

SOCRATES:

“Know thyself”

ST. JOHN DAMASCENE:

“God is a Sea of Infinite Substance”

The CONSUBSTANTIAL PERSON

Understanding One’s True Self

COSMIC RELIGION IS: the Bonding of Love...

“The Resonant Layering of Super Strings”

“GREEN RELIGION: Inside the Cultural Spectrum”

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THE QUANTUM ELECTRIC DIMENSION of EVOLUTION:

Divergence / Convergence / Emergence

Self-reflective consciousness introduces intentionality (mindfulness) into the dynamic of cosmic evolution. Intent (mindfulness) is the purposeful aspect of quantum-electric “intension”; intention introduces sense of purpose into the natural process of diversification. Because of the quantum-electric function of cosmic dynamics, consciousness evolves even as organic life evolves, that is, by way of *opposing like-electrical-charges* (divergence) and *attraction of unlike-electrical-charges* (convergence, emergence).

The pooling of like electrical charges, positive and negative (as in conformed straight line thinking) creates its own internal dynamic of opposition, conflict. Negative/ positive pools of like thinking discharge their conflicts by their mutual interpenetration (convergence, communication), with the outcome of new thinking (emergence, consciousness, conscience). Divergence, convergence and emergence root deeply in all evolution, in life’s sustainable diversification and in the harmonic authentication of culture.

Sameness is destined to dullness, to self-disintegration; whereas, the mutual interpenetration of differences by way of communication, consciousness and conscience challenges the status-quo and affects newness, transformation, evolution. And so it must be with “religious” consciousness as it is with organic evolution: “grace supposes nature as faith supposes reason as *theology supposes biology*.”

Recommended companion reading:

“IMMORTAL DIAMOND, The Search for Our True Self”, Richard Rohr, Copyright 2013, JOSSEY-BASS, A Wiley Imprint, 989 Market Street, San Francisco, CA 94103-1741
www.josseybass.com

BACKYARD ECUMENISM / THEOLOGY

I: THE “BACKYARD MOVEMENT”

In day to day situations, religion is first and foremost about relationships. No single, central institution is capable of discerning people-needs in the locally specific here-and-now. Backyards are where neighbors meet, where gardens grow. Families, neighbors meet and discuss topics of family, church, schools, and people problems associated with these and other daily affairs. These and other daily affairs all have to do with relationships, with common rights and obligations, matters of wellbeing, of religion. Today's ecological, economic, and interpersonal crises stem from the religious/ political overreach of colonialism that has morphed into globalized corporate capitalism. Programmed as we are in the mentality of Euro-Imperial culture, a religion rooted in cultic imperialism and political overreach, we are part of the problem, but also necessary to the solution.

The problems of common inheritance weigh on us in ways we may not understand; but, we must come to understand the religious, ecologic and economic consequences of wasting nature and each other; and our responsibility to one another and to future life in desisting from this desecration. No one escapes common realities; everyone should respond to one's self duty to other even as one expects the blessings of religion, politics and nature.

Where do we start? With the people who are community with us, in this place, in this time. The Back Yard is the ever accessible venue where we are neighbor to one another, and where we can grow together in wisdom, understanding, grace and age. We “age gracefully” by dutifully working out our relationships with one another. Remember the Scripture word, “Where two or more are gathered in my name, there am I in their midst”. Where communication is inspired by honorable intentions, there the Holy Spirit works; there church happens. *ECUMENISM happens in BACKYARDS.*

II: GRASSROOTS ECUMENISM

Nothing is more “grassroots” than backyards. This is true in the sense of place, as first and always rooted locally, and of the world community whose authenticity roots in the communion of Earth's back yard mosaic. There the voice of authentic faith arises, and there the essentials of sustainability are cherished and secured. Our bodies carry and are programmed by the same DNA of ancestral organisms. This is true of all humanity. We bridge ideologies and political differences by recognizing that biologically we are one community of life. No matter differences, all life is in the same way more alike than different.

St Thomas Aquinas had the insight to understand the natural linking of divinity and humanity. He observed that “grace supposes nature”; the spiritual is one with the natural. God is ever present, ever active in nature, in life. The Second Vatican Council extended the understanding by recognizing that “faith supposes reason”. In our time we recognize that the consciousness in earth-life is “biological”. Now, we can confidently enlarge on Vatican II and add to the truth that “theology supposes biology”.

FAITH'S NATURAL NURSERY

All *sacred remembrance* (sacra-ment) is inheritance of evolving nature, the processes and outcomes of communication, consciousness and conscience. In continuity with organic life, our bodies come from earth-dust and hold in trust our self-reflective consciousness, our communal link with Earth's Soul. The intuitional deepness of conscious faith roots in every person's DNA. Family nurture and experience in nature engage deep root authenticity as we grow and mature. We mature authentically in the joined exercise of communication (faith), conscious mindfulness (hope) and conscionable action (loving relationship). In experiencing Godlike relationships, we experience what it means to be Godlike in our earth-life relationships. Back yards are nurseries of Godlike experience.

BIO-REGIONALISM / GLOBALIZATION

"Bio-regionalism" and "globalization" are both important, and "mutually" related. In the present global/ corporate capitalist predicament, bio-regionalism is victimized (stressed to death) by globalization. We, Western world globalists, are burning up Planet Earth, wiping out global ecologies, reducing peoples to starvation and death, and pumping world resource wealth into the pockets of the top corporate few.

"Vertical integration" increasingly subjects agriculture under corporate advantage. Pharmaceutical companies own seed companies, produce poisons to control pests, modify genetics for advantages of human artifices to control production and marketing of food; these practices radically stress diverse bio-regional ecologies, and reduce their natural capacity for providing the basic needs of local sustainability and independence. Because corporate capitalism is global, so is its attendant long term wasting.

Bio-regional "subsidiarity" is about local sufficiency and sustainability. Life's diversity makes mutuality and complementarity work to affect workable, local economies. Globalized corporate capitalism drives the unprecedented die-off of species. The pollution of air, land and water is injurious to human health. To be sustainable, globalization needs the diversity and sustainability of bioregional ecologies. The answer isn't either no globalization and all bio-regionalism, or all bio-regionalism and no globalization, it is both/ and. Given the corporate model of globalization, things can only get worse from the eco-social perspective. The BACKYARD MOVEMENT can and needs to counteract corporate capitalism's global wasting if life as we know it is to continue sustainable in the long term.

III: PROPHETIC COMMUNITY / CHURCH

Prophets of the Old Testament were persons of vision lifting people from their cultural predicaments. This is the expectation people have of church today. In the "Naturalis Sacramentum Ordinis", all is sacred. If humankind would be "prophetic", pro-life, all people need to be on the same page of life. Cultic dualism creates a false schism that profanes the material in exaggeration of the spiritual; in this schism, males self-identify with the spiritual and associate females with the more corruptible material.

Who/ what is church? Church is the people. If there is to be a prophetic community, a “pro-life” church in our time, its voice has to be the whole people’s voice. The challenge is how are the people to become prophetic in our time? Answer: by approaching local/ global predicaments with a prophetic voice in the here and now. So, how to encounter predicaments with one voice?

Today, we are better equipped to encounter predicaments than ever before because of global and nearly instantaneous communication. Any person is virtually able to be in contact with any other person at any time around the globe. People have at hand the means of bringing best thinking and best efforts to local/ global predicaments. The challenge of bringing the people’s voice to bear globally is an act of religion, an act of conscionable purpose to work in common interest, the “Godly” thing to do. It happens by trustful communication, informed consciousness, and committed conscience.

“Feel-good” religion is vain if it fails to encounter causes of hurt relationships. The role of religion is as much about disturbing the comfortable as it is about comforting the disturbed. Faith is communication-based; hope is consciousness-based; and love is conscience-based. The “New Evangelization” is people committed to one another as God would have us be, to act as God would have us act. Where does Godlike communication happen? Answer: where two or more gather “in God’s Name”. Communication happens in families, in neighborhoods — from one backyard to another. The “back yard” can be the beginning place where “Prophetic Church” finds its vision and voice of being Godlike, of being Word/ Light/ Love to one another.

CONVERGENT COMMUNITY

If we think we have all life’s answers, it’s a sure sign we don’t know all the questions. Our encounter with one another can take us outside ourselves and open us to the world of hurt and need. We are the problem, but also the solution. Finding solutions is a process of struggle to discern truths about broken relationships, causes and healing. Relationships are processes; processes and choices are ambiguous, which means, answers are mostly partial and often cut both ways, that is, with mixed outcomes. Talking it out with others can enlighten the better choices and lead to authentic outcomes.

Being “convergent community” (people coming together for purposes of wellbeing) is a community in which each cares for self even as she/ he cares for other. By losing self in other, even to the extent that Jesus did, we find our true self and experience God; it is the way of salvation, for God is in community.

EMERGENT SUSTAINABILITY

In losing self and finding other we advance communal sustainability. As all life originates within the local communities of organic nature, so, we “naturally” find self-fulfillment and authentication in nature’s order of organic life, mindfully conscious of mutuality. Personal authenticity lives on perpetually in the inheritance of posterity, when we live mindfully in the present, for the future. The present is the moment of life’s streaming rush, of cosmic necessity; our mindfulness enriches, deepens and widens life’s stream on its way. We are born from the past, into and for the future; and to the extent that we mindfully add our voice to the chorus of streaming life, we are “prophetic” (speaking for) a convergent and sustainable future.