, the poor person will starve if they do not get some money to buy food, and the loss of the change will not noticeably impact your life in any way other than your disapproval.

In this case, approval/disapproval will equal 1. However, by extending their life for a day with the food, you give them a full additional day's worth of choices. Their choices now equal 1 extra day of choices beyond this one. In this case...

$$\text{Good} = 2/1 * 1/1 = 2 \text{ Nepia } (.5 \text{ Apia})$$

In this case, it would be good to give the person the change.

Also, comparing our second and third cases... if you had to chose

between two people, whom you were reluctantly okay with and one who wouldn't live another day without it, but whom you didn't like.... $2 \text{ Nepia} > 1.3 \text{ Nepia}$... thereby, you should give it to the starving poor person... in this example.

Situations can get much more complicated than this, and followers of Neophism are encouraged to weigh out different options to see how they affect the situation. Some suggested options to consider: Giving the money to a fund that helps the poor vs. directly to the poor, giving food to the poor vs giving money, giving a job to the poor vs enough money to barely survive on for the rest of their life, and many more. Sharing results with others is also highly encouraged as some followers may take into account variables that you did not. (For example, on the job one, one may calculate choices based on hours of freedom for the poor, while another may calculate future job opportunities that would become available with their experience, leading to very different results... which can be combined into a more complex formula, giving a more accurate number.)

Space Travel in General...

This is just one example of a quick and dirty way (meaning, simple, not completely accurate, but good for a rough estimate) that an individual can calculate the good or evil of a larger issue.

First, I did a web-search of two phrases to see how many people wrote on the various topics. As, to some degree, space travel affects most people on Earth, this seemed like a fairly legitimate method (Ways it affects most people include increased satellites

for mapping, communication, further scientific advancements that help us out on Earth, and gives many children great occupations to aim for, additional "stars" in the night sky to appreciate, etc.)

Space travel is bad: 217,000 results

Space travel is good: 1,540,000,000 results

Next was the question of how many choices there are now versus how many there were.

First off, every child with access to a college education could potentially pursue a job in space travel. However, among these, only a few are picked. A total of about 555 astronauts have gone up since space travel began, and human spaceflight began in 1960. This means about 10.6 Astronauts a year. We're going to leave out all the other jobs created which have more mundane counterparts (such as rocket scientists in the military, or aeronautics in air travel, environmental suit design for hot-zone areas, etc.), mainly for simplicity sake, and count that the government taxes to pay for them would have otherwise paid for other jobs. (Likely, an unfair assessment, but we are going with it for simplicity's sake.)

So, for present good, we begin to see the equation form as such:

10.6 choices become available. (Due to being unable to divide by zero, we round pre-existing choices up to the closest whole number, 1. Further, we round the 10.6 to 11, as we'll strive to leave choices as discrete units.)

11 Choices X (1,540,000,000 approvals / 217,000 disapprovals)

This equals 78,065 (rounded up) Nepias (Or, for calculating evil, it's inverse is .000012 Apias)

So, the result: Space travel has roughly 78,065 Nepia for 1 year at our currently calculated rate.

It should be noted though, however, that that is just the *current* value. *Potential* value is much different.

As the Earth exists, there is always the potential through a cosmic (or otherwise) event that the Earth is destroyed. Over time, the percentage chance of this approaches 100%. If Earth life has not left the planet by then, the future potential choices of Earth life, as a whole, becomes Zero. However, if we travel into space, and colonize and terraform other worlds before this happens, each one of these worlds will generate an absurd amount of choices. So for projected potential value.... the value quickly becomes too drastic to calculate easily. Although the environmental impact of space travel may hasten the end of the Earth, the amount by which it would, dwarfs compared to the gains of colonizing other worlds. Further, spreading life to lifeless planets in an infinite universe at an exponential rate... the value for potential good approaches infinite Nepias.

Your own observations on the goodness of actx:

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Action: _____ ○ Present or ○ Potential

Goodness: _____ Nepias

Evilness: _____ Apias

Additional Notes about situation (such as special specifics on action or choice variables used):

Wisdom of the Neophicon

Most religions are filled with lessons for life, and many key phrases from their holy books. These do not necessarily have logical reasoning, but are more considered helpful advice to the follower. However, in many religions, quite often these bits of advice are taken out of context. In the interest of bettering the available good for the acolyte of Neophism, this section of the Neophicon is created: a collection of easily remembered sayings, useful advice, and inspirational messages. Each one of these is a self-contained statement without attached context for the benefit of the follower, and is meant to be easily quotable. Although many of these may come from members of Neophism or its founder, they are by no means the only possible source. Those that come from other sources will be cited for the quote. These are not hard and fast rules, however. Use them as a useful guide, and don't use them when they aren't useful.

Do not be afraid of appearing odd, for the most part, the world could be easily divided into two groups of people: Those who are strange and unique, and those who are boring and the same as others.

When there comes a time where people no longer have to fight or argue over material resources or space, the most valuable thing will be ideas.

The reasonable man adapts himself to the world, the unreasonable

man insists the world adapt to him. Therefore, all progress depends on the unreasonable man. ~ George Benard Shaw

Although those who are weak or stupid should be accounted for and given help to move through life, these traits should not be idolized, only the person's ability to move past them or in spite of them.

Darkness and Light define each other. If either is the only thing visible, it would be indistinguishable from blindness.

Killing through inaction is worse than even killing through direct action, for it is easier done without remorse, and thus more easily repeated.

"The government's job is to reflect the will of the people. If most people are doing something illegal, it's not that the people who are failing, but the government." ~ Unknown

What would be the point of war, if it were impossible to die? We should not fool ourselves about what war is.

If the world were deterministic, could we choose to believe that? If the world was open to choice, how would we determine it?

The most ugly thing in the world, has in it, its own unique form of beauty.

Fear has two purposes: To prepare you to run, or to prepare you for combat for your survival. If neither of those apply, you should not fear.

Accepting people usually has more benefits than fighting them.

When without doubt, double-check.

When in doubt, research.

When in doubt and unable to research, guess without regret.

Many sayings sound good, whether the meaning itself is good or bad. Reword the phrase to sound bad, to see if the wisdom still sounds true. Leave the phrasing similar, but reverse the meaning, to see if it still seems as wise. Thereby, deeper truth may be found, and real intentions realized.

One person's savior is another person's demon. One person's pleasure can be another person's pain. What is exciting for one can be tedious for another. Light clothing is a treat in warm weather, but heavy is preferred in the cold. Treat others based on what would be best for the situation, person, and the world. Be wise, analyze.

One of the greatest gifts can be discovering you are wrong when you thought you were right, and the subsequent personal growth that springs from accepting it.

If something is purely in your mind, that doesn't mean it's not real. All knowledge passes into your mind, and your mind houses all your logic. If something is purely in someone's mind, treat it as if it is real to them.

A person is a wellspring of potential and possibility. The thing that separates life from the inanimate is our ability to choose. Enjoy the hard decisions the most, because those are what make you who you are.

An easy decision is not a decision you make at all, but something you have already decided beforehand, this does not expand your horizons.

Many living things can be broken down into a collection of smaller living things. Similarly, many groups of living things can be looked at as larger living things.

Live life as you want to live. No regrets, no remorse, just learn from your mistakes. Remorse and regrets only bring tears, while analysis and thought bring realization and understanding.

Who said it: _____

Wisdom: _____

Who said it: _____

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Who said it: _____

Wisdom: _____

Who said it: _____

Wisdom: _____

The Rites

Many religions are filled with rites. These rites serve as a point of holding together the religion as a binding point of shared experience, and, even better, as a reminder of key points of the religion. It is for this purpose that Neophism has rites. They are not mandatory, just strongly suggested. So that they do not become merely tradition, the reason for all rites are given. These rites hold no special powers other than tools for the mind. However, when the mind is one of the greatest things we have, is this not a purpose worth pursuing?

The Impossible Task

The Practice: Decide on a task you feel is impossible (or, if you feel nothing is impossible, then one that is extremely improbable.) And attempt to complete this task. The task should be chosen for its impossibility, and is chosen by the person to do the task. Despite the fact the task is viewed as impossible, it should be attempted and not given up on throughout the person's life. (However, it should not necessarily be the goal of the person's life, and may merely be a side hobby.)

The Reason: Constant striving to improve is something that defines our identity. Striving to improve in the face of impossible odds causes us to constantly push to broaden our horizons and perspective. This reminds us that life is not necessarily about achieving a goal, but to enjoy the journey. An achieved goal is a stagnant and static state, while as long as attempts are made, life moves on. Further, it allows the person to not take things too

seriously. By developing one quirk from nothingness, you create an absurd and laughable, yet enjoyable aspect to yourself.

Details: The task is not to be chosen lightly, and should be an act of creativity unique to the individual. If, upon choosing the task, the follower of the rite believes they can achieve the task, they should choose another for their impossible task. However, discovering the impossible task is actually possible during the attempt, and succeeding, should be celebrated as an expansion of what is believed possible, and a party should be held... after which, another impossible task should be started.

Festival of Light

The Practice: Although encouraged year-round, especially at this time, each member of Neophism shall keep a copy of the Neophicon; in the available spaces they should expand with their own current knowledge and what they learn throughout life. Although Neophism encourages new things to be proposed on and voted on for Neophism (see notes at end of Neophicon for details) throughout the year, at this time it is more strongly encouraged in order to do it more as a community. This shall be done on the day of the full moon closest to the summer solstice to symbolize the light knowledge brings to the world. Note: Regional meetings to create regional versions of the Neophicon are encouraged (meet together, fill in some of those blank lines together, maybe as a region propose new additions to the core Neophicon). Regions and sub-groups may even have and publish their own version of the Neophicon with additions based on their regional voting (no permission is necessary), but it should include everything in the global version (including which year version it's based on).

The Reason: No religion or view should be held above the people who are part of it; this is to remind people to be willing to develop their own views and beliefs. Further, the event represents our willingness to grow and learn from each other, and to come together as mutual parts of Everything.

Details: All members shall receive one vote that will not be denied to them, and should have the opportunity to cast their vote either directly or by proxy. Any who don't vote count as abstaining. The method of the voting meeting may change based on number of membership, and what Neophism is currently capable of, but regardless, should be made accessible to all members. There should, however, be at least one centralized form of informing the membership of when, where, and how the meeting shall take place. The centralized form of informing should not change at any time other than a vote at a voting meeting during the Festival of Light. This form shall be noted in all editions of the Neophicon since the previous Festival of Light.

Any new truths to be added shall be voted on by the membership with the percentage support listed. To be included, each truth needs to pass 50%. (Members abstaining don't count towards the percentage.)

Removal of items from the Neophicon will require a 60% vote to pass.

All other things added to the Neophicon shall be added by strong-majority vote, meaning anything that passes a 60% vote may be included in the appropriate section. However, all suggested items are to follow the design patterns of of that section.

Naming

The Practice: At points in a person's life that they encounter significant life changes, they are encouraged to change or update their name to reflect their new view of themselves and their place in the greater world.

The Reason: Names have a fair amount of psychological power to them. They're how we identify and how others identify us. They conjure images by which we guide ourselves and guide others to interacting with us. As such, having a name that reflects who we presently are, rather than only who we were initially, does a lot to reflect our growth.

Details: Although the details of the naming are up to the individual, a few ideas are proposed here. For one, although legal name change is definitely an option, it's not required for this Rite.

Also, there are multiple ways to approach names. A person may replace their name entirely, add additional middle names for lesser life changes and add a new first name and turning their previous first name into a middle name for major life changes, etc.,

Exorcism

The Practice: Affecting environmental and subconscious factors to bring relief in someone troubled by the passing of another.

The Reason: People are affected by their surroundings, and affect their surroundings. Sometimes people can be affected by what is left by others, and need comforting in their passing. This rite will deal a fair amount with psychology and physical effort.

Details: This is not necessarily an act that deals with the concepts of spirits and ghosts as may be in other religions, but more an act dealing with memory, comfort, instinct, and observance. As we know, all objects in the known universe are connected, otherwise, they would not be known; So someone who passes, through those connections, may leave an imprint on the world (Pheromones smeared on the walls, memories in someone who sleepwalks, furniture arranged in such ways to make way for their habits, and other phenomena.) Someone who is subconsciously socially inclined (a popular term to use here is “empathic”) *may* have problems as such of repeatedly “encountering” someone who isn't there, their mind filling in the gaps. It is the job of the exorcist to remove these imprints, and ease the subconscious of those affected. Suggested liberal use of placebo affect for those suffering as well as other things to appease the subconscious mind, using new items with different lingering strong scents, cleaning to scrub off any remaining pheromones and reminders, rearranging of furniture, and anything else the Exorcist finds that would help in the process. It is vital that the Exorcist not belittle the individual(s) affected. The mind pieces together the parts and affects them, this “echo” of a person is as real as love and hate to them. Just because something mainly takes place in most people's minds makes it no less real to the affected than anything else. Remember, our entire worldview is built off of our own observations, views, and experiences. An Exorcist is someone who has reason to believe they can handle this, and are ready for unexpected aspects that may require quick adaptation.

The Week-long Fast

The Practice: No food for 7 days, this will be treated as a rite

into adulthood. (Water is allowed, however)

The Reason: Many religions have dietary restrictions. Members of Neophism must be ready to speak with anyone, whatever walk of life they may be in. Often this will mean putting aside their own desires and needs to make the approach. Having gone through this rite will remind one to be ready to adapt to others, and their limitations. As it takes nearly a month for starvation to truly set in, this is considered long enough to learn to encounter and overcome one's instincts, yet not too long to cause harm.

Exceptions: If there are medical reasons a person cannot go completely without food, they may be allowed the needed food during the time period. However, it is strongly suggested whatever the food provides that they need, they should find an alternative method for gaining during that week, or postpone the rite if the situation is temporary.

Wisdom in Art

The Practice: At least once a month, the practitioner should create a piece of art that conveys some piece of wisdom or knowledge they have learned. If they are to regularly meet with other individuals of Neophism, they should present these art pieces to the group, so that everyone may share.

The Reason: People should remember that continual development of self is important, as it increases your options and by allowing other people to learn what you have learned, it increases their options. Further, by combining your wisdom into art, it makes it both easier to recall, and stretches one's ability to

convey that knowledge in new ways, helping increase what the individual is capable of.

Note: It is fine if you collaborate with others for the piece you make, and as a reminder, art comes in many forms (Visual, Musical, Performance, Presentations, Food, Inventions, etc.), and any form is valid as long as it tries to get the point across.

This also encourages regular meetings (more communal than other religions' "Sunday church") that are fun, enjoyable, and *not boring*.

Holidays

The Practice: Starting from November 27th until January 2nd shall be an event known as "Holidays." During this time period, you should give at least one gift to someone who is needy (potentially giving other gifts to the same or more people as well), and attend at least one event sponsored by another religion. (Preferably not the same one two years in a row if attending only one.)

The Reason: Many of the world's different religions celebrate some kind of holiday near the winter solstice and in the times around it. Many encourage good will towards others, compassion, and caring. This kind of convergence of ideals is a great opportunity to contribute to encouraging helping all who are part of the set of all things.

Voting

The Practice: Voting in Neophism on the Global website.

For a vote to pass, it must go through 5 states:

- A. Propose to moderator
- B. Voting Starts
- C. Voting reaches threshold.
- D. Voting proceeds for a minimum of one week.
- E. Voting closes

A. To propose a vote, simply request to a moderator that a vote be held. (Vote requests may be edited for clarity, and to add notices related to how the topic interacts with Neophism at large, but not to change meaning. Final wording, if changed, will be passed by original proposer for approval. There may be a delay depending on backlog.)

B. Vote topic will be posted online. Voting is open to all members, Facebook page followers, Priests, etc.

C. Once 1/3rd of active priests have voted, the vote will count as eligible for threshold. (To remain active, a priest be alive and must have voted at least once in the past 3 years or in the the past 20 votes, whichever is more lenient.) Once eligible, a vote reaches threshold when the number of members who have voted is equal to either 2/3rds the number of active priests or 2/3rds the number of people who voted in the last vote, whichever is higher.

D. After threshold is met, the vote will remain open for a minimum of one further week.

E. After the threshold-met week passes, the voting will be closed and the results, if voting supports it, will be added to Neophism.

The Reason: The moderation is needed to keep down spam, obvious external manipulation (such as voting to make all Neophists join a different religion, or generally trying to force Neophists into anything), and confusingly-worded ideas, but not to restrict new ideas and criticism or needed changes.

Personal Rites

Further, in Neophism, it is encouraged to create your own personal rites to celebrate special events in your life or to encourage your growth in various ways. Examples may include anniversaries of important dates, rituals to remind yourself of your goals in life, etc.

Name of Rite: _____

The Practice:

The Reason:

Name of Rite: _____

The Practice:

The Reason:

Name of Rite: _____

The Practice:

The Reason:

Name of Rite: _____

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Name of Rite: _____

The Practice:

The Reason:

The What-ifs

Most religions are filled with stories of what might have been, what might be, plausible stories to illustrate points, or ideas/stories of what could be going on behind the scenes of our reality. While most religions take these as verbatim truth, Neophism is honest about the lack of evidence for these “what if” ideas, and that they might not even be remote possibilities. However, these ideas have merit in that thinking about them cause people to consider fresh and different possibilities. No matter how unrealistic the idea, this allows new truths to occasionally be stumbled across that wouldn't be considered otherwise. This section of the Neophicon is for this: the ideas whose merit comes not from their truth, but just the practice of thinking about them; debating them (and their nuances); and being general food for thought. These are not beliefs of Neophism (although they may be to some members), but are more just interesting ideas. They do not have to agree with each other, or even coherently make sense, but they encourage dialogue and free thought and mental expansion. The following are example "What-ifs" for consideration.

What if's on Origins

What if: Our reality just spontaneously emerged from an empty reality of potentials?

What if: Our reality came into existence as the result of

something that happened to/in a different reality?

What if: Our reality has always existed as an infinitely long existence?

What if: Our reality has always existed in a continual loop?

What if: Our reality was created due to some accident in a different reality?

What if: Our reality was created on purpose from some other reality?

What if: Our reality has somehow created itself?

What if's on the Nature of Life and humanity...

What if: Another animal developed human-like intelligence one day, how would we know?

What if: We are the pinnacle of life in the universe?

What if: Humanity never amounts to anything?

What if: Humanity is nothing more than a plague on Earth, that will result in the end of all life?

What if: Life and its choices are merely illusion, and everything is merely one cause to one effect, with only one possible outcome?

What if: Life is not predetermined, and life inherently is able to change the flow of events... and the implications that if the universe were "restarted" exactly the same, it's possible things would come out differently?

What if: The Earth itself is a higher form of life, as individual living cells make a human, multiple creatures make up the living entity of our planet? What if humanity hoping to colonize and terraform other worlds is "Earth giving birth," and all our current troubles merely birthing pains?

What if's on human interaction...

What if: The last person you considered crazy was right?

What if: The last person you considered right, was crazy?

What if: Everyone that you think is crazy IS crazy, and everyone

that is right IS right? What would that mean about you?

What if: The people you most dislike think exactly how you would if you had grown up in their life?

What if's on truth...

What if: Reality is inherently paradoxical, and nothing can ever be completely true?

What if: There is one unifying truth to reality?

What if: Those who you think are wrong are right, and you are wrong?

What if: **No one** is right about anything?

What if: Truth is fully relative, and as such, everyone is right about everything?

What if's on God/[Set of all Things]...

What if: God/[Set of all Things] has no unifying structure, mind, or any general organization of any kind?

What if: God/[Set of all Things] has a unifying structure, mind,

or any general organization of some kind?

What if: God/[Set of all Things] is all interconnected parts that all influence each other?

What if: God/[Set of all Things] has parts that are completely unconnected from other parts?

What if: God/[Set of all Things] is just one entity, and everything else various aspects of that entity interacting with itself?

What if's on Afterlife...

What if: This life is all there is?

What if: This world is all an illusion, and the moment you die, the world dies with you?

What if: There is some powerful entity that copies or somehow rescues the minds of the those judged worthy by some unknown set of criteria, making these recreations of the original people immortal?

What if: An ancient and alien culture created a system for

interfacing with the fabric of reality itself, created a way to preserve the personalities of all people in another form?

What if: The history of the universe loops, constantly recreating an identical universe over and over?

What if: Reality is just one big computer simulation, and people can be saved, rebooted, or alternate worlds run?

What if: There are closely tied realities that network together, that we're actually mutli-reality beings, and that when we die, our consciousness just continues on a nearly identical reality, unaware that we died except for maybe a little deja vu or something similar?

What if: A portion of our ideas, experiences, and/or personality are somehow passed on to another being at the time of our death?

What if: Whatever the key components are of our lives are recycled into creating new lives for other creatures on our deaths?

Additional What-ifs...

What if:

Vows

About the Vows

Vows are promises made by Neophitic Monks that they plan to follow. As with nearly all Neophitic positions, those who wish to be a Monk merely self-declare as such. Although any Neophitic Monk may create their own vows and follow them, those in this section are some suggested Vows (or ones merely presented to give a taste of potential vows that may be made). It should be noted that the Vows are not meant to restrict the Monk, but to serve as a promise that they intend to act in a certain way... an identifier that they are an individual who acts a certain way. In short: If you likely wouldn't follow a vow if it just came to you as a random idea some day, don't bother taking the vow.

It should be reiterated: it is suggested that Monks do not take vows that are not already something in their nature. The vows are not there to force Monks into a certain mold, but to more be a public declaration and adherence to a certain nature so that they may be recognized for that nature. Although this may limit their choices in acting outside of that nature, it hopes that will increase their choices (and quality of choices) acting inside their nature due to the recognition of having taken the vow. This is in hope to allow more good than evil as a result.

As a guideline, each vow should have a symbol to display with it, since recognition of the vows is one of the primary points of the vows. The monk's symbol(s) will start with the symbol of Neophism, with symbols for all their vows underneath (they may

or may not be connected by a line).

Although the suggested method for displaying vows for a Neophist Monk is tattoos starting at the shoulder and working down the left arm, Neophism recognizes that this may not be preferable to the individual (reasons including, but not limited to, persecution, need for stealth, disability, disliking tattoos, etc.). As such, the tattoos are suggested, but not required. Items such as medallions, patches on clothing, and more may also be used.

The Vow of the Great Work

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The Vow of the Great Work is as follows, “This individual will do their best for the sake of life. Primarily to see that as much sapient & sentient life as possible is saved from death, and secondly to see that as much sentient life as possible is saved from death, and thirdly that as much life in general as possible is saved from death.”

The following the Vow of the Great Work is following a career in life or goal to research technology to lead to an eventual state of immortality for all things, and thus uses the infinity symbol. This could be, but is not limited to: cryogenic freezing; colonization of other worlds to prevent Earth life from being potentially wiped out at the loss of a planet; researching ways to prevent heat death of the universe; researching a method of bringing people back from the dead by a new means of resuscitation; researching time travel for the purpose of going back in time and saving the lives of those otherwise believed irrevocably lost; researching new

technology for farming to increase yields so the starving can be fed; or any other goal, grand or small, that focuses on saving life.

Although research is a good field to be in, if you've taken this vow; other ways include being a medical doctor, being a politician who focuses on getting food to the hungry, running a non-profit business that provides cryogenic freezing, etc.

The Great Work, however, refers specifically to one of the goals behind the founding of Neophism. It should be noted that working towards the Great Work is not required of the followers of Neophism, but it *is* required of any Neophist monk who takes the vow of the great work.

Unlike many other religions that hope a desirable afterlife will be granted to them like a gift, if they follow a checklist of rules for behavior, Neophism recognizes that reality is full of mystery and unknowns. Whether an afterlife exists or not may not necessarily be a given fact of the universe.

This leads to a fairly unique aspect of Neophism. Instead of waiting around for it, Neophism has the goal of *creating* an “afterlife.”

The Great Work is a plan to create an eternally-lasting afterlife. We realize that as it stands, the plan of the Great Work may or may not be doable. We recognize that the plan may need to be adapted/changed to actually work, depending on what is feasible and what further laws of science are discovered.

The plan, currently, is as follows:

- Medical research, fixing illnesses, and life extension technologies (such as failed organ replacement, emergency help procedures, the most helpful cures to each disease, cryogenic freezing technology, etc.) should be supported constantly until all possible forms of death can be stopped.
- Space technology and other available-location expansion technologies should be heavily supported. The infrastructure needed to create an effective afterlife alone likely requires more than a single world, not to mention places to put all the people saved.
- Time Travel should be researched exhaustively. Under many proposed scientific hypotheses for the way time works, in nearly all of them, Time Travel is possible, but generally proposed methods are very difficult. (Some hypotheses require harnessing the energy-mass of an entire sun, others somehow creating wormholes, and others require that we somehow reach a speed faster than light without actually ever *going* the speed of light – somehow skipping over it). Regardless of how difficult an idea is, whatever the best option for time travel in reality actually is, it should be pursued, if possible. For example, if it requires the energy of a star, possibly creation of Dyson swarms (swarms of energy-collecting satellites so large it actually blots out the star) around planet-less stars to harvest all the energy of the stars should be started to fuel the time travel.

- A system needs to be put in place, (preferably using the time-travel to allow for the most comprehensive method), to save anyone who dies. How this will best be done is not certain. A couple example ideas follow:
 - An automated all-pervasive system sent to the dawn of time that runs forever, collecting people the instant before death and replacing them with lifeless copies to avoid paradox which then stores and delivers them to some distant future time and place in a prepared location tailored to their belief system
 - Manned ships that skim across our universes' timelines in 5-dimensional space-time that create cloned bodies of lost individuals and then transfer the essential components of their minds to the clone before death.
 - Understand the process of the Big-bang enough to the point of being able to custom-design universes, then create a parallel universe, whose laws naturally prevent death, and using some kind of attractor field, pull each person's consciousness in our universe to that universe at the moment of death.
 - Create a time-dilated computer simulation that can replicate the whole of the inhabited portions of the universe, and create identical replicas of those lost, so at least their thoughts may live on in some form.

Disclaimer: These ideas aren't necessarily feasible, and may forever be limited to science fiction or pseudo-science. What is feasible, where our limits are, is currently unknown. These ideas are for sparking creativity and research, regardless of their accuracy.

- Research and action must be taken to actively prevent the destruction of our universe and/or whatever universe exists for the afterlife (or, barring that, at least all the life in the universe(s)). For example, if the universe would be destroyed due to heat death, methods to prevent heat death should be researched and pursued. If the universe would be destroyed due to a change in some constant of physics, ways to prevent that change, or prepare for it to prevent the destruction resulting from that change, should be researched and pursued. Or the ability to create new universes that can be migrated to should be researched and pursued. Regardless of method, the destruction of the universe should be rendered as much of a non-issue as possible for life.

The Vow of Life



The Vow of Life is as such, “This individual shall endeavor to protect the lives of all sapient beings, sentient beings, complex life, and all life in that order, and encourage the quality and/or quantity of their choices.”

This vow recognizes that a loss of a life is a loss of a massive potential for choice, and thus a huge loss. Using the astronomical symbol for the sun as a reminder that a constant influx of energy is needed for life to continue and flourish, those who take the vow of life should keep in mind the whole process of life when pursuing their vow. Those who take this vow, do their best to save lives and to improve their quality. Examples include being a

nurse, running soup kitchens, helping the poor, etc.

* As a special mention here, we feel the need to give special attention to a certain topic due to the high concern over the topic in the present social context that exists in the world with this edition of the Neophicon. Abortion is a highly debated topic, as well it should be, as it is a direct conflict between the quality vs. the quantity of choice.

One the one hand, one being risks having an entire lifetime of potential choices (and people's choices with them) removed. It is an absolute removal of those options from that potential individual.

On the other hand, it would likely involve significant commitment on the part of the parents and/or caretakers for the rest of their lives, forcing them into a series choices that may greatly infringe on their other choices. In addition, since readily available space travel has not been developed to the point where we can remove the overpopulation of our planet as of yet, each individual uses significant resources, and in a sense, is “stealing” life from somewhere else by the mere act of existing.

This question has enough grey territory, that any Monk of the Vow of Life should seriously take every instance on a case-by-case basis.

Some points worth considering in the Monk's reflections (these are not to say that any one of these is cause for an absolute call in one way or another, but just points to consider when coming to an overall answer.):

- Will the potential child burden the parents beyond a point that can be handled?

- Are the parents set on having a specific number of children? Will having this child now, prevent them from having another child later?
- Will the child be born into a society where they will naturally have a negative impact on the environment by the mere fact of existing?
- Will the child be raised in such a way where they will likely help or hurt the overall state of the world?
- Are the potential guardians responsible enough to see that the child is cared for properly?
- Are there any health concerns?
- Were there any serious violations of choice involved with the impregnation, such as rape?
- Is there severe risk of damage to the overall genetics of humanity through a situation that could be caused by harmful recessive genetics to affect things? (For example... incest in a family that has a spotted history involving irrational homicide caused from a bad recessive gene for mental development?)
- Is there someone willing to adopt the child available?

These are just a few of the topics that a Monk following the Vow of Life would have to consider when broaching this topic.

The Vow of Celibacy

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The Vow of Celibacy is as such, “This individual shall take no part in activities with others that are sexual in nature, nor act in a way around anyone else that would cause them to think otherwise.”

Using the symbol of an “X”, often used as a symbol of denial; the vow recognizes one that recognizes that sexual encounters may be undesirable for some individuals. Further, it recognizes that having someone that they know is a safe harbor from such desires, to talk to, to confide in, to be around without such thought can be beneficial to some individuals. The Vow of Celibacy can be a boon to people seeking such an individual. It should be noted that following the Vow of Celibacy and the Vow of Promiscuity are generally considered incompatible in the same individual, as both serve very opposite needs.

The Vow of Friendship

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The Vow of Friendship is as such, “This individual shall always accept friendships, and seek out new friendships within reason”

This vow recognizes that with all things being part of God (when defined as the set of all things), that increasing the health of connections between people is good for us all. A monk of this vow recognizes that many people are rejected for many various reasons by society. A person who takes this vow is actively taking action and making it known that they will not reject others in need

of a friend, regardless of background and circumstance.

The symbol of the Vow of Friendship is the mathematical similarity symbol, referencing that although not the same, we all share things in common.

The Vow of Freedom



The Vow of Freedom is as such, “This individual shall act to insure that none shall oppress another except to prevent greater oppression.”

This vow recognizes the old saying, “Freedom isn't free.” And that freedoms needs to be protected and expanded. It should be noted, this is *not* a call for violence (although on rare occasion, options may be limited and violence may be the only apparent solution), but more a call to always try to find ways to extend people's freedoms, and to protect the freedoms of others. It is important in this to recognize individuals as individuals, and not groups. It should be noted that freedom “for a group” may actually repress the individuals in that group. (For example, if a group pressured for the “freedom” to repress affected members in a certain way, it is unlikely to actually expand the freedoms of anyone in the group.)

The Vow of Freedom uses the symbol of a broken circle, to symbolize freeing people from bonds that close them in.

The Vow of Promiscuity



The Vow of Promiscuity is as such, “This individual shall never refuse a sexual encounter unless it would put either individual in harm's way.”

This vow recognizes that multiple social troubles and amounts of sadness result from built up sexual tension. Further, sexual encounters can often be fraught with many kinds of social risk and danger in many societies. Upon taking this vow, the individual is expected to have sexual encounters with any who request, free from discrimination and judgment, to be a safe person for it, assuming it will cause no harm to either individual (safety can mean physical, health, emotional, political, etc.). It should be noted, that the person who has taken this vow may require medical tests to ensure that the individual they have an encounter with is disease-free, and is also urged to regularly have themselves tested as well. If an alternative can be found that does not risk disease or harm, the alternative is encouraged. The encounters are generally to be done without any form of commitment, payment, or outside requirement; it's to be done with a respect for privacy and the desires of the individuals involved.

It should be noted that there is an exception to the requirements: that the use of contraceptives and protections are allowed, and either the person who took the vow or the person making a request of the person who took the vow may require their use. In the event that the Monk who takes this Vow does contract a

disease, it is strongly suggested to limit encounters to specifically others with the same disease.

Vow of Knowledge

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The Vow of Knowledge is as such, “This individual shall always pursue a path of gaining knowledge. They shall observe, research, test, and listen to gain new knowledge. They shall wait to give knowledge until it is requested for. This individual shall endeavor to remain as objective as possible.”

This vow recognizes that learning new knowledge, even more so than learning existing knowledge, is a difficult and arduous task sometimes. A monk of the Vow of Knowledge may spend much time in silence observing. A monk of the Vow of Knowledge doesn't argue, for either people will be receptive to knowledge or they won't be. They will ask for clarification for further understanding, calmly ask for clarification in light of counter-points, calmly present counter-points, etc.; but they realize that true knowledge is often independent of how anyone feels about it.

The symbol used for the Vow of Knowledge is the lowercase Lambada. This is due to its use in computer science for measuring the time window that a process can be observed for virtual memory processes. As a reflection of that, the symbol is used here to remind the monk that there is often a brief window for gaining specific amounts of knowledge, and that arrogance over their knowledge can often waste the precious time they have to gain

new knowledge. (For everything from a political informational verbal slipup that's struck from record to rare yet educational astronomical events.)

The Vow of Balance

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The Vow of Balance is as such, “This individual shall always pursue a path of balance and harmony between extremes.”

A person who has taken the vow of Balance endeavors to maintain balance in all things they do. This is not an arbitrary balance, however (such as always wearing grey to balance out between white and black... although if they present themselves in such a way, that is fine.) It's more about keeping things in an emotional and conceptual balance, to keep things going to extremes, and being a fair arbiter when there are opposing forces involved.

Sexuality and Gender Identity Vows

Neophism has vows on sexuality and gender, for once a person realized and identifies themselves on both. Neophism recognizes that this is a long and difficult process for some people, and so needs a vow of recognition, and the religious right to proceed as

such.

As such, Neophism supports and endorses these vows, and for those who take them, following them is not only a personal choice, but a religious vow and mandate, as part of our pursuit of greater choice and support of the ideals recommended by the Neophitic equation.

The Vow Of Heterosexuality	♂♀	A person who has taken the vow of Heterosexuality endeavors to specifically pursue sexual relationships with people of a different gender.
The Vow Of Pansexuality	♀♂	A person who has taken the vow of Multisexuality endeavors to specifically pursue sexual relationships regardless of gender.
The Vow Of Asexuality	♀	A person who has taken the vow of Asexuality endeavors to specifically not pursue sex in any romantic relationships.
The Vow Of Homosexuality	♂♂ or ♀♀	A person who has taken the vow of Homosexuality endeavors to specifically pursue sexual relationships with people of the same gender.

The Vow Of Mascgender	♂	A person who has taken the vow of Mascgender endeavors to be perceived by a masculine identity.
The Vow Of Femgender	♀	A person who has taken the vow of Multisexuality endeavors be perceived by a feminine identity.
The Vow Of Nongender-conformance		A person who has taken the vow of Nongender-Conformance endeavors to not be percieved as masculine or feminine.

Vow Name: _____

Vow Symbol:

The spoken Vow:

What the vow entails:

Vow Name: _____

Vow Symbol:

The spoken Vow:

What the vow entails:

Vow Name: _____

Vow Symbol:

The spoken Vow:

What the vow entails:

Vow Name: _____

Vow Symbol:

The spoken Vow:

What the vow entails:

Religious Clergy

As many religious organizations have individuals sanctioned to perform certain rites, and it becomes expected of religions to make these rites available. Neophism will have a clergy where needed. However, it should be noted that the requirement to become almost any type of Clergy in Neophism merely requires the desire to be that kind, and to announce yourself as such.

The clergy of Neophism is as such:

Founder: This is a non-transferable, not changing Clergy type. There is only one founder, Joshua Petersen. If at any time he is no longer available to perform functions that have been designated to the founder, they are to be taken over by the Chief Secretary (such as overseeing the production and updating editions of the Global editions of the Neophicon).

Chief Secretary: The Chief Secretary of Neophism. The job of the Chief Secretary is to oversee the daily operations of Neophism as needed, any that require a head individual (such as organizing the Global Festival of Light, helping coordinate Regional Secretaries, managing any staff, etc.) And who is in this position may be voted to be changed during the Festival of Light.

Exorcist: One who performs of the rite of exorcism, and feels that they are up to the task, and feels they are up to the chaotic and turbulent situations that the position entails.

Regional Secretary: The secretary of a region in Neophism. Any

region that registers itself with the Chief Secretary should have a Regional Secretary (a region must have at least 30 people, any group less than that will be part of the un-designated global region. The limits on region size may be changed at a Festival of Light). It should be noted that membership in any region within Neophism is optional. (For example, if a group registers a “Kenya region,” that does not mean everyone in Kenya must be part of the Kenya region, but just those who want to be part of the group labeled as such. Further, each region should be able to vote to change their Regional Secretaries at their regional Festivals of Light.

Priest/Priestess: The Priest(ess) is an individual with a career in Neophism (and voted into it by the region during a Festival of Light by at least 60% approval) for assisting the needs of others of the religion. This may be full-time, part-time, or volunteer, and they should meet any legal requirements for as such in their government(s) if necessary. They are to assist wherever possible, and must act as good as possible in all things. They are allowed to perform any rites of Neophism as needed (including ones with legal requirements). They must be part of a region, and if their actions are bad enough, a region may vote to remove them.

Ambassador: Ambassadors join at least two religions besides Neophism in an effort to expand understanding and communication between Neophism and those religions (as well as improving understanding between those two religions) for the purpose of creating a community with greater understanding of each other.

Monk: The Monks (which, it should be emphasized can be male or female, Monks may refer to themselves as Nuns, Shrine Maidens, Yogis, etc. if they prefer to to adapt how people view them for their region and culture) are merely those of Neophism that have taken vows that they follow, and have agreed to work to further the goodness (as measured by quality and quantity of choice) of God (the set of all things).

Acolyte: The Acolyte is any follower of Neophism that administers any rites that require any kind of official presence that do not necessarily have to have legal permission to perform all rites (such as if a region has the common rite of marriage and the Acolyte does have the legal requirements as such.), or as an alternative title for a Priest/Priestess that has a region that has not official requirements or legal necessities. An acolyte is expected to vote in their regional and the global Festivals of Light to retain their Acolyte status (the voting must either be in person, remotely, or by proxy). Missing three years in a row will remove the Acolyte's status as such.

Follower: Any one who chooses to be a follower of Neophism is a follower of Neophism. It is suggested that a follower of Neophism vote during their regional and global Festivals of Light, but it is not required. The Follower may initiate any of their own personal rites, or any rites that do not require any kind of official presence.

Note: Some people will prefer to show their membership or that they are clergy by some official religious outfit. Although you are free to design any particular uniform, if you want a style that is the is more the identity of Neophism than your own designed

outfit, Neophism's "official" dress can be a hooded cloak or hooded poncho with the lowercase Phi symbol on the back (and potentially tastefully placed in other areas as well). If you insist on religious headware, you may use a headband with the lower case phi in the center. Monks may also wear their vow symbols.

Notes for 2021

Neophism's official social media presence is on Discord. The official Discord invite link is: <https://discord.gg/WvXJ5a>