

ECUMENICAL CATHOLICISM

The People Church

ADULT FAITH STUDY

Reversing CULTURAL VIOLENCE

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ECOLOGY — EUCHARIST — ECONOMY

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www.WordUnlimited.com

The People Church

ECUMENICAL CATHOLICISM



Grassroots Religion

Extra-Institutional

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The RELIGIOUS PREMISE

Nature/Nurture is Sacrament/Mystery

The terms, “nature” and “nurture” are bandied about in quasi-intelligent ways as for example in questioning if certain human traits are more the product of nature or nurture. In reality both terms are about the one and same reality. We might think of nature as the physical Earth-reality and nurture as the energy of nature/life. As soul/body has two aspects of personal reality so nurture/nature are two aspects of one physical reality. Biology we might think of as the *nature of life* and physiology as the *nurture of life*, whereas, the two are inseparably one.

Nevertheless, as we explore biology and physiology from differing and individual perspectives to distinguish one from the other, so we speak of nature and nurture as if one is something other than the other. Nurture we think of as the energy of evolutionary causality and nature as the product of evolutionary causality.

In the same way that nature and nurture correlate, so the books, GREEN RELIGION (nature) and WORD UNLIMITED (nurture) correlate. The Curriculum of Study proposed here dwells for the first two years on the “nature of reality”, and the last two years on the “nurture of reality”. GREEN RELIGION will be the Primer Reader of the first two years, and WORD UNLIMITED will be the Primer Reader for the last two years; nature/nurture “together” is the subject of all four years.

The ground-state of common reality is feminine in nature and nurture, even as maleness is an aspect of the feminine, and the feminine an aspect of maleness. Though maleness, femaleness, nature, nurture, biology, physiology, soul and body are divided perspectives (objects of mind — *entes rationis*), each is causal (*ratio entis*) to the other. So, in reality all four years deal with the undivided realities that manifest the selfness we experience in common aspects of intelligence and belief, of reason and faith.

The point being this: to make clear that it is a false dichotomy, a schismatic injustice, to separate nature from nurture as it is to separate soul from body. The soul/body schism is cultured commonly in the religious context, that, for example, the “evolution of the body” is acceptable belief in orthodox religion but the “evolution of soul” is not — the presumption being that by individual and distinct acts God creates each and every individual soul. Truth is that every soul is distinct and individual for the same reason that everybody is distinct and individual.

If we fix our beliefs in schismatic culture, we cannot own a true sense of our individual self or of our essential connectedness to each other and nature. Radical schizophrenia originates in cultures of false divisions, of the presumed necessary ambivalence between maleness/ femaleness, nature/ nurture and body/ soul.

Each soul is uniquely and distinctively created in the same way that each body is created uniquely and distinctively.

It is wrong to think that soul is more holy than body for holiness (nurtural wholeness) belongs inseparably to soul/body. So it is with nature/nurture in the *Naturalis Sacramentum Ordinis* — The Sacrament of Natural Order. Violence against nature is violence against God, violence against self.

Cultural violence against person and nature begins with the “schism of false dichotomies”. The human crises, the global crises of nature are “of a piece” in the “Culture of Violence”, in which, religions are complicit. Understanding evolution can expose the dichotomy and the root cause of self-alienation and the culture of internecine wasting. The challenge before us is to overcome violence in all its forms and to **LIVE COMPASSIONATELY.**

COMPASSION — the Symbiotic Virtue

Compassion is a healing balm for a wasted world, a gracious way of living together mindfully, purposely. What is the difference between symbiosis and Eucharist? Symbiosis has from life's beginnings been evolving in mechanism of chemical/biological interactivity and accommodation — before conscious self-reflection. Eucharist is intentional compassion, the focus of self-reflective consciousness on personal/social wellbeing. Eucharist is *symbiosis on purpose*, the Godlike purpose of mutual compassion, the virtue of interpersonal healing.

And what does “compassionate” mean? *passion* means “suffering,” and “com” means *with*; so, compassion means *suffering with*. Compassion is about shared hurt, suffering one another's pain. We can really be compassionate only if we appreciate the necessity of suffering together. Real compassion requires us to intend no harm to others, and that means to do what we can to mitigate hurt, to eliminate causes of violence to the extent we can, and above all to do no willful injury. Living compassionately is enabled by truthful communication, informed consciousness and committed conscience.

Compassion isn't experienced in isolation; alienation is a bar to compassion. A church that alienates is non-Eucharistic. Compassion shares knowledge, insights and understanding — the way of coming to intentional, Eucharistic living.

Wisdom and health are self-affirming benefits of compassionate living. WORD UNLIMITED seeks to tap in to the well of Eucharistic consciousness, the waters of healing. Compassion and dialog are “confessional” virtues that lead to forgiveness and purposes of amendment that heal and mitigate causes of hurt. Faith, hope and love are graces of communication, consciousness and conscience, the virtues and means of Eucharistic Altruism, intentional symbiosis — the antithesis to the “Culture of Violence.”

FOREWORD

By any measure, these are sad times. Sadness comes into everyone's life. But sadness isn't without its blessings. If we are aware of the roiling going on within and amongst churches, the violence within and amongst nations, at the present time, we can't help but feel the heaviness of deep-soul sadness. This sadness can be a pall of gloom over everything or it can be a blanket of hope, depending how we respond to it. The poet Rainer Maria Rilke says how best to deal with sadness. "**To Be Patient with Sadness**: The quieter we are, the more patient and open we are in our sadnesses, the more deeply and unerringly a new revelation can enter us, and the more we can make it our own. Later on when it 'happens' —when it manifests in our response to another person—we will feel it as belonging to our innermost being." [A YEAR WITH RILKE, translated and edited by Joanna Macy & Anita Barrows, © 2009, HarperOne, HarperCollins Publisher, Pg. 251]

This **ADULT FAITH MANUAL** is written in the hope and expectation that all humankind can come to a turnabout realization that "*if we surrendered to Earth's intelligence we could rise up rooted, like trees. Instead we entangle ourselves in knots of our own making and struggle, lonely and confused.*" [ID pg. x]

We can begin with ourselves in ending the entangling of ourselves *in knots of our own making*.

ADULT FAITH MANUAL

High School and Beyond

FAITH & REASON TOGETHER

I.

EVOLUTION THEOLOGY (ET)

NATURE ONE: Communication

NATURE TWO: Consciousness

II.

INTERGENERATIONAL INHERITANCE

NURTURE ONE: Conscience

NURTURE TWO: Wisdom

INTRODUCTION

PERSON is Primary; INSTITUTION, Secondary

The roots of Church are extra-institutional, that is to say, the People are Church, primarily; this is true of all institutions. Organically, Church grows up from grassroots, grounded in The People. As The People, we are individual “persons,” female/male characterized, but we create institutions to enable communal works of common importance and necessity — structures of people doing work in the interest of everyone need to be in everyone’s experience from early years and throughout life, structures such as religious, educational, civil governance, etc.

Institutions exist for the betterment of all; their value and purpose is in their service to community, not in purposes of enabling self-interests to overreach and subsume the rights and interests of The People.

When institutions “lord it over” The People, they enter into what in ancient religious language are called areas of satanic abuse, structures (spirits) called Dominions, Powers, Principalities, Kingdoms, etc.; these speak to institutions of overreach. Make no mistake about it, evil in the world is real, but it roots in human willfulness, ignorance, arrogance and obsession. The means of overcoming evil is the intentional commitment to “The Good”, to overcoming the deficits of ignorance, arrogance, egoism and willfulness.

The understanding of what is “The Good” leads thought-processing to theistic understandings (theology), what it means to be Godlike, and not only to understand but to create a Godlike Community.

Building communities that are “Godlike” is an endless process of growing in consciousness, and in understanding common means and purposes available for achieving greater human uplift. The Good News Gospel of Jesus, The Christ, is the Paradigm for all to emulate, for the example of Jesus is person-God-focused, not institutional, but compassionate, *intentionally Eucharistic*, toward all life.

LIFE'S SUSTAINABLE ECONOMICS

Ecology — Eucharist — Economy

The holism of evolving life resides in resources of the cosmic continuum, in which there is no schism between energy/ matter, spirituality/ materiality, soul/ body. This fundamental understanding accounts for human identification with and in the vital continuum of Ecology/Eucharist/Economy. There is no renewable wealth except that which cosmic energy/substance provides.

Ecology is an evolving and inter-woven resource blanket of interdependent plants and animals. Plants are food for animals, animals are food for plants. This mutual dependency of being food for each other intimately identifies living beings as gift (grace, energy) and means (soul, substance) to each other. The relationship of all life is “covenantal”, i.e., obliged by laws of ecological sustainability that honor the ecological economics of mutuality and codependency. **Divinity Consciousness** assigns moral standing to the sacred arrangement of the natural order. Prevision in provisional interdependency informs the Law of Love, the obligation of conscience, which is personal and communal (institutional) — the way out of gratuitous violence.

The balance that sustains codependent life is natural *economy*. Imbalances of resource use, e.g., wasting species, as happens by overreach, sets off reactions that have consequences on the whole system. The adjustments nature makes can unsettle cultural order in profound and lasting ways — as the signs of the times are now showing.

Humankind has not yet grasped the nature and power of control evolution holds over interdependent systems of nature. Runaway Corporate Capitalism (profit above all else) is totally insensitive to natural ecology/economy and is in denial of the immorality of its out-of-control appetite for profiteering. There is, however, an intentional means for dampening the appetites for power, profit and control, and that is *Eucharistic Altruism*.

Eucharistic Altruism is a self-aware consciousness that owns a true sense of connection to the vital economics of natural ecology. The vital economy of nature

functions on the principle that *life supposes death as death supposes life*. The way of renewal is for present life to accommodate future life; the trajectory of life is future-oriented; investments in life should focus on sustainable wellbeing in the present and for the future. Exploitation-for-profit is blind to future necessity in its passion for ego-gratification in the present — this is the “original” and persistent sin of consuming Eden’s “Middletree fruit.” Intentional violence is insane.

When Eucharistic Altruism controls intentional consciousness, the uplift of evolution is optimized in potential and sustained for future wellbeing. Eucharistic Altruism is the virtue that compels true religion; it is the hallmark of ecumenism. Differences of religious imagination are more fictional than real, though their violent outcomes are all too real. Conflicted religious beliefs serve institutional self-interests, not the interests of common obligations and wellbeing.

True Ecumenism

True ecumenism is a religious consciousness that works universally to the eco-social purposes of sustaining and maximizing the potentials of Eucharist, the universal uplift of personal self-reflection and endeavor in securing the resources of natural ecologies/economies.

Love and conscience are self-reflective governors of Eucharistic Altruism. Eucharist is the willfulness of self-participation in the *Naturalis Sacramentum Ordinis* — the Sacred Order of the Sacrament of Life. Self-reflection creates the inner awareness that we thrive individually and collectively when we realize the gift and duty we are to each other and nature.

Personal enablement in Eucharistic Altruism is perhaps best realized in the “Ten Trust Commitments” by which we confirm our intention to live in harmony with the natural graces of Ecology/Eucharist/Economy.

TEN TRUST COMMITMENTS TO LIVE BY. I shall

1. ...prove my words with work;
2. ...provision for life before I procreate new life;
3. ...live by the civil virtues of faith, hope and love;
4. ...safeguard the civil virtues in all forums of personal/social behavior;
5. ...subject my commerce to the constraints of authentic wellbeing and public reverence;
6. ...enjoy the fruits of life but not at the expense of others and web-life;
7. ...use accruals of wealth for local/global wellbeing;
8. ...exemplify and teach the graces of heart: altruism, reverence and service to sustain the necessities of life;
9. ...engage in learning for my lifetime and use it for personal and public edification; and
10. ...worship God and serve others by the selflessness of my living.

Change. Naturally.

Most everyone is aware that life and consciousness constantly change, and that we do well to welcome change. Sometimes change seems too fast, sometimes too slow. We are wise to follow a staple diet of food and information that lets change of thinking happen incrementally, like organic growth. Because of your personal experience I suspect you agree.

The **Evolution Trilogies** are probably quite different from “normal” reading and you may at first find them not easy to follow and swallow. May I suggest you begin with GREEN RELIGION; it means to be digestible by presenting a daily tidbit of staple information spread out over a period of 21 weeks.

At the same time you may want to read the first book PRIMARY SCRIPTURE. If you want to be part of a study group I am outlining below a four-year resource arrangement that might be used in a program of ADULT FAITH STUDY. Think about starting a study group, and introduce your friends to fresh thinking that is urgent and timely. You **CAN** change your own world for the better.

I have written nine chapbooks of poetry EDEN'S LIFEWORK POETREE that are included in the READING/STUDY PLAN below. The capitalized titles are books of the EVOLUTION TRILOGIES; the lower case titles are chapbooks (The POETREE TRILOGIES) under the headings, NOVOGENESIS, METAGENESIS and THEOGENESIS. These nine poetry chapbooks are hyperlinked to www.evolution101.org

Change-for-the-Better Resources

The POETREE TRILOGIES / The EVOLUTION TRILOGIES

NATURE ONE: YEARONE: WORD/COMMUNICATION

1. [Word Beginnings](#)
2. PRIMARY SCRIPTURE, Cosmic Religion's First Lessons
3. [The Ground of Faith](#)
4. [The Spreading Word](#)
5. GREEN RELIGION, inside the Cultural Spectrum

NATURE TWO: YEARTWO: LIGHT/CONSCIOUSNESS

1. QUANTUM RELIGION, the Good News of Rising Consciousness
2. [Becoming Conscious](#)
3. [The Ground of Hope](#)
4. RELIGION & CIVILITY, the Primacy of Conscience
5. The GLOBAL THINKING COMMUNITY, One Family, One Future

NURTURE ONE: YEARTHREE: LOVE/CONSCIENCE

1. THE POSSIBLE JOURNEY, Uncompromised Trust
2. [Reflective Symbiosis](#)
3. [Disturbed Grounds](#)
4. [Personal Conscience](#)
5. 2000 SUMMARY PREVISION, toward Global Revitalization

NURTURE TWO: YEARFOUR: WISDOM/EUCHARIST

1. WORD UNLIMITED, Divinely Maternal
2. [Wisdom's Choice](#)
3. WHAT SELF DONATION IS, Kenosis, Eucharist and Green Religion
4. THE POETREE WORLDVIEW, Leafing through History
5. [The House of Bread](#)

Owning Theology

Truth be known, most theology is done extra-institutionally by people. Theology belongs to the people, not to institutional professionals, with whom Jesus took exception in his time. Their imposition of cultural minutiae was an oppressive burden; one wonders what Jesus would say today.

The ADULT FAITH STUDY Manual opens people up to “doing theology”. Taking it a step further, people can join *doing theology* at the **God Talk blog**. Have your say as to the urgencies we face together in response to the *signs of these times*.

<http://godtalkonline.blogspot.com/2011/08/evolution-theology.html>

WRAP-UP: The “WHY” of WORD Unlimited

Doing Faith; Doing Religion; Doing Sacrament.

Inter-generational “doing of faith” is doing person-to-person relationships; it begins with communication, proceeds to understanding, and leads to action. Faith is the living ground of doing. Established thought, established memory, are programmed in our DNA.

The memorized codes of biology, experience and culture are patterned in genetic memes. Personal DNA imprint is first set in the fertilized ovum. Each cell division is an iteration of *memetic* expression. The development of potential requires the nurture of family and community. The unfolding of personal potential enables the unfolding of human potential; unfolding is genetically implicated in potential, and made explicit in the ongoing processes of communication, consciousness and conscience.

Ritual Sacraments matter because they are explicit acts of memory-recall informing personal/communal consciousness in the explicit act of calling on, and renewing the memory bases of faith and personal living. Adults need the ritual stimulation of deep memory patterns, as do children, if the light of intentional consciousness (Eucharistic Altruism) is to bear fruit in action.

Active participation in Sacrament relives, renews, and reinforces cultural memory in the genetic/memetic realization of human potential — COGITATA PERFICIENDO, COGITANDO SIC PERFECTA — what is intentional evolution.

Where to begin? Perhaps with the “key” books of the **EVOLUTION TRILOGIES**; they are: PRIMARY SCRIPTURE, The POSSIBLE JOURNEY, GREEN RELIGION, and WORD UNLIMITED.

“The POSSIBLE JOURNEY” is the key ADULT FAITH DISCUSSION/PLANNING book; GREEN RELIGION is the key “get acquainted” book.

“WORD Seeking Wisdom” (Verbum quaerens Sapientiam)

About Nurture in Nature: purposeful intelligence is by way of “Word seeking Wisdom — Wisdom seeking Word”.

In simplest terms, religion comes to this: all are responsible for nurturing Nature, one another.

To understand how we belong to nature we need to understand that we are *who we are* because of how we have been nurtured in nature, from the deep past to the present. Nature is how it is because of its *autopoietic design* of self-nurture. Our personal success in self-becoming is a matter of nature’s nurturing success, of parental/cultural success in self-reflective nurture. We are nature’s self-reflective consciousness, aware that our capacity for nurture comes down to this: RELATIONSHIP/RELIGION.

Religion is nothing if not the authentic nurture of relationships. Relationships, nurture, are by way of communication, consciousness, conscience, and wisdom — the cosmic universal way of Trimorphic Resonance. (TR)

Trimorphic Resonance begins and continues in multi-faceted communication — and persists throughout in the uplift of consciousness, personal and cultural — what is, the Ascendancy of Wisdom. The communication-habit of topical discussion, for example, as presented in the books GREEN RELIGION and WORD UNLIMITED, is an exercise of “word seeking wisdom”. The ADULT FAITH STUDY Manual practices one in the process-habit of acquiring wisdom by way of Trimorphic Resonance; it is right and suitable for every age and every circumstance, for professionals and non-professionals alike.

Temples of the Holy Spirit

If we believe God is present in the whole of creation, we wonder how to personally contact and communicate with the Holy Spirit. The Wisdom of the Holy Spirit is cosmically encoded in DNA memetic patterns, the Wisdom-well of Self-reflection, advanced personally in individual web-consciousness. By self-reflective linking of intentional consciousness to intuition’s well of Wisdom, we find our way through the tangle of contemporary experiences.

Deep Intuition Indwelling is the Holy Spirit of Self-reflection — the Sacrament Source of Grace and Spiritual Ascendancy. Mystically motivated, energetic spirituality is reflection on Divine Consciousness. The Holy Spirit is God-within, the harmonic Voice of Trimorphic Resonance.

Vox Populi, Vox Dei: God’s Voice is The People’s.

<http://www.WordUnlimited.com>



About Vehicles and Drivers

Transportation and transformation need vehicles and drivers. As vehicles change, so must drivers. Driver competence changes according to the vehicle driven. Communication is the common vehicle, and consciousness is the common driver of both transportation and transformation. Through history vehicles have greatly changed and so have the competency requirements of drivers. The evolution of transportation and transformation, and the evolution of communication and consciousness, are obvious, undeniable, unavoidable — even necessary.

Remarkable changes of vehicles and drivers have occurred; think: horse and buggy, cars, trains and planes; think: printing press, books, newspapers, telegraph, telephones, computers, i-phones, i-pads, etc. The more people are in direct communication, locally and globally, the more change is enabled and required. Note how “people self-expression” is breaking out all over, including in the USA. The communication and consciousness of old religion/politics are yet fixed in the past, probably more so than any other aspect of postmodern culture. And that is a huge global problem when people expect and demand change but structures hold back.

Old dogmas suit medieval vehicles whose engines simply do not accommodate modern vehicles and driver-consciousness. Before the politics of medieval cultures can change, vehicles and drivers must change. Neither horse and buggy vehicles nor medieval fiats are adequate to the times.