

## **EUCHARISTIC WORLDVIEW, Ecumenical Reality and the Existential, Survival Question of the Time**

Is there a religious/ cultural insight and course of action that we as global people are missing, and that is available to all cultures and all religions, that could ameliorate the wasteful exploitation of nature, and at the same time, could secure people and vital ecologies against internecine violence and bring them (us) to higher expectations and fuller self-realization? The Answer is, “yes”; and the religious/ cultural insight is, a EUCHARISTIC WORLDVIEW, that compels everyone to the love-magnetism of EUCHARISTIC ECUMENISM (the universal embrace of love for all life).

This answer is found in the religious/ cultural insight of the Presence of the Creator (God) in the Order of Nature and in the ongoing expansion of the creative universe. This realization imposes on humankind a moral responsibility that respects Divine Presence in all Creation, and, the understanding that all Earth/ Cosmic evolution, from the least quantum to the greatest is transformational and life-destined. Forward *re-membering* cosmically orders Nature; “The Sacrament of Natural Order” is PRIMARY SACRAMENT.

If one’s belief and behavior are defined by one’s personal worldview, it is important to form a worldview that is true to reality, for belief and behavior determine how we interact with others, with “all other”. Who/ what is “all other”? It is about all other people, including not only people cultured in one’s own belief and background but also others of different culture and differing beliefs, and, also about how we treat the ecologies of web-life that sustain all life other than human, i.e., ECOLOGY. We do not own ecology; ecology owns us.

Values that matter: for worldview consciousness to be authentic it must account seriously for the sustaining necessities of life, of all ecologies made up of diverse life from the past to the present, which even now qualify the habitable environment for all life. In total context, the inter-relatedness of life represents “grace”, for by it life is enabled in its diverse evolutionary potentials. No individual life is an island unto itself – all life contributes in qualifying the “sea of infinite substance”, from which comes all individuality, and to which all communal individuality must return, with the expectation of leaving life-after in an improved state over life-previous.

Bringing forward the wisdom of the past and reforming it to fit insights of the present – “ever reforming the reformed” is of the essence of evolution which quantum dynamics compel; “counter-reformation” that denies the necessity of change is antithetical to the cosmic requirements of transformative change. To make this understanding local and to bring it home in the context of every person, we are compelled to an understanding that makes us personally responsible in transformative matters of “Backyard Theology” and of sacramental necessity that focuses moral sensitivity on BACKYARD ECOLOGY.

“Ever reforming” is what vitality is about. A church that doesn’t reform is a dying church; the Roman Catholic Counter-Reformation against the Augustinian Monk Martin Luther was an act of desperation that is still unresolved. The challenge for us personally, as individuals, as families, as communities and societies, is to engage ourselves collaboratively, and on equal terms, in the principles of mutuality, complementarity and subsidiarity in order to bring about locally and globally the solidarity bonding of Theology/ Biology.

GOD is “a Sea of Infinite Substance” -- (St. John Damascene)

The diversity of life on Earth is a divine elaboration which originates and sustains personal existence; to “belong” is to “own” one’s personal consciousness in context with the “sea of infinite substance”. In our “quantum” place we own a portion of and belong to the “Sea of Infinite Substance”. In our committed relationships, we are grace to one another; but by the same token, not being committed to authentic, sustainable relationships, we disgrace one another. To understand “substance” is to understand “self”, relationships, sustainability, and God as the Agency of all life, of authentic relationship.

What is “substance”? Generally speaking, we understand substance as anything having measureable qualities, dimensions, like shape, weight, color, texture, etc. But the word “substance” derives from two Latin words, “sub”, meaning “under”, and “stantia” meaning “standing”; so substance means “under-standing”. Also, important to considerations here is the word “hypostasis”, used in connection with divine understanding (as in human/Divine Hypostasis), is a Greek word made up of two words, “hypo”, meaning “under”, and “stasis” meaning “standing”. Bottom line, in St. John Damascene’s words, God “is a Sea of infinite Under-Standing”.

So, accepting the definition of God as “a Sea of infinite understanding” – our origin from the “Sea”, our existence, bodyliness, consciousness, self-understanding, and conscience are all graces of divine origin, as is the person we become. If our worldview buys in to the sense that God is “Infinite Understanding”, informing cosmic-quantum reality, then we can appreciate our personal self and all other as “qualities” (quanta) that essentially inter-relate with all other. All graciousness comes from inter-relatedness in the *Sea of infinite Substance*. All grace comes from divinity; individual life is grace, is beneficent to other life – we are grace to each other. As St. Thomas Aquinas says, “grace supposes nature”.

#### EUCCHARISTIC WORLDVIEW

Planet Earth is the Biosphere of all life as humankind experiences it. Humankind, witting or not, occupy ecologies around the global Earth -- land, water and air -- and people must realize that the sustained health of ecologies is critical to individual life. The witting disconnection of human consciousness from the consciousness of the health requirements of the biosphere threatens not just human life but all life; the evolved self-reflective consciousness of humankind is of a piece with the “mind” of the biosphere. The artifice of disconnecting the consciousness of the biosphere and natural graciousness from divinity consciousness is a deception of cultic idolatry that has been used in justifying dominion and over-reach by male-dominant thinking. The Order of Natural Sacrament is the venue of divinity consciousness, of all Sacrament; what we are a part of, but what we do not own, and that we waste to the detriment of all.

All life is quantum-related in least particle dynamics, where “religion” (relatedness and relationships) happens. All aggregation and congregation happens at the wave/ particle level of substance. All bigness is composed of many small complexes, atoms and molecules. By thinking small and acting faithfully in regards to the necessity of authenticating smallness, we lay foundations for building a future on solid premises and for holding together a future that corresponds with the authenticating way of building

relationships, interpersonal, communal, political and religious. Doing this together is the authentic way of being Church. If we come apart in little things, we adversely affect all in larger things. Ecologies are coming apart from mindless wasting. The vision we live by should be a vision of essential continuity in the relationships of all life in the here-and-now, in the small backyards of theology/ecology in which we live together. We believe that if everyone faithfully attends to “backyards”, sustaining local ecologies and being true to each other, nature will be ok, and all life will prosper. We do not own Ecology, Ecology owns us. Ecology is the living fabric of The Sacrament of Natural Order, in which we experience Grace in common.

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