

What Makes Us Human?

Art, Religion and Science in Dialogue.

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Introduction

According to the Orthodox Christian tradition, what makes us human is that we are created by God in the image of God and this enables us to choose to become like God. From this view, our creation of religion, art and science are features of our choice to become divine. If this is the case, we can expect to find "footprints" of divinity within religion, art and science. Moreover, because of this there should also be an intrinsic similarity within religion, art and science and hence the opportunity to use contemporary scientific developments and creative expressions to better theologise within the contemporary cultural context. One way to enter into this is via contemporary Orthodox Christian theology where the notion of the 'image of God' as the spiritual heart of all reality fits very well with contemporary complex system scientific discovery of a naturally existing strange 'fractal attractor'.

The strange fractal attractor can be summarised as referring to a system dynamic whereby the whole system exists within each part of the system. Paradoxical as it may sound it is nevertheless quite ordinary, for instance, it is found in how the same genetic material referring to any multiple celled being is held with each cell within the being. It is also found in social systems where members use the same language. It is generally found to underlay all living systems. It appears to arise because of the dynamics of natural systems, both biophysical and social, which under the selection processes of co-evolution tend toward both integration and diversity.

An opportunity exists within theology to use this scientific understanding to communicate key important facets of how divine grace operates to enlighten us. We can now talk about the Tao of natural and social systems as well as the Tao of physics. The scientific understanding of the 'fractal attractor' enables us to better understand the virtue of social and environmental responsibility. To do so however raises the key theological issue of universal revelation. I wish to point out how the use of this contemporary science can lead to a realist interpretation of Christian revelation, maintaining the unique revelation in Jesus Christ, but also the universal revelation of Christ in all creation, including in all cultural traditions. Just as early Greek Christian theologians came to recognise that Christ is the pre-Christian Logos, and many have begun to also recognise that the Tao and Dharma found in Eastern cultural traditions are also Christ, we should now recognise that the strange fractal attractor which complex systems theory recognises in all natural systems, biophysical as well as social, is also Christ. To help explicate this and to also resonate with the creative arts

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within the postmodern ethos, recovery of the oft neglected Sophia within Orthodox Christian theology is helpful.

Sophia has risen into prominence within Orthodox Christian theology over the last century. This has occurred in response to scientific approaches to social development. It arose in an attempt to allow Christian theology to participate within discourse about social justice, just as Liberation theology did half century later within Western Christian theology. I wish to argue not only for the success of the contemporary theology of Sophia to address the issues of social justice, but to also outline how it also enables participation into discourse about environmental justice and hence sustainable development. Ironical as it may sound, the rich mystical symbolism of Sophia as the eternal feminine and divine wisdom, allows Christian revelation to incorporate scientific discourse and to use it to benefit theology. I will also address how the theology of Sophia is useful in enabling contemporary society to appreciate emerging artistic expressions, for example Hip-Hop and Reggae, and the widely held devotion to wilderness. I do so by outlining the Orthodox Christian recognised stages of prayer and their relation to praxis; the relation of these to Sophia and wilderness; and then the relation of Sophia and wilderness to sustainable development..

Prayer and praxis

A metaphor of the "breath of life" is helpful as it applies equally to prayer and praxis, and points to the dialectical interaction of them. The metaphor describes how life can be described as involving "breathing in" and "breathing out". It describes how unconscious processes can become conscious and by becoming conscious can influence unconscious processes. Breathing is necessarily unconscious but which can become conscious and controlled to some degree. Moreover we can become conscious of our breathing without controlling it and hence able to "listen" to the unconscious. This technique is taught by both Orthodox Christianity as *hesychasm* and within Mahayana Buddhism as *tantra* as an introduction to meditation and learning to "listen" to the unconscious. The meditative technique brings one through practice to awareness of the spiritual heart, which in Orthodox Christian theology is known as the image of God in the centre of one's being. The centre of one's being is the same image of God that is the collective unconscious of all creation: the same divine archetype, Christ, through out from which all creatures are created. Then one comes to know how one's intelligence flows out from one's spiritual heart and is manifest into action through implementation of the understanding actively developed from "listening" to divine inspiration.

To "breathe in" is the first stage of prayer. It is passivity bringing transcendence and hence free will and creativity. The second stage is to "breathe out" and brings integration, through action, via envisioning, rationalisation and implementation. The second "turning" within the evolution of Buddhism, *mahayana*, carries out integration through the *bodhisatva* vow of self-sacrificial love for all others. The first turning, *hinayana*, does not hold the *bodhisatva* vow and so is recognised as only achieving transcendence. The second turning, arguably occurring due to influence from early oriental Christians on the overland silk trade route, recognises that the essence and deep dynamic of natural processes is self-sacrificial love; where the inspiration for this comes from the deep flow of divine grace which we receive passively and then actualise through our willing cooperation and intelligence.

The synthesis in one person by Jesus Christ of divine and human will is the unique and full manifestation of this self-sacrificial love. Moreover, the discovery of the synthesis in oneself is the

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work of grace flowing from the Holy Trinity, and to enact it is for oneself is to participate in the unconscious Holy Trinity. The only real personhood arises as one comes to consciously participate in the Holy Trinity. Personhood is only found in the hypostases of the Holy Trinity. Self is Trinitarian. Self is communal. It is intrinsically interpersonal relations. The Buddhist notion of the *anatman* or lack of any substantive ego self recognises this. To know true Self is to have Christ living in one, which is to live in grace flowing from the Holy Spirit, in the community of personal relationships within the family of God. Sophia is the family of God, all of whom are persons due to participation in divinity through reception of grace. Any other appearances of selves unsubstantial egotism and demonic delusions.

The process of growth into personhood to become like God involves two stages in which grace is experienced. The first and shallower way is into the soul. It is what intellectual discovery brings. The second and deeper way is into the body. This transcends the intellect to include the body and by doing so becomes both praxis and the mystical experience of "pure prayer" in the spiritual heart. Mystical experience is grounded in praxis and the body.

Prayer and praxis are inseparable. The first and shallower way in which grace is experienced in praxis is also the first two stages of prayer, while the second deeper way in which grace is experienced in praxis is also the third and final complete stage of prayer. Paradoxically however, to begin the first two stages of prayer requires some experience of the third and complete stage, all which goes to show that praxis and prayer are not a linear process but are well described by the metaphor of breathing: breathing in and then out and then in again and so on. The *yin yang* symbolism held by Taoism to describe the working of the Tao, or in other words Christ, describes this dialectical interaction well.

The first two stages of prayer are: meditation on metaphors, and then meditation on concepts, but they are first of all inspired by passive awareness of grace by the spiritual heart, which is also pure prayer and the third stage of prayer. The first two stages enable one to understand processes so that one is freed from necessity by being able to avoid constraints and to become empowered to be able to creatively and rationally achieve what is realistically able to be achieved. But this creative free will arises only to the extent one able to perceive and conceive the patterns of causality-like learning riffs in music enables one to improvise, and learning a language enables one to think creatively and to engage in dialogue. It always includes an intuition of an extra dimension of reality over and above any perception and conception of natural processes and constraints. This is the "surplus of being over appearance". To trust in this extra dimension is to have authentic faith, and is the third stage of pure prayer; what Buddhism terms *samadhi*. It is awareness that transcends the intellect when becoming aware of the spiritual heart that is the centre and ground of all which exists. It is to arrive at the strange fractal attractor where the "whole is in each part". It is to become centred in awareness of the image of God as one's spiritual heart. The process is hermeneutical, with faith being necessary to begin to meditate to gain metaphorical and conceptual understanding, then brings more transcendence and more faith. The metaphorical and conceptual understanding being referred to here is not simply discursive knowing gained from books and argument, but rather insights which come from real experience of the unconscious becoming conscious, and to listen to it and to learn from it. It is the process of mulling over events, including books and within dialogue, to make sense of them in a profound way so one is liberated from ignorance and hence unexpected consequences of one's decisions. It develops inseparably from praxis.

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To ensure that prayer is authentic it is imperative that meditation involving the whole person is taught. This includes for example the techniques of how to mediate with attentiveness to one's breath, along with practical wisdom about how to live virtuously within praxis. It is the unique life of Jesus Christ's uniting the divine will and human will that enables us to do so: to both learn it and to teach it. Jesus Christ's unique self-sacrificial compassion brought the socio-cultural development necessary to enable us to participate into the existential depth and essence (deep flow) of natural life where it is known that self-sacrificial love is the source of life: the source of well-being and eternal being. Natural dynamics guided by a strange fractal attractor reveal the deep flow of self-sacrificial love that moves natural processes ever toward enhanced integration and diversity and hence well-being of all.

An important consequence of understanding the stages of prayer is that one is freed from literal belief in myths. Conceptual understanding is known to move beyond myths, including beyond the metaphorically true and appropriate use of myths in scripture. The Christian myth of salvation is that Christ saved us from Adam's sin. But since Adam did not exist, it makes Christianity totally senseless unless the statement of what salvation is, is also understood metaphorically. The notion that Christ's death is a payment for Adam's sin can be no less mythical than Adam and Eve. Conceptual understanding of this myth is necessary if we are to theologize with science and new creative expressions. The Orthodox Christian conceptual understanding is that redemption occurs through pure prayer when one enters into the compassion of grace received from others and passed onto others by loving them unto death just as others have done to enable oneself to discover eternal life. Self-sacrificial love is how Jesus Christ saved us all: by enabling us to participate in it as well. To do so and hence to enable others to do so saves us. This emergence into human consciousness of the innermost natural essence of existence and the maintenance of it by socio-cultural tradition is the real meaning of Church, and is humanity fully naturally wild and fully civilised. To mistakenly take a literal belief in the metaphor would be to believe in some magical act of repayment to God by Jesus for what Adam did. A sad irony of this ignorance has led to equally twisted views about the personality of God. "He" is viewed as a vengeful, angry and wrathful judge one has to be afraid of, as if salvation is salvation from God's punishment which in effect demonises the divine and establishes sadomasochism as the norm rather than self-sacrificial love. Accordingly, fundamentalist religion also creates a false dichotomy between nature and culture: between wilderness and civilisation; between wildness and virtuous social grace: Where we see this arise we can discern inauthentic religion. It also brings into sharp relief the prophetic value of popular organic movements emphasising community development.

To put it simply with a mix of metaphors and concepts, the fullness of prayer and praxis is community: salvation is personal relationships and belonging within community and place to live in love in the Kingdom of God. When through pure prayer and praxis grace enters the body as well as the soul, the image of God within has received grace and we have responded with mind and body to grow to become like God. Salvation comes as one perseveres to strive to actualise the vision of well-being for others through self-sacrificial love.

Our aim to live and love in the Kingdom of God, is the real spiritual reality of "neither being nor non-being", as Mahayana Buddhism puts it. It is what in reality could potentially come into being in the future if we cooperate with divine grace to actualise what does not yet exist. It is the realistic but not yet incarnate eternal and infinite spiritual horizon of absolute hope. Intellectually it is grace inspired ideals that emerge to direct us to freedom from necessity and towards sustainable development. It is intellectual life inseparable from the bodily life within praxis, with responsibility

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toward social justice and sustainability to seek well-being for all. Intellectual life outside of this praxis is comprised merely of fantasies regarding possible futures for sustainable development. Authentic intellectual life exists only within praxis. The truth that salvation comes through faith refers to the initial passive aspect of prayer which inspires transcendence and intellectual striving within praxis. It is a mistake if the active role of human will is overlooked, especially as it is what the human intellectual life is comprised of. If it is overlooked, transcendence and will is lost. Recognising this allows us to discern why inauthentic (fundamentalist) religion leads to mindless and hypocritical cultural pretension and self-hypnosis by slogans. Without critical rationality, society falls into fetid fascism, often in the name of religion, including Christianity.

Prayer, culture and praxis are one. Art (envisioning through metaphor) and science (rational conceptual development) and religion (inspiration by grace) are united in one inseparable process. The injunction to "Seek first the Kingdom of God and then everything else will be given unto you" summarises it. The vision of the Kingdom of God is received passively and human will actively fulfils it. Through perseverance to respond actively to grace one comes to dwell in peace and joy no matter what the actual present situation still is. One can then dwell in the grace of the potentiality of the fullness of life in its eternal infinity even while living in the limitedness of life here. This is authentic transcendence and integration; authentic prayer and praxis. It occurs only to the extent one is grounded into striving for the well-being of social justice and sustainability for others, especially for those who most need it.

Sophia and wilderness

Theologically Sophia refers to the personality of God expressed as divine grace flowing from all three persons of the Holy Trinity within creation, and experienced as personal relationships and belonging within community and dwelling in place. Sophia is the immanence of God's nature or personality. Sophia is divine grace and is the essence of creation.

A way to conceptualise Sophia is to recognise that God is everything and so creation is what remains left when God 'self-withdraws', leaving but an image of divinity rather than full divine presence. Sophia is this cosmic abyss which has the image of God as its structure and is partly filled by divine energy. Sophia is this divine action of creativity, and is metaphorically God hiding, calling and revealing. By hiding, God is opening up the possibility for new beings-God's children-to emerge into existence when they choose in response to God's calling and revealing to become personal like God with free will gained from the transcendence of God's nature that the image of God possesses. To choose to participate in God's presence is to become ever more personal and hence in ever greater creative transcendence of God's nature. It is to become evermore like God as one becomes ever more personally involved in God's family.

Sophia has therefore two aspects, which together are the unique incarnate divine person, Jesus Christ. The two aspects of Sophia are: the earthly Sophia or created nature where God self-withdraws to leave the possibility for new beings to emerge from God's image in the spiritual heart; and the heavenly Sophia or divine nature which is the graceful presence of divine personality which inspires freedom and will for new beings to chose to emerge out of the image of God to become like God. Sophia is collectively God's children but also each of these children, and often symbolised by Jesus Christ or Mary the Theotokos. Conceptually Sophia is the strange fractal attractor at the heart of nature where the "whole is in each part": each person and all humanity; and each creature and all creation. Sophia is the unity of the collective space of society and the personal depth of the individual. Sophia is community, where unity is known only through distance; through

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relationship of difference. Sophia is the dynamic found in natural systems that tends towards both integration and diversity. Sophia is the unity of objectivity and subjectivity: the *dreamtime* or shamanic space of *samadhi*. The significance of the concept of Sophia is that the spiritual dimension of personal growth is known to also be the objective basis for both natural and social growth-for sustainable development.

The two aspects of Sophia can also be distinguished as darkness and light respectively. Nature religions recognise the dark side of Sophia. This is the Dionysian aspect Nietzsche correctly emphasised needed to be recovered by Western cultures. Dostoyevsky similarly revealed the significance of this aspect of Sophia by referring to Mother Earth. Failure to recognise this has led to evil being incorrectly discerned. This is crucial as we now recognise that what we can all too easily misjudge as evil something which is perfectly natural chaos and a necessary phase within natural systems, and also misjudge as evil, truth which is discovered by nature religion. The dark decaying and chaotic aspects of nature are not evil. They need to be appreciated as an intrinsic aspect of nature. Unless this fecund dank moist earthiness of Life is appreciated-recognised and valued-the possibilities of life, including evil, are not able to be prepared for and so freedom to choose the Kingdom of God is lost. Instead we become all too vulnerable to evil because we are unable to correctly discern it. We all too easily choose evil and interpret it is good and vice versa, often because of nonhermeneutical and literal misinterpretations of religious metaphors and myths.

Even though the dark earthy dank moist organic fecund nature of the earthly Sophia-where God is hiding-is not evil, it is essentially freedom and so able to erroneously choose evil, even though it always remains the personality of God, even when demonic. To be able to remain focused on life and growth-the Kingdom of God-requires being able to recognise this possibility of evil and to be able to discern it when it occurs. Evil occurs to the extent the transparent personal depth of material reality is replaced by superficial generalities, leaving shallow surface features shining in a dull yet harsh light of judgement. It produces a dry objectivity. Evil loses awareness of the glimmering divine gentle lights shimmering out of the organic darkness: it loses the divine beauty of Sophia which is the revelation of the nature of God: it loses life. Evil occurs in ignorance of and obscures both the darkness and light of Sophia.

The darkness of Sophia is the depth of transparent vividness and richness and clarity of colour and form of the material world. The transcendent divinity is only known in this concrete yet transparent particularity of incarnate earthiness where beings have been tested to make choices right down into the full depth of their nature. The divine transcendent is only known in the organic fecundity of life as the vital golden threads of divinity weaving through to make transparent the depths of materiality.

The light of Sophia, the divine beauty is only known in the darkness of Sophia. It is a timeless experience of community, juxtaposing with profound feeling a melancholic loss of innocence and home and a utopian hope for the future. It comprises of the three Buddha fields, spaces or bodies Mahayana Buddhism tells of: *dharmakaya* which is the infinite and eternal light and belonging in place that emerges as the melancholic innocent past and utopian hope for the future are united in a timeless cosmic loop that transcends the material world; *sambhogakaya* which is the "body of bliss" of subjective inspiration and joy as one responds to the call of divine grace; and *nirmanakaya* which is the incarnate likeness of God manifest when a person emerges in response to and unites *sambhogakaya* and *dharmakaya*. Sophia is this vision of God shining as beauty out of the organic

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depths of the material world. It is the Orthodox Christian spiritual path. The name of the key collection of spiritual texts for Orthodox Christians is the *Philokalia*, the "way of beauty".

The two aspects of Sophia are participated within through prayer and praxis and hence can be described by the "breath of life" metaphor. To "breathe in" is to experience the awe and wonder of wilderness by one's receptive wildness. This is the passivity of Sophia: the passivity of each person to receive grace, but also the objective nurturing womb-like space which wilderness and civilisation provides, and which can be trusted. This passive aspect of Sophia is the transcendent mysterious wholeness of objective wilderness and subjective wildness, experienced as the eternal feminine. But Sophia is also experienced when "breathing out" as supernaturally charged yet controlled wild vitality: the ecstatic trances and dances of indigenous cultures and Hip-Hop, and the dervishing of Sufis.

Sophia can be understood as the supernatural ideal of the person. It is the potentiality for each person, while simultaneously nurturing the potentiality into realisation through inspiring idealisation. Sophia is civilisation. Culture is civilised to the extent it is expressive of the ideals that inspire receptivity to and responsibility to actualise divine grace. Civilisation is the home of *sambhogakaya* or the "body of bliss" that inspires purpose, meaning and hope in life, for example contemporary Reggae music. Sophia unites: religion, science and art; as the ideal created by religion and art that we seek to actualise with the assistance of science. As Sufism recognises, ecstasy begins as an intoxicated state and then becomes increasingly sober until it is the ultimate rational sobriety of self-sacrificial love.

Sophia enables us to recognise that the awesome wholeness and wild vitality of a person comes from perceiving the wholeness of society and wilderness, to act to nurture its integrity and diversity. The first step, to breathe in to receive grace, is to listen, because one humbly knows that one needs to know more. But it requires an environment where one feels safe to be honest to what one is feeling: it requires being able to be vulnerable. To breathe in is to open to become soulfully aware of emotional reality as well as the processes making up social and natural reality. This can be painful. Societies are civilised to the extent they nurture safe environments where people are accepted and able to become centred to listen and learn. This is what enables a person to be authentically wilful-to breathe out. Once centred, one is able to become grounded. To become grounded is to understand the social systems and place one is in so one can become integrated into one's social and natural environment. Then a person is reflexively aware of one's journey. This is what brings authentic control: self control. Then it is possible to trust other people and nature.

When a person is not centred or grounded they are afraid and insecure. This fear expresses itself in attempts to unsuccessfully control the social and natural environment, leading eventually to cynicism and a tragic view of reality and life-Sophia is lost sight of. Sophia enables us to recognise that all life, wildness, will and freedom are essentially good and gracious and can be trusted. But if wildness-will and freedom-are misdirected due to lack of intellection and/or fantasizing outside of the reality of one's talents and capabilities, the consequence is the drying up of essentially good wildness. The gracious inspiration of being wild and free is lost. This drying up of the "body of bliss" is what is truly evil. It is to be lost: to be in dry, cynical and judgemental frustration, which in desperation leads to the passionate pretence of motivation. This pretence is inauthentic wilfulness. It is compulsive, impulsive unbalanced and unstable. Authentic wilfulness by contrast flows in naturally dispassionate

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equanimity, even when wild; for example, the ecstatic intoxication of Hip Hop and the jiving of Reggae.

Sustainable development

Sophia shows us that there is an inherent link between personal growth and sustainable development. Indeed, they are part of the same and one process. They are the process whereby God is creating and calling community into existence. Moreover Sophia shows the process is naturally dispassionate and rational, even though at times also wildly ecstatic. It is natural wildness nurtured and actualised by religion, art and science. Cultural capital, comprising of religion, art and science allows needs to be satisfied so that well-being of society is achieved and development is sustainable. Creation of cultural capital is a key part of the process of both personal development and sustainable development.

As part of the process of sustainable development, cultural capital has to adapt to be contextually functional. Innovative artistic creativity, for example Hip-Hop and Reggae prophetically expresses need for change. They need to become incorporated into the furniture of civilisation so that future generations can be nurtured by them. Even though the charismatic trust in serendipity is the basis of artistic creativity, it needs to be institutionalised into cultural capital if it is to help future generations and hence sustainable development. This does not take away from the role for prophecy, it just means recognising that grace does not only inspire through prophetic voices and charismatic acts, but also through teachers and sacraments. To use the terminology of Pirsig, the author of "Zen and the Art of Motorcycle Maintenance", there is both static and dynamic quality. Not all quality is dynamic. There is also the need for static quality. This is the role tradition has within cultural capital. But it does not mean that tradition does not change, but rather that it does not have to be continually reinvented. Paradoxically, one of the key roles of tradition is to teach how to recognise dynamic quality and incorporate it into tradition. This ability must never be lost, and so it has to be a permanent feature of tradition. This is one of the key roles that religion provides, and incidentally one reason why religion will always remain a central feature of civilisation and where the Marxian tradition fails. Religion has a key role to be able to discern the need to incorporate the prophetic dynamic aspects of innovative creative arts, for example Hip Hop and Reggae. Religion has a role to be critical of cultural pretensions that make cultural capital dysfunctional. The failure of cultural capital to adapt leads to social conflict and environmental degradation. This is the key enemy of sustainable development. Pretentiousness leads to failure to recognise the creative role of chaos, deconstruction and demythologisation. It is to be ideological and to mistakenly hold metaphors and myth literally. It is to be idolatrous by latching desperately onto fetishes, including towards religious revelation.

To make and use a distinction between a theoretical worldview of ideals and a worldview-in-practice is important if adaptive change incorporating both dynamic quality and static quality is to be understood and taught. The dialectic between the two is the dynamic of social change and praxis. The dynamic is perpetual striving to make the worldview-in-practice the theoretical worldview. This striving to ever greater integrity is the natural movement, vitality and wildness of Sophia. This is the way of sustainable development. Problems of inauthenticity occur if this dialectic and wildness is lost sight of. This can occur in two ways: firstly, when a theoretical worldview is not discovered, or even worse if a person is not nurtured to look for one. This occurs when there is not a safe environment to nurture a person to become inspired to choose to grow: when Sophia is absent from cultural capital. The result is cynicism. Cynicism establishes the unsustainable dynamic of trying to reduce theoretical worldviews into present worldviews-in-practice. It degenerates into nihilism if the

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theoretical worldview is completely lost sight of. It is to assume tragedy is inevitable. The deep flow of time deeper than tragedy is obscured, tragedy is believed in and the demonic rules.

Inauthenticity arises secondly when a person does discover a theoretical worldview, but does not respond to the dialectical tension between it and the worldview-in-practice. Such a failure to respond to the tension by striving and persevering to put the theoretical worldview into practice, is hypocrisy hiding a distrustful cynicism. Adequate religious cultural capital has to not only provide a safe environment for a person to learn and contemplate a theoretical worldview, it must also teach and enable a person how to engage in praxis and prayer so that grace enters into the body as well as the soul. A person has to be nurtured to come to trust-in-trust of inter-personal relationships rather than to cynically trust in power. The experience of *samadhi* within Sophia enables this trust-in-trust of community to occur as the distinction between the inner life and the outer life is transcended.

To trust-in-trust is to trust in simultaneously diversity and integration, and to enable the adaptive dynamic of sustainable development to be maintained. It is to recognise and to internalise the strange fractal attractor. Where there is trust in diversity and integration, science can be utilised for true purpose within praxis to lead to the community of pure prayer where grace fills the body in the synthesis of spirit and matter and the union of civilisation and wilderness. It is to surf the wave of sustainable development. It is homeostasis that always remains able to crash into conflict and degradation. But if the cultural capital of religion and the dynamic quality of innovative creativity are maintained, surfing the wave can be resilient through continually adapting as necessary through the appropriate use of science. It requires continual scientific exploration, deconstruction, demythologisation and intercultural learning and to maximize diversity.

To be resilient to continually surf the wave of sustainable development requires however redundancy within social organisations. To allow creative adaptation for sustainable community development requires, to use Derrida's term, 'free-play' within institutions: the free-play of inter-personal relationships where faithful awareness of the mysterious wholeness of Sophia is not lost sight of. Without free-play within the social capital of institutions, conflict arises as people become insecure and hence compulsive and impulsive. Efficient managerial organisation has features of dry and evil judgemental objectification.

Conclusion

Religion, art and science are inseparable. The contemporary complex systems understanding of a generic strange attractor in all natural and social systems provides science with a basis with which to recognise this. The contemporary Orthodox Christian theological development of Sophia is one way to enable religion to also see the inherent synthesis. Recognition of the prophetic role of innovative creative expressions, such as Hip Hop, Reggae and devotion to wilderness provide a safe environment for the creativity of the up and coming generations to express themselves constructively within the wider social and natural context.

To operationalise the synthesis of religion, art and science is to also recognise the unity of prayer and praxis, where striving to become fully personal -- fully human -- bodes well for the major challenge facing Western societies: the recovery, establishing and maintenance of sustainable development.