

7. **ing Somewhere Good**

“I have come to cast fire upon the earth, and how I wish it were already blazing.” Luke 21:49

- Christ passionately and relentlessly loves us in a highly personalized way, wooing us toward wholeness in a vocabulary unique to each soul.
 - We are talking a deeper reality at the heart of all things (d’bwashmaya).
 - The question: “where is this all going? If the “Christ in me” is the starting point, what is the end goal for all of us, and – for that matter – the end goal for the cosmos in its entirety?

{**Appendix II** describes the change process to reorder)

The Inner Process of Change

. . . is called Metanoieite (Metanoia), which is a process towards a change of mind, change of world view (paradigm shift), or ones way of processing -- and only by corollary about a specific change in behavior because thereof. The earlier discussion on *cleaning up vs. waking up applies here*. In that discussion, the issue was about the change of heart preceding change in behavior; the chart and horse was the metaphor.

- The alternative is to protect and idealize the status quo – or even more, the supposedly wonderful past – at least insofar as it preserves our privilege.
- There is no such thing as a nonpolitical Christianity.
 - To refuse to critique the system or the status quo is to fully support it.
 - Going somewhere good means having to go through and with the bad, and being unable to hold ourselves above it or apart from it.
 - “When Jesus first announced “change your mind” (repent) he immediately challenged his apostles to leave both their jobs and their families (see Mark 1:20). This was a cultural environment where earning a livelihood and family were sacred.

How God Keeps Creation Both Good and New

Jesus was always leading somewhere even better, asking us to evolve through creation from the inside out. Evolving from inside out is what being baptized by fire (awaking to the spirit) is to initiate.

- We are thus bookended in a personal Love – coming from love, and moving toward an even more inclusive love.
 - The beginning of what we call time
 - The intelligence, plan and trajectory revealed via history
- Through the resurrection metaphor which invites us to be included in the process. It is an unfolding of copiousness.
 - Note that the language in the New Testament all seems to point towards growth and development
 - There is not much about static nations; it seems to always be about something new and good coming into being.
 - Without an evolutionary worldview, Christianity, as a disciplinary practice (a Dharma or a Yoga) can't very well foster growth and change and nor can it teach how to respect and support where history is heading.
 - I personally believe that the original intent of the institution was to foster an evolutionary worldview. And somehow, along the way, we, in the west, to a large extent, got off track.

The Story Line of Grace.

“To live is to change, and to be perfect is to have changed often.”

Cardinal John Henry Newman.

- Any expression of faith that does not include the eternal Christ, and does not have a universal storyline that offers grace and caring for all creation actually indicates a worshipped god too small and not so universal.
- What if we recovered this sense of God's inherent grace as a primary generator of all life? (Remember “Abwoon d'bwashmaya”) And that the job is actually done from the inside out!

Traces of Goodness

We Christians say that both life and matter is a positive center and endpoint: resurrection; and along the way is suffering and death: crucifixion.

- Resurrection and renewal are the universal and observable pattern of everything.
 - If incarnation is real, then resurrection in multitudinous forms is to be expected.
- Every time we take a breath, we are repeating the pattern of taking spirit into matter, and thus repeating the first creation of Adam.

- And every time we breath out we are repeating the pattern of returning spirit to the material universe.
- In a way, every exhalation is a little dying as we pay the price of inspiriting the world.
- My simple breathing models my entire vocation as a human being. I am an incarnation (a part of d'bwashmaya).
 - As I got from Richard Bolles' book, "Finding Your Life's Purpose," My very existence is my purpose in life; I just need to wake up to it.
 - Or, as indicated in the second line of the Lord's prayer, that we know in English as: Hallowed by thy Name (make the name of the Lord a holy experience), or we know in Aramaic as: Netgadash Shmakh (Create internal space for unity) . . . both indication a call to each of us to awaken to our purpose here on earth. . .or as the Greeks would say: enjoy life via Metanoia.
 - The Risen Christ is not a one-time miracle, but the revelation of a universal pattern that is hard to see in the short run.

Traces of Goodness

The job of believers is to figure out not the how or the when of resurrection, but just the what!

"Invoked or not invoked, God is still Present."

"God has worked anonymously since the very beginning – it has always been an inside-out secret sort of job. The Spirit seems to work best underground. When above ground, humans start fighting about it."

You can call this grace, the indwelling Holy Spirit, or just evolution toward union (which we call 'love'): God is only in deep-time cooperation with everybody who loves. Our impulse does not need to wear the name of religion at all.

"Love (Shm) is the energy that sustains the universe, moving us toward a future of resurrection. We do not even need to call it "love" or "God" or "resurrection for its work to be done."