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Chapter 1 : Gaia ? - Anima: Beyond Fantasy RPG - FFG Community

As Spring approaches and we find ourselves at another turn of the Great Wheel, opportunity abounds for making deeper connection to the natural world and Gaia's greening of it. Gaia is seen as the maiden offering the promise of new life in a womb that is still developing and preparing for what will.

Wealthy foundations, together with the organizations funded by those foundations, make up the infrastructure of the environmentalist movement. Without that infrastructure, the movement would be just another vocal special-interest group. Big Green wants to create a climate in which its ideas predominate. This under-the-radar, religion-focused initiative—this effort to co-opt religious believers into warriors for the environmentalist cause—is fueled by grants from foundations. Despite the disparate arenas of study and practice, the principles of spiritual ecology are simple: Advisor [sic] on climate change, James Gustave Speth, said: The top environmental problems are selfishness, greed and apathy, and to deal with these we need a cultural and spiritual transformation. The Wikipedia article goes on to praise the leading lights of the Spiritual Ecology movement. Among scholars contributing to spiritual ecology, five stand out because of their exceptionally high creativity, productivity and impact: Steven Clark Rockefeller is an author of numerous books about religion and the environment, and is professor emeritus of religion at Middlebury College. He played a leading role in the drafting of the Earth Charter. Each of the above has cultivated his or her own niche in this emerging field of academic thought and pragmatic action. They started the organization in and serve today as its coordinators. Grim has been a professor of religion at Bucknell University. Tucker is a senior lecturer and research scholar at Yale University where she holds appointments in the Divinity School and in the School of Forestry and Environmental Studies. Working together, Grim and Tucker were contributing editors for the Encyclopedia of Religion second edition, organizing 12 articles on religion and ecology. Both studied at different points in their career under eco-theologian Thomas Berry. The 10 conferences produced 10 academic volumes from Harvard. The introduction to the volume on Christianity includes this statement, where Green shibboleths are piled on top of one another: It organizes conferences and speaking events, maintains several websites, publishes academic papers and books and translates them into various languages, circulates an e-newsletter that reaches approximately 8, key academic leaders, and supports an interdisciplinary graduate program at Yale in religious studies. During a March 15, speech in Berkeley, California at the David Brower Center—named after a founder of the Friends of the Earth and the League of Conservation Voters—Tucker shared part of a conversation she had had years ago with James Gustave Speth mentioned above. Speth, by the way, received the Thomas Berry Award in The first Thomas Berry Award in went to Tucker. The award was started by the Center for Respect of Life and Environment, part of the Humane Society of the United States, a radical Green group masquerading as an animal protection group. Like many conventional environmentalists, Tucker has attacked prosperity, declaring that a rising global standard-of-living is the root cause of global environmental problems. As the developing world attempts to raise its standard of living with unrestrained industrialization and rapid modernization, there is an inevitable impact on the environment and natural resources. It is important to note that, under Communism, atheism is the state religion, and religious leaders except those working as shills for the government are oppressed, imprisoned, and killed. The climate crisis is about the survival of humanity on planet earth, and action must reflect these facts with urgency. He received his doctorate in history from The Catholic University of America. For 12 years, he was president of the American Teilhard Association. He died in at age What is needed is something beyond existing traditions to bring us back to the most fundamental aspect of the human: The human is at a cultural impasse. Radical new cultural forms are needed. These new cultural forms would place the human within the dynamics of the planet rather than place the planet within the dynamics of the human. The universities should also have the critical capacity, the influence over the other professions and other activities of society. Would they still function as laboratories and research centers, fostering technological

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progress? Or would all that come to an end, as they concentrated on the urgent indoctrination of the young into a new political consciousness? Another part of the shift proposed by Berry apparently involves a societal shift towards solar power. As he wrote in *The Great Work*: Our primary concern must be to restore the organic economy of the entire planet. This means to foster the entire range of life-systems of the planet. It means that we must establish our basic source of food and energy in the sun, which supplies the energy for the transformation of inanimate matter into living substance capable of nourishing the larger biosystems of Earth. Our concern for space exploration, in the expectation that we will have used up Earth and will need to move the human venture out into other planets, is to waste irreplaceable resources and to neglect much-needed research into the organic world of this planet. Our excitement about the possibility of colonizing Mars is something of a child-like delight. We imagine something strange and exciting in some faraway place while we remain insufficiently interested in the wonders in our immediate surroundings and their well-being in the future. For the story of how the Left ruined the U. There is a separate committee of oversight trustees, and Grim and Tucker appear to collect no salary for their work on the foundation. Kenneth Germeshausen, an engineer and inventor, and his wife Pauline set up the foundation in Monasteries follow a very simple way of living, including producing their own food and perhaps some small items for sale. The productive world, so to speak, provides the space for monasteries to exist. Tucker and Grim see in religion, and in religion-based ethics, opportunities to shape public opinion and influence political action. We have to pursue an environmentalist agenda because God that is, Mother Earth wants us to. Neil Maghami is a freelance writer and frequent contributor to Capital Research Center publications. Senator Jeremiah Denton and asâ€¦!

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Chapter 2 : Tracking the interstellar object ~Oumuamua to its home : space

Using two of the world's most powerful space telescopes -- NASA's Hubble and ESA's Gaia -- astronomers have made the most precise measurements to date of the universe's expansion rate.

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Contact us: Lovelock, originator of the Gaia Theory, argues passionately and poetically that, although global warming is now inevitable, it is not yet too late to save at least part of human civilization. Illustrated with examples drawn from his experiences around the world, Lovelock draws radical conclusions, most controversially a strong advocacy of nuclear energy. This, he argues, is not only a secure, safe and reliable source of energy but also the only way to counter the lethal heat waves and rising sea levels ahead. He says the only way for humankind to come to terms with Gaia now, and have a chance of surviving, is to embrace science and technology, not reject them. This is his manifesto of how to do that. My Gaia theory sees the Earth behaving as if it were alive, and clearly anything alive can enjoy good health, or suffer disease. Gaia has made me a planetary physician and I take my profession seriously, and now I, too, have to bring bad news. First, we have to keep in mind the awesome pace of change and realize how little time is left to act; and then each community and nation must find the best use of the resources they have to sustain civilization as long as they can~! Perhaps the saddest thing is that Gaia will lose as much or more than we do. Not only will wildlife and whole ecosystems go extinct, but in human civilization the planet has a precious resource. We are not merely a disease; we are, through our intelligence and communication, the nervous system of the planet. For millennia, humankind has exploited the Earth without counting the cost. Now, as the world warms and weather patterns dramatically change, the Earth is beginning to fight back. James Lovelock, one of the giants of environmental thinking, argues passionately and poetically that, although global warming is now inevitable, we are not yet too late to save at least part of human civilization. This short book, written at the age of eighty-six after a lifetime engaged in the science of the earth, is his testament. Community Reviews Login or Register to post a review This title is in.

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Chapter 3 : Imagining Space: Achievements, Predictions, Possibilities by Roger D. Launius

On balance, we found the thrust of White's thesis is supported, whereas the greening-of-religion hypothesis is not. We also found that indigenous traditions often foster proenvironmental perceptions.

Pantheistic Evolution by Henry Morris, Ph. Ever since Darwin, the concept of natural selection has dominated evolutionary thought, providing a "naturalistic" explanation for the origin of species, and thus as Julian Huxley used to say eliminating the need for God. In recent years, however, there has been a strong reaction against Darwinian evolution in many places. Unfortunately, the change has not caused these scientists to return to creationism, but instead, to pre-Darwinian evolutionism. That is, they are abandoning atheistic evolution and returning to pantheistic evolution. In fact, this is the pseudo-scientific rationale underlying the so-called New Age Movement which is sweeping over the world today. Evolution in Antiquity Evolutionism is not a modern scientific theory at all, but is as old as human rebellion against the Creator. In fact, the belief that life had its origins in a single basic substance is so widespread among the various peoples of the world, primitive or civilized, that it can be considered one of the few universal themes in the history of ideas. From this evolved the gods and goddesses who produced everything else. This universal belief of antiquity is not just primitive mythology, of course. But these deities are. Stanley Jaki, with doctorates in both physics and theology and author of 32 books, confirms the universality of ancient pagan evolutionism: All of these ancients were pagan. The essence of paganism, old and new, is that the universe is eternal, that its motions are without beginning and without end. Belief in creation out of nothing is the very opposite of paganism. It came to full flower in Greece, especially through the writings of Homer and Hesiod. The earth itself was known as the mother of all living things. The Greek goddess of the earth, Gaia with equivalent names in other ethnic religions, soon became recognized as "Mother Earth" or "Mother Nature. In times that are ancient by human measure, as far back as the earliest artifacts can be found, it seems that the Earth was worshipped as a goddess and believed to be alive. The myth of the great Mother is part of most early religions. The evolution of the species and the evolution of their environment are rightly coupled together as a single and inseparable process. Another distinguished scientist advocating evolutionary pantheism is Rupert Sheldrake with a Ph. But today, with the rise of the green movement, Mother Nature is reasserting herself, whether we like it or not. In particular, the acknowledgment that our planet is a living organisms, Gaia, Mother Earth, strikes a responsive chord in millions of people. Sheldrake indicates, the modern "green movement," which is rapidly growing all over the world, is largely committed to this concept of pantheistic evolution. In fact, the environmental activists in politics, both local and national, are strongly influenced by such ideas. They have inspired a quasi-political movement based in London, complete with a publishing arm, that now includes thousands of adherents throughout the U. Indeed, Gaia has almost become the official ideology of "Green" parties in Europe: This is a reasonable assumption based on the selection of a vice president whose best-selling book, "Earth in the Balance: Ecology and the Human Spirit" is so passionately devoted to such concepts. The worship of "Mother Earth" is also becoming prominent in some aspects of the modern feminist movement. The more radical feminists, in fact, are replacing God with "The Goddess," even holding worship services in "her" name. In fact, Vice-President-Elect Al Gore, on page of his book, cites with approval the statement that "the prevailing ideology of belief in prehistoric Europe and much of the world was based on the worship of a single earth goddess," lamenting the fact that "organized goddess worship was eliminated by Christianity. Modern New Agers embrace the whole universe in some form of conscious cosmic evolution. Another British astronomer and physicist, Paul Davies, thinks that modern notions of "order from chaos" somehow prove that the "creative cosmos" has created itself. In recent years, more scientists have come to recognize that matter and energy possess an innate ability to self-organize. Davies neglects to explain, however, just how the DNA was ever programmed to do this. Perhaps Mother Nature did it! In any case, this is exactly what more and more scientists believe today. All nature is evolutionary. The cosmos is like a great developing organism, and

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evolutionary creativity is inherent in nature herself. The universe as a whole is a developing organism, and so are the galaxies, solar systems, and biospheres within it, including the earth. Evolution in any form is nothing but "cunningly devised fables" and "science falsely so-called. Wolfgang Smith has said: The point, however, is that the doctrine of evolution has swept the world, not on the strength of its scientific merits, but precisely in its capacity as a Gnostic myth. It affirms, in effect, that living beings created themselves, which is, in essence, a metaphysical claim. Thus, in the final analysis, evolutionism is in truth a metaphysical doctrine decked out in scientific garb. The New Age is really nothing but a revival in modern garb of the Old Age—that is, the first age after the Flood, when King Nimrod led the world in a united rebellion against the Creator. The United Nations Organization is currently the focus of these plans, but it will eventually "evolve" into a much stronger international government in which all "the kings of the earth will set themselves, and the rulers take counsel together, against the LORD, and against His [Christ], saying, Let us break their bands asunder, and cast away their cords from us" Psalm 2: To accomplish this, they must first teach men once again as they did in ancient time to change "the glory of the incorruptible God into an image made like to corruptible man," and then to "[worship] and [serve] the creature more than the Creator" Romans 1: As Robert Muller, former Assistant Secretary General of the United Nations presumably speaking on behalf of that organization has said: I believe the most fundamental thing we can do today is to believe in evolution. This must include the great truth that the Creator has now also become the Lamb of God, our sin-forgiving Savior, and soon will return as eternal King. In that day, "These shall make war with the Lamb, and the Lamb shall overcome them: James Lovelock, New York: Rupert Sheldrake, "The Rebirth of Nature: Bantam Books, , p. Tim Beardsley, "Gaia," Vol. Tan Books and Publishers, , p. God is true - evolution is false - there was a world wide flood Just as the flood came in response to sin, depravity and unbelief - so will the just judgement of God come at the end of the eschaton upon all men and the righteous condemnation of God upon all who have followed the evil one and not repented; those who reject God and His Christ, Jesus, and instead choose the Antichrist and Satan are damned forever - The Truth: Currently, the Global Government of the Antichrist is coming into its short existence before its absolute destruction by God forever.

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Chapter 4 : ??? essay space exploration is good

la Modernity and its discontents -- Animals who speak to us -- Holy lands -- Space exploration, Gaia, and the greening of religion -- Eco-warriors and blood sacrifice -- Loving it to death -- Imitation wildness and the sacred casino -- The right-wing war on the land -- Fighting back -- The journey ahead.

Space exploration may offer flawed transcendence By David Spangler For many people, space and the new age are practically synonymous. Peter Vajk, projects such as the creation of space colonies and the shifting of industries into near earth orbit are seen as doorways into a new world of abundance for humanity. They are also seen as the means for transforming ourselves for a limited , planet-bound species into a cosmic one-the logical next step, in the view of Vajk and Hubbard, both for humanity and for Gaia, the earth as a whole. They are acts of transcendence. There may well be practical economic reasons for developing the potentials of space, although Daniel Deudney, a former senior researcher for the Worldwatch Institute in Washington, D. The High Frontier in Perspective. Unfortunately, as we know, there are military reasons as well, which are being explored by both the United States and the Soviet Union. However, the feeling I observe behind much of the talk about the development of space is as much religious in its tone as it is pragmatic. It is as if for some people the space program is a modern equivalent of the aspiration for the transcendental that empowered the great cathedral- building projects of the Middle Ages. It is our way of reaching toward the heavens, metaphorically as well as literally. As for something to fill the void of the sacred, however, the space program is insufficient. Using a chemical reaction to propel men and women inside a steel container into a vacuum is an event, however glamorous and useful it may be. A cathedral is a presence and a process. It is at its best a seed that gives life to the world around it. As an image of liberation, space exploration, at the present time at least, is more an image of escape. It is flawed transcendence because it is that alone. It is essentially a going out, not a return. It does not fulfill or honor the earth. The cathedrals, on the other hand, were-and are, or can be-a celebration of the sacred united with the earth, growing out of the earth, entering into the earth. They are examples of grounded transcendence, of incarnate liberation. Cathedrals have always been close to the heart of western culture, places of innovation and cultural development, sacred centers around which universities emerged. While upholding tradition, they have often also provided the spiritual, intellectual, and artistic impetus for transformation. In their architecture and design they embody our feelings of transcendence, our relationship with the Other who is at the center of a true image of the future. British architect Keith Critchlow, an expert on sacred geometry, describes this relationship: It is the exploding of the imprisonment of material plane by the Spirit allowing the soul to be released. It is not a liberation from the world but a freedom secured by unfolding the potentials within the world. It is precisely this freedom that a true image of the future offers, for it liberates us from imprisonment of habit and the limitations of the familiar. It offers transcendence of the known in ways that honor and extend the known. It is not escape. It is empowerment and fulfillment. Thus the cathedral is an "explosion of stone. The desire for this liberation is strong in our society. It is one of the motivations that draws people into considering the idea of the new age, for almost by definition this idea offers transcendence and liberation from the world as we know it, which for many people is frightening, depressing, and dangerous. Unfortunately, in the quest for the transcendent for a renewed connection with the sacred at the heart of all true culture, we may opt for escape instead. The space program will be like a cathedral, a true and worthy vessel for a meeting the human hunger for transcendence and the sacred, only when it can inspire reverence for our own planet with the same enthusiasm and dedication with which it seeks other worlds, leading us to honor and serve Gaia and her enfolded potentials as a living world and not regard her just as a launching pad for somewhere else. The space program is not the only kind of exploration that can be a form of escape while appearing to be a path of transcendence. The quests for spirituality and for a liberated self can also be misused. At their highest, the revisioning of the meaning of the sacred and the nature of the human self are the third and fourth key elements within the idea of the new age, the first two being the emergence of

planetary culture and the recognition of Gaia. However, in a lesser form, they can become, like the space program at worst, images of escape. There is an important revisioning of spirituality going on—a new interest in the nature of the sacred dimension of life. Ironically, much of the impetus for this revisioning has come from modern sciences, such as physics and ecology, which are revealing a universe that is an unbroken wholeness, not unlike the vision of the mystic. At the same time, as cultures converge, we are experiencing an increasing cross-pollination between the religions of the world. This can lead to doctrinal difficulties and conflicts, but it also leads to a deepening realization of what Frithjof Schuon calls "the transcendent unity of religions. Similarly, there is a perennial philosophy, as Aldous Huxley named it, a body of insights, teachings, wisdom, and experience that can be found in almost identical form in nearly every culture of humanity. These insights transcended religious differences and provide a basis for a planetary spirituality. At the same time, the idea of planetary spirituality takes on an even broader meaning when considered in the context of Gaia. What is the spiritual nature of our planet? How does humanity relate to it? Findhorn is part of a spiritual tradition that can be found in many religions, including Christianity particularly the Celtic Christianity and the work of the German mystic Meister Eckhart. In this tradition, which could be called creation theology, humanity participates in and is even responsible for the spiritual unfoldment of the earth, of nature, and of matter itself, as well as for its own spiritual progress. The quest for meaning of planetary spirituality is, to me, a necessary component of the new-age idea. This is largely due to a convergence of spiritual illiteracy in our culture with a public interest, semisupported by scientific research, in extrasensory perception. The new-age circuit is filled with groups and teachers offering classes and weekend seminars on how to become psychic. Having a background of psychic and mystical experiences, I know that the human mind and soul are capable of far more than an exclusively materialistic model of the universe would allow. I fully believe that parapsychological research and the skillful and appropriate development of extended sensory abilities are worthy areas of exploration. Like the space program, however, psychic phenomena are a poor vessel to contain our longing for the transcendent; they are an inappropriate substitute for the experience that can "explode" our minds by putting us in touch with an aspect of the universe different from the physical and that we may not have known existed, but they cannot liberate our souls. Psychic powers do not create cathedrals. They can, however, effectively launch our consciousness out of this world and can serve as a glamorous form of escape when not integrated into the discipline of an ordinary material life. Similar pitfalls surround our quest for a new vision of selfhood. The indulgences of the "me decade" and the narcissistic excesses of the human-potential movement have been so frequently analyzed and criticized as to be clichés. Humanistic and transpersonal psychologies have done much to open us to new vistas of inner creative possibilities and talents. Nevertheless, in the pop-psychology versions of these disciplines, the concept of the "real self" emerges as the criterion against which all experience must be measured. Does this relationship, this job, this situation, help me discover, unfold, nourish, develop my self? And what is this real self, the holy grail for which so many knights go questioner through the rigors of weekend seminars and sensitivity-training classes? Again, it is a modern substitute for the image of the sacred, the point of transcendence, the point of liberation. It becomes a new deity, to which we are often willing to sacrifice everything on the altar of growth and personal fulfillment, for if we can connect with it, it promises us liberation. What it delivers, though, is only the illusion of escape, for like psychic powers, this ego masquerading as the real self cannot release us into the world and from imprisonment. It, too cannot build a cathedral. Once more, it is the loss in our culture of a true sense of the sacred that opens us to distortions. It is important that we discover a new vision of who we are. For too long we have suffered under very limiting images of our human nature and potentials, not the least damaging of which is our current image of a person as essentially an economic entity—a consumer and a replacement part in the industrial social machine. As part of the emergence that the new-age idea proclaims, we recollect ourselves as creative and cocreative individualism as embodiments of a sacred self. As part of this recollection, though, we must also remember that the true "real self," the sacred identity within us, is not a thing, an object unto itself; it is a condition of connectedness and mutuality, of love and of community; it is a process, an

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accessibility, an accountability, an empowerment, and a sharing. The space program, psychic development in the name of spirituality, and the quest for growth and the real self are all alike. They all seem to offer transcendence and liberation, but what they deliver is more confinement. Each is finally an image of isolation. Each requires that we take our familiar environment with us essentially unchanged, like the astronaut in his spacesuit. The spacesuit miniaturizes the world so that the spaceman can take it along with him, but within it he remains separate for the universe around him. He may have new experiences, but he is not transformed into a different creature. He does not learn to become a being of energy, capable of surviving in space and riding the cosmic waves of light between the stars. But transformation, rebirth into a different creature, a new life, is what the sacred dimension is all about. It is the essence of the new-age idea: It is the message of the cathedral, and it is precisely this discovery of the self and the spirit as cathedrals and not spacesuits that will bring a new age into being.

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Chapter 5 : Space Exploration | Board Game Category | BoardGameGeek

Get this from a library! A reenchanting world: the quest for a new kinship with nature. [James William Gibson] -- For more than two centuries, as Western cultures became industrialized, they increasingly regarded the natural world as little more than a collection of useful raw resources.

Bruce Cordell at 6: Pop Culture , Wave Guide 5: International Space , Wave Guide 7: Galileo and the Spirit of Science: This is a special week in the often-turbulent year history of Galileo-Vatican relations: The Niels Stensen Foundation , a Jesuit-run cultural center in Florence, Italy has assembled world-class experts this week May , to re-examine the historical, philosophical, and theological aspects of the Galileo affair. He risked his life for these principles –“courageously defying powerful authority figures in favor of observations and experimentation. Earth orbit and beyond. Because symbols work at a subconscious level–it makes sense that this new symbol lunar Earth-rise might be having a quiet, though dramatic effect too. Navy test pilot, Mitchell was the lunar module pilot on the Apollo 14 mission to Fra Mauro along with Alan Shepard , the first American in space. Famous for his interests in consciousness and paranormal phenomena, Mitchell conducted private ESP experiments with friends on Earth while returning from the Moon. This trend should accelerate as we approach the Maslow Window and more space travelers –“ government as well as private –“ experience the cosmos first-hand. New Earths and the Gaia Hypothesis: Planet Earth is the most complex, awe-inspiring system known in the Universe today. From its mysterious magnetic field –“ core connection, to its earthquake- and volcano-riddled drifting continents and oceans and its chaotic atmospheric and climate processes, as well as its finely-tuned cosmic connections e. Sun, Moon, Jupiter , not to mention its stunning biosphere and the presence of the highest form of life known in the entire Universe: This speculative form of Gaia is adopted by some as a spiritual doctrine. More recently NASA has also focused on the discovery of planets orbiting nearby stars, with special interest in finding Earth-like worlds. The PlanetQuest site at JPL indicates that presently we know of exosolar planets orbiting stars, with a total of 0 known Earth-like planets; Kepler was recently launched to search for new Earths. An even more robust scientific mission –“ the Terrestrial Planet Finder concept –“ is currently under study. In , the National Research Council explained the motivation for and the high priority of finding Earth-like planets: Astronauts as the Prophets of Space: According to comparative sociologist Fred L. They can foresee the future and respond to the challenge of the times. Likewise, astronauts serve as uniquely credible messengers from space to the people. Their implicit promise is of a utopian civilization among the stars. Space as the Promised Land: As long as the Israelites keep the Covenant they can remain in peace and security. Raiders of the Lost Ark: The Jews, and later the Gentiles, are promised the blessings of God as long as they honor the Covenant. In space exploration we control our own fate, although if we ignore space we cease to receive many of its key benefits. While space and God are certainly not synonymous, numerous biblical references to the sky or nonterrestrial topics e. This is an example of how knowledge of the Covenant and other prominent biblical themes is not limited to scholars or church members, but is now an integral aspect of popular culture. Thus it is clear why subconscious and conscious links between biblical concepts and space are sociologically powerful. Both Christians and Jews expect their Messiah to appear at some unpredictable time in the future and to establish his Kingdom on Earth. Perhaps the most obvious space parallel is contact with intelligent extraterrestrial beings. ETs that visit Earth will be much more technologically advanced than we are, and their technologies will seem like magic. ETs have been envisioned in a variety of ways. Astronomer Carl Sagan was particularly enthusiastic about the spectacular benefits that ET visits might bring, especially in the technology and science arenas; e. As the economic boom elevates the public to higher Maslow hierarchy levels, the desire to explore and know the truth increases. Throughout the Old and New Testaments, predictions are made of extreme disasters on Earth. For example, in Isaiah it is forecast that the Earth will be reduced to a desert Revelation alludes to stunning celestial and terrestrial effects: From a 21st Century perspective, a few astrophysical

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effects suggest themselves. For example, former Livermore nuclear physicist Dr. John Hardy suggests that a large cosmic dust cloud colliding with the Solar System including the Earth and blocking sunlight could produce the solar and lunar effects. A massive system is required, if the crust of the Earth is to be disturbed. As we approach the Maslow Window, public attention is again "as it was one long wave ago in the s just before Sputnik was launched and NASA was born" being attracted plans for large-scale human operations in space, including how to mitigate a potential atomic weapon-style disaster associated with an impact of a football field-size asteroid or comet. Apollo astronaut Rusty Schweickart has formed the B Foundation and is working with the United Nations and individual countries to draw international attention to the space impact threat as well as to begin discussions on how to globally coordinate planetary defense. Ray Bradbury and the Eucharist: The experience is both thrilling and sanctifying. Indeed, there is every reason to expect that the long-awaited Maslow Window will feature unprecedented space and technology spectacles with a Camelot-like zeitgeist. You weave the themes together nicely. BTW, I took a brief tour of your site and enjoyed it.

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Chapter 6 : Staff View: A reenchanting world :

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Chapter 7 : Revenge Of Gaia | Banyen Books & Sound

European Space Agency Summary: Our Milky Way galaxy is still enduring the effects of a near collision that set millions of stars moving like ripples on a pond, the Gaia star mapping mission has shown.

A Gaia of Civilizations or the Artificial Society: Power, Structure and the Future Sohail Inayatullah Attempts to forecast global futures fall into three or so camps. Most extrapolate from the present focusing on variables such as population, resource capacity and distribution of wealth. Technology, economics and power are seen as the key drivers. Community-oriented, deep democracy, appropriate technology and individual self-actualization tend to be the descriptors of this more idealistic future. The driver is generally human agency. The future that results does so because of factors that are generally external to human beings, grander variables. What is often lost in these important attempts to understand the future are the structural constraints and structural possibilities. Structural approaches explore the parameters of the possible future. What is probable, not because of current trends although these are often defined by structural forces or agency or the transcendental but because of real historical limits. If we begin to explore the long term, from a macrohistorical Galtung and Inayatullah, view, there are range of possibilities that define the shape of the long term. In this essay, we focus on four factors. The first is P. Sarkar theory of varna or deep episteme. The human rights discourse while allowing intervention in failing nations still severely delimits nation to nation conquest. Option 2, a world church, is also unlikely given that there are many civilizations from muslim to christian to shinto to modern secular vying for minds and hearts. While the millennium has evoked passions associated with the end of man, and the return of Jesus, Amida Buddha or the Madhi, the religious pluralism that is our planet is unlike to be swayed toward any one religion. Option 3 is possible because of potential decentralizing impact of telecommunication systems and the aspiration by many for self-reliant ecological communities electronically linked. In the context of a globalized world economy, self-reliance is difficult to maintain. Option 4, the world economy, has been the stable for the last few hundred years but it now appears that a bifurcation to an alternative system or to collapse and reconquest by the warriors is possible. Crises in environment, governance, legitimacy all reduce the strength of the world system. Revolutions from above global institutions from UN, WTO, IMF and regional institutions APEC and revolutions from below social movements and nongovernmental organizations , revolutions from technology cyber democracy, cyber communities and cyber lobbying and revolutions from capital globalization make the nation far more porous as well as the chaotic interstate system that underlies it. However, none of these problems can be solved in isolation thus leading to the strengthening of global institutions, even for localist parties, who now realize that for their local agendas to succeed they must become global political parties, globalizing themselves, and in turn moving away from their ideology of localism and self-reliance. Thus what we are seeing even in the local is a necessity to move to the global. There is no other way. The issue, of course, is which globalism? While the latter is currently about fair wages for workers throughout the world in terms of purchasing power , it also means that for elite workers movement throughout the world is now possible - university positions in varied nations, or moving from ingo to ingo, multinational to multinational, nation-hopping and passport collecting. Globalized labor is even more likely given the rapid aging of Western societies, where to survive economically, they will need a massive inflow of immigrants to work to support the retirement bulge. Historically the median age has been 20, it is quickly moving to 40 plus in OECD nations. Who will purchase the stocks sold by babyboomers as they begin to retire and pay for their leisure lifestyles? Only elites in developing nations are likely to do so. Choices For the West there are three choices: Those nations who do that will thrive financially the US and England, for example , those who cannot because of localist politics will find themselves slowly descending down the ladder Germany and Japan, for example. The second choice is dramatically increase productivity through new technologies, that is, fewer people producing more goods or a mix of immigration and email outsourcing. While the first stage is the convergence of computing and

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telecommunications technology the Net , nano-technology is the end dream of this. The third choice is the reengineering of the population - creating humans in hospitals. This is the end game of the genetics revolution. The first phase is: Phase two is genetic enhancement finding ways to increase intelligence, typing second, language capacity and phase three is genetic recreation, the creation of new species, super and sub races Inayatullah and Fitzgerald, ; Foundation for the Future, This is the creation of the Artificial society. The convergence of computers, telecommunications and genetics, seeing genes as information and finding ways to manipulate this information. The main points of this future are: In the long run, this creates a new globalization, where the very nature of nature once stable, now dramatically alterable is transformed. Coupled with changes in nature are processes that are changing the nature of truth. Postmodernism and multiculturalism all contest stable notions of truth, instead seeing reality as for more porous, based on individual, cultural and epistemic perception, essentially political. Reality as well is less fixed, whether from quantum notions of what is essential, or spiritual notions of life as microvita, as perception and empirical, or from virtual reality, where the world around is no longer the foundation for knowing and living what is. What this means is that globalism as the agenda of neo-liberalism has far gone beyond the original program or perhaps fulfilling the deep code of the program. Technologies and the reductionist scientific process they are embedded in are creating a new world where nothing will have a resemblance to what we historically knew, making humans superfluous. Other Scenarios But returning to our structural perspective, alternative scenarios are possible. Nuclear meltdown, virtual stock markets delinked from real economies and postmodern cultural depression, even madness, are further problems. Globalization, in this future, would extend to the liberation of not just capital but as mentioned above: The long term implication is the creation of a gaia of civilizations, each in authentic interaction and interpenetration of the other, each needing the other for survival and "thrival"

3 A global security system, that is, for issues such as war, terrorism, global climate change, viruses, and new problems being created by the globalization of capital and technology. Culture would move from uniculturalism to multiculturalism to human culture our genetic similarities are among the surprising benefits of the mapping of the human genome, ie there is no genetic cause for racism and racial differences. It would be a future with a non-strategic governance partnership society. However, while the aspirations for a soft world governance system are laudable - during times of intense transformation, plastic time, where there is a struggle between worldviews and processes - there is a new center, a reordering of power. Power does not so easily go away. Exploitation can be reduced but its elimination is unlikely. The structural reality is that over time what will emerge will be a world government system with strong localism. That is, the communicative-inclusive vision of the future does not adequately address issues of power; it is focused far more on aspirations. This world polity will likely have a world constitution with basic rights such as language, basic needs, culture and religion enshrined. This system would be a planetary system and not an empire since there would be no single state hegemon nor would there be conquest per se. Still it is the creation of an artificial society with deep cleavages between those with access to wealth, information and genetic technology that remains quite likely. The elite would be from the North, older, and will be able to extend their life span by thirty to fifty years. Outside the walls of technocracy, will be the others. And it is the fear of others that will define the polity of the artificial society. In the communicative-inclusive future, there will either be a soft governance system or stronger world government system. From a structural view, the latter is far more likely. But there remain many unanswered questions. How will the new technologies and resultant cultures evolve? Who will control them, how will they be used? Will a more public and responsible postnormal science develop that includes the subjective and the ethical? Will multiculturalism transform the West or will the artificial society beat back the invading others? Foundation for the Future The Evolution of Human Intelligence. Bellevue, Washington, Foundation for the Future, New York, Random House.

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The Forum on Religion and Ecology is a cleverly camouflaged effort not to study different religions, but to actively influence faith communities and their views of the enÂ-vironment. Tucker and Grim see in religion, and in religion-based ethics, opportunities to shape public opinion and influence political action.

Chapter 9 : Tech_Journal: Christian Belief versus the lie of Pantheistic Evolution

In Centauri Dreams, Paul Gilster looks at peer-reviewed research on deep space exploration, with an eye toward interstellar possibilities. For the last twelve years, this site has coordinated its efforts with the Tau Zero Foundation, and now serves as the Foundation's news forum.