

HUMAN ECOLOGY

The Greening of the Catholic Church

The “Green” Heart of the Holy See: Veteran editorialist Francesco Valiante, in the Nov. 29, 2008, L’Osservatore Romano, the official Vatican newspaper, warned that the current economic crisis is likely to impact the world’s poorest. His essay called for acknowledging the binding duty to protect the environment under international law, beyond a merely moral conception of responsibility. <http://www.ncrcafe.org/node/2308>

Evidence that the Holy See has a “green heart” is encouraging, but it is one thing to SEE the light and another to BE the light. The manifold crises aggravated by exploitation and global warming are beginning to open the eyes of everyone, hopefully. “Greening”, the vital awareness of environmental distress is an awakening to the critical contingencies of the times.

Environmental awareness is always a timely necessity, for the awareness of conscience isn’t possible except for the awareness of consciousness, what the working of Eucharist and universal priesthood are about.

Photosynthesis, the photo-electric/ chlorophyll action of disassembling water and carbon dioxide and reassembling hydrogen, oxygen and carbon into the “glycogen agency”, life’s “lego” element of materiality/ spirituality, accounts at the wave/ particle level for the greening of Natural Sacrament, consciousness and conscionable priestly service.

The intentional work of Eucharist, Priesthood and Church are about the greening of conscience, in word and in work — what the “greening of religion” is. Culturally, we, Church and Priesthood have failed the natural purpose of Sacrament by failing to see and respond faithfully to the divine word and natural work of life’s greening.

Grace supposes nature. Fidelity to natural light is fidelity to divine light. If we are serious about the greening of Church, we will be serious about the conscionable work of "green religion inside the cultural spectrum".

By personal mindfulness to Eucharistic transformation, we not only SEE the light but we ARE the light. In other words, the greening of Church doesn’t happen until it happens in personal (cultural greening), in the spiritual/ material “greening” of the People. Greening is the vital word/ work of consciousness/ conscience, of SEEing “green”, of BEing “green”. **GREEN CHURCH is people-work — green liturgy — GREEN RELIGION.**

Ecological Inheritance

Primal darkness and primal light represent the open potential of cosmic ambiguity (electrical minus/ plus). Dark/ light ambivalence is symbolized in the intertwining black and white snakes — the primal ambiguity of natural ecological expression. Light/ dark consciousness is self-reflectively present in “human ecology” and represents the ambivalence and authenticity of judgment.

Increase in implicated light is the weave of evolving life. Ever present darkness has the potential for augmenting light structuring. As the snake must in growing shed its skin so must evolving life shed the shrunken skin of rejected darkness. Consciousness destines evolution to trade in darkness for light — and sometimes to yield to darkness.

The poetry of Eden's Garden is the barter between darkness and light. Growth in poetic consciousness on the **Tree of Light/ Life** flourishes in grand diversity. Eden's Poetree is inhabited by a panoply of floral/ faunal splendor and diversity.

In the genetic iterations of birth the ecology of life is ever renewed. Word-beginning, word-transformation, and word-amplification qualify relationships in faithfulness to nature (**novogenesis**). The ideational complexity of word combinations expresses wisdom-loving consciousness, genetically (**metagenesis**). The goodness of divine purpose shines through energy/ substance complexity and reveals divinity (**theogenesis**).

Each successive generation carries forward the mindful inheritances of the past; we are the poetry and poetree of consciousness brought forward in the substance of the present. By the grace of Cosmic Divinity, we are the floral splendor, the Cosmic Christ fruiting Eden's Poetree. **Human ecology cosmically expressed is the self-reflective conscience of Earth Ecology.**

Religion is a Green Apple

The Apple of Eden is a metaphor for divine **Prevision and Provision**. Prevision is divine anticipation of need and Provision supplies for the need. The Wisdom of Prevision and Provision is tasted in nature's largesse.

The premature consumption of green nature is the frustration of Wisdom, what is the "original" and present sin of consumerist exploitation. Dominion theology and patriarchal politics are the religion and culture of idolatrous self-obsession, of greed, of ignorance and arrogance.

Perhaps, in spite of humankind's consumptive capitalism, enough green fruit has yet escaped consumption to preserve the vitality of Eden's Poetree. But the ripening of fruit must be secured. Ripeness is a matter of cultural "maturity" and understanding of "reality". [See <http://ncrcafe.org/node/2134>, and <http://ncrcafe.org/node/2240>] Only if the green fruit is respectfully secured so it can ripen can humankind experience the sweetness of divine Prevision and Provision.

Mature consciousness, the prizing of nature's fruitfulness, lets us experience Eucharist and the capacity of human maturing beyond compulsive consumption which doesn't know how to wait for the fruit to ripen. God's warning at the Garden Gate is still, "**Don't eat the Green Apples!**"

Of Dragons and Dragon-Slayers

We are in the area of psychic evolution, i.e., wave/ particle ambiguity and the tension of light in process of transforming darkness into substance. This remains a great mystery

and always will be because human beings are the mystery trying to discern the light/dark tension at work within themselves.

The struggle is about energetic tension (**intensionality**) in subatomic particles, atoms and molecules in (with) **intentional** (self-reflective) energy. There is no self-reflective energy except for the unreflective intensional energy underlying it.

The history of consciousness is about the psychic evolution of wave/particle, intensional/intentional ambiguity, and the inner contest of self-reflective light and darkness. In myths, metaphors of devils and angels, dragons and dragon-slayers are used to personalize self-reflective consciousness in bringing ambiguities to clarity.

Unfortunately, patriarchy (dominion theology) is still fixated in objectifying (personifying) ambiguous consciousness. Life's female grounding is the victim of males flailing human consciousness; women bear the trauma in deep consciousness. The male perceives himself as rational consciousness, the "light element", the angel, the dragon-slayer, and the female is the dark earth element needing to be subdued, etc. Patriarchy continues the **fraudulent prerogation of male primacy**. <http://ncrcafe.org/node/1999>

Evolution and quantum (cosmological) science have advanced light/ dark consciousness beyond the rationality of myths, and have advanced consciousness of male/ female relationships in "human ecology". The continuing and wholly pervasive tensions of reflective and unreflective consciousness keep consciousness open to evolution.

<http://www.secondenlightenment.org/openletter.pdf>

"Surfing the green wave", reflecting on human ecology and correlating with forest sexuality, brings us the realization that ambiguity in sexual psychology and physicality is natural and of the essence of open consciousness and self-reflectivity. Ambiguity activates communication and enables the ascendancy of consciousness.

<http://ncrcafe.org/node/2350>

Evolution and Intelligent Design

Evolutionary consciousness brings to human awareness the transformational dynamic of rational "trimorphism", the three-step processes of communication, consciousness and conscience. From this "**process of rationality**" (the design of intelligence) we come to understand moral valuation and other social dynamics that parallel and deepen the implications of communication, consciousness and conscience.

1. **Mutuality, complementarity and subsidiarity**: The trustful communication between parties energizes their mutual working. Consciousness gives rise to understandings of the potentials of likenesses and differences; and conscience compels right conduct to accommodate likenesses and differences to the necessities at hand, what is the working of subsidiarity. In the working of these, intentional mutuality affects social ascendancy and personal authenticity (**novogenesis**).

2. **Ecology, economy and Eucharist**: All communication happens in the ecological context for our origin and sustainability are in the ecological context. Distrustful and misinformed communication intervenes ecological purposes and effects the exploitation and degrading of natural ecology. Misinformed presumptions about natural/ ecological

dependency misinform consciousness and unwittingly give free reign to consumptive excess and unjustified behavior. Misinformation and misbehavior intervene Eucharist and thwart ecological intelligence, the obligation of conscience (**metagenesis**).

3. **Faith, hope and love:** Trustful (truthful) communication is the basis of authentic consciousness working and of consciousness coming to hopeful expectations; thwarted consciousness and frustrated hope betray love, the motivation of conscience, the action agency of authentic becoming (**theogenesis**).

Presented here are three sets of intelligent design mechanisms (processes) by which human community lives in moral relationship and exemplifies the Christian insight of Trinitarian Community. Personally and socially, we are accountable to represent Godlikeness in the intentional living of faith, hope and love, what are virtues common to moral/ civil relationships, i.e., and to religion and civility.