

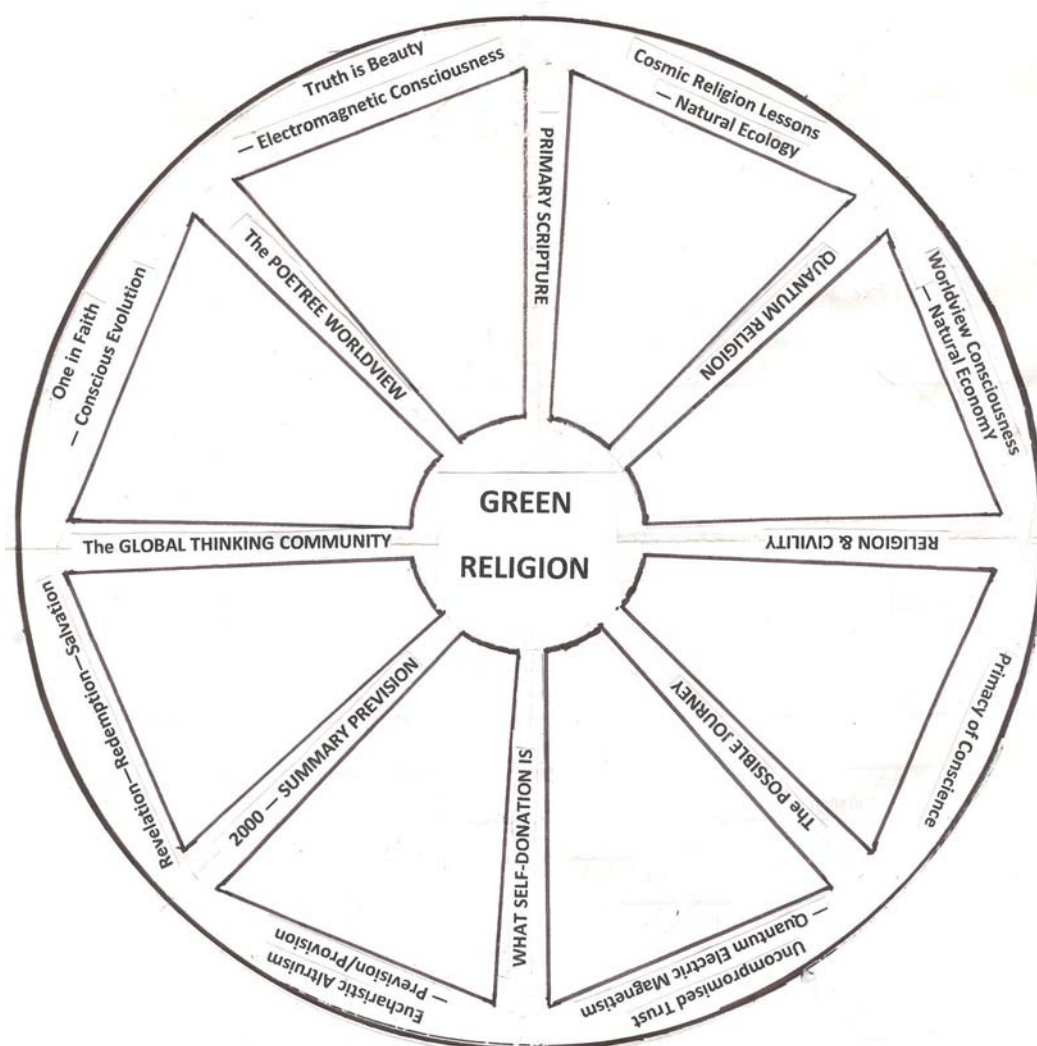
2011 Lenten Reflection

THE WHEEL OF CULTURAL TURNING

A GLOBAL TURNING OF CULTURE is presently under way. The TURNING is a deep conscious shift from the worn-out culture of alienation and suppression to one of participation and arising.

The geo-political waste of natural/human resources by authoritarian structures has proven to be unsustainable. The TURNING is the natural revolution of evolution and the cultural evolution of revolution.

The EVOLUTION TRILOGIES chronicle natural/cultural evolution/revolution and cultivate the enriched rooting Ground of Common Wisdom inherited in the mutuality of Faith and Reason. The enrichment of evolved cultural sensitivity reflects the Personified Godhead in gender mutuality, harmonized in the **Trimorphic Resonance of WORD-LIGHT-LOVE**.



WE, Humankind, are the self-reflective accomplishment of evolving Organic Life, the consciousness of Divinity seeking revelation in the perfecting of all Creation.

Organic Life is the self-expressive God-Work of Nature. Divinity Consciousness fluoresces in organic life and “greens” consciousness in awakening to the Beginning, the Source and the Achievement of Spiritual Destiny. We are the voice of Organic Life in Communion with Iconic Divinity, reflecting the Trinitarian harmony of Communication, Consciousness and Conscience; ours is the work of mediating the divine/human, the organic/human, and facilitating the Divine Works of Revelation, Redemption and Salvation—the work of Divine Graciousness in the Natural Order of Sacrament.

Revelation, Redemption and Salvation involve the resonance of Divine/human Community in the life-time work of communication, consciousness and conscience seeking expression and ascendancy in organic evolution. The Ascendancy of Organic Life is a growing endeavor that is enabled by human mindfulness but frustrated by mindlessness. The express expectation of Divinity is conscionable mindfulness. Too much ignorance, arrogance and obsession get in the way of trustful communication, informed consciousness and committed conscience.

Lent is a renewing Springtime-opportunity to reconnect with the graciousness of Divinity in Organic Life. The work of self-reflective humanity is to connect the harmonic voices of nature with Divinity Consciousness, Self- expressed in the evolution of self-expressive Organic Life.

GREEN RELIGION is the central book of The EVOLUTION TRILOGIES, whose focal point is the grounding of consciousness in the mindfulness work of the Sacrament of Natural Order, NATURALIS SACRAMENTUM ORDINIS. Our being and our becoming are gifts of Organic Life, but also its grief. The struggle of grace and grief is ongoing. As we find grace of redemption in “other”, we should be redemption for other. Redemption is God’s Cosmic Voice calling to all from within.

REDEMPTION is growth into Divinity Consciousness, the evolution of human intention into the higher Order of Divine Intention, the grounding of Soul-satisfaction and conscious ascendancy. Iconic Divinity is an evolving process of enlightenment finding harmony in the Self-reflectivity of Godhead Trinity — the Alpha-Omega of WORD-LIGHT-LOVE.

The Evolution Trilogies, The DIVINICON, are about the fluorescence of religious consciousness in GREEN RELIGION, the grounding of being/ becoming and deeper entry into Divinity Consciousness.

YOU ARE INVITED to enter into the renewing sense of Redemption, for yourself and for others, on the way of experiencing the renewable graces of Redemption.

EVANGELIZATION: what is it?

“Announcing the good news of the Gospel” has become a divisive culture of institutional religions out to convert people to their beliefs and practices. “Christian” evangelization is denominational, that is, based on selective dogma and practices peculiar to the particular denomination, and basically uninformed and misinformed in elemental science. Institutional conflicts of dogma and practice under the “Christian” aegis incite rivalry and conflicts amongst zealots, to the point of violence within and between denominations.

The denominational proselytizing of misinformed ideology offends and scandalizes, and isn’t representative of the life and teaching of Jesus, the Cosmic Christ. There are two kinds of faith, faith that is the universal inheritance of all humankind, and faith that is qualified by institutional dogma. The life and teaching of Jesus, consistent with the order of natural sacrament, is true Christianity.

The proselytizing of religious institutional ideology is more about indoctrination than honest education. Authentic evangelization works at understanding what it means to be “Godlike” and seeks to reconcile differences that fail the “godlike” test. The NEW EVANGELIZATION now needed brings denominational faith to reconciliation with universal (cosmic) faith. Misinformed ideology breaches trust, especially when it is represented as faith doctrine. Rome’s “new evangelization” doesn’t yet give space to evolution or to the essential mutuality of faith/ reason.

The Magnetism of Memory & Mutuality

Electromagnetism, as energy in the cosmic spectrum, is the evolved and involved bonding of word, light and love—that by which the harmony of divinity is reflected in human community. As I reflect on my childhood I am struck by how memory and mutuality were dominant factors in my childhood experience and upbringing, and how well they serve for a lifetime.

Faith is a web of memories, inherited and experienced; mutuality is motivated in and occurs in the exercise and experience of trust; and both are held together by the magnetism of people close together and growing in family community. What stands out from my childhood memory is the camaraderie of my older brother, my younger brother and me. Our births were about a year and a half apart, I in the middle, which meant that we gravitated toward each other and spent time together with each other more so than with our five older sibling brothers. Our two sisters were attentive to us, but not in the same way we were to each other, largely because of age difference. We were “The Three Little Guys.”

Friendship, love and maturity root in trust. We mature in the way that family experience directs. In many ways our personality is formed by the family experience of upbringing. Trust is like the air we breathe, if it is strong between parents, siblings, children pick up on it and it forms their character. So it was in our family.

Trust is the fertile ground of love, the condition of love. Where there is trust and love, there is mutual concern, and family becomes bonded in mutual attentiveness for each other. Family members make

mutuality a habit. Members learn to share and share alike, to fill in wherever one can, and to make do with what is at hand. This is what all successful communities do, whether family, church or society. As described here, the essential virtues of family-working-together are mutuality, complementarity and subsidiarity.

The bonding of love is strengthened in the committed experience of mutuality, complementarity and subsidiarity—such big words—but so much meaning in them. Love is the motivation of partnering, which is learned in family living. Family interaction affords many opportunities for mutual support. In the experience of mutuality, collaborative habits are learned, and habits of lifetime bonding are formed. As one matures, one differentiates his/her complementary strengths and opens to the larger community outside family. Insights of mutuality and communal necessity direct one toward other persons with like-minded interests and sensitivities. Interests and sensitivities become bases of mutual partnering that lead one into mature and committed relationships that last for a lifetime; these partnerships may be with persons of same sex or other. In either event, sense of responsibility, mutuality, complementarity and subsidiarity bring people together and engage them in community-building. The bonded magnetism of memory is a powerful force enabling communal solidarity and interpersonal fidelity.

Sacramental relationship is memory-based commitment. The point of ritual sacrament is to remind us of mindfulness in-the-moment, and to inform, remind and reinforce the necessity of mutuality in the bonding of faith (word), of complementarity in the bonding of consciousness (hope), and of subsidiarity in the bonding of conscience (love). Sense of economy and sense of ecology require respect for natural resources for natural resources are organic life, and sacred, even as human life is. In the likeness of divine community, word, light and love flourish in family and society when the conscionable like-mindedness of mutuality, complementarity and subsidiarity is alive and well. All community is local, and all community flourishes to the extent that the magnetism of memory and mutuality works.

Sacrament (sacred remembrance) is ritual of communal memory; Eucharist is the mutuality of divine/human relationship in person-to-person relationship. Love is the magnetism of Sacrament and Eucharist — that by which humans act toward each other in a Godlike manner. Maturity and fulfillment grow in response to the magnetism of memory and mutuality. Throughout Christian history the Call of mindfulness (Sacrament) and service (Eucharist) has given rise to religious communities of women and men. One has to believe that response to the Call of Godlikeness is alive and well in our time even if institutional culture is still an obstacle. The magnetism of memory and mutuality extends to every person, to every partnership of persons; it is an Inner Voice insisting on a response.

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