

POETRY/ POETREE: Organic Sacrament

The soul/ substance of **human ecology** is “of a piece” with the organic vitality of global ecology. The term “human ecology” is likely to appear more frequently in conversations going forward. Some will use it to separate ideologies of human dominion from dependency on “green” concerns and cause even more spoliation of nature, while others will advance essential continuity that characterizes all organic evolution, including self-conscious reflection and the link of conscience to the care of organic life.

Human ecology, human evolution cannot be disembodied from Earth-cosmic soul/ body without violating organic life, the holistic Sacrament of Nature. The self-idolizing of humankind above the warrants of nature will certainly result in more violence, more desecration. We’ve **been there, done that**, with outcomes of mortal peril to global life. Cultures of arrogance and violence bear witness to the fraud that confuses irreligion for religion, incivility for civility.

The spirituality of organic Sacrament is the mystery of wave/ particle implications of light, the substances of the gaseous atmosphere (air), and the process of photosynthesis. The highest perfection of this implicated processing is humankind, the self-reflective organism in which wave/ particle function has achieved its highest conscious complexity.

Organic life is the weave of air, water and soil. Air is the noosphere (soul realm), the “divine breath”, the amniotic ocean in which all life originates, amplifies and co-depends. Reduced to a common understanding, all life unfolds in common by the developmental iterations of intensional/ intentional energy/ matter. Humans wrongly imagine that they are disconnected from cosmic reality, and in so doing they lose their sense of personal authenticity. In the Creation account of man, Genesis has God “breathing” soul into soil (humus), for which true consciousness is “humble” (humilis).

Light-assembly, photosynthesis, is the deep link in organically complex Earth-life. From ancient green algae to the DNA of plastids every cell of the human body are linked together. Baptism celebrates the memory-structuring agency of water. The baptism of Jesus speaks to the presence of divinity in water, the Holy Spirit, animating all organic life, the holy agency of Eucharist. The grace of water is divinely conferred in and through life-processing. Water is life’s beginning, life’s environment, and life’s Eucharistic, transformational substance. Air is Earth-breath structuring, maintaining, and empowering organic life in common.

Self-reflective consciousness bears witness to nature’s sacramental (remembering) agency in the doing of symbiotic purpose, what is, divinity doing the continuity work of interdependent life’s wellbeing. When conscious reflection joins in the work of symbiotic wellbeing it partners with divine grace in expressing divinity, Eucharist.

In the matter of symbiotic purpose, air, water, transformation and conscience combine in accomplishing life’s purposes; these are the “Sacraments of Nurture”, water (baptism), transformation (Eucharist), and commitment to conscience (Confirmation).

The harmonic resonances of wave/ energy are the **music of the spheres**, the poetry of life, the substance of **Eden’s POETREE**.

Surfing the Green Wave

On December 22, 2008, Pope Benedict addressed a dubious Curia on two highlight issues of the year. The Pope sees World Youth Day and his focus on environmental issues as matters that pertain to the role of the Holy Spirit for “both pivot on core Christian doctrine.” In the same vein, he alludes to gendering “insisting that concern for tropical rain forests and the church’s pro-life commitments, including sexual morality, are indissolubly linked”. On the face of it, **METAGENESIS**, the arcane sexuality of green forest flora, and World Youth do not obviously go together — or do they? Is this “The WAVE of the Future?” <http://www.ncrcafe.org/node/2342#comment-28157>

“[The church] must defend not only the earth, water and air as gifts of creation that belong to all,” he said. “It must also defend the human person against its own destruction. What’s needed is something of a **human ecology** (emphasis added) understood in the right sense. It’s not simply an outdated metaphysics if the church speaks of the nature of the human person as man and woman, and asks that his order be respected.”

“Here it’s a question of faith in creation, in listening to the language of creation, disregard of which would mean self-destruction of the human person and hence destruction of the very work of God,” the pope said. “That which is often expressed and understood by the term ‘gender’ in the end amounts to the self-emancipation of the human person from creation and from the Creator. Human beings want to do everything by themselves, and to control exclusively everything that regards them. But in this way, the human person lives against the truth, against the Creator Spirit.”

“Yes, the tropical forests merit our protection, but the human being as a creature merits no less protection – a creature in which a message is written which does not imply a contradiction of our liberty, but the condition for it,” the pope said.

Humankind, you and I, hold in consciousness the intention of the Sacrament of Natural Order, what is “symbiotic purpose”. Covenantal awareness of personal obligations of conscience binds humankind to collective Earth-life in its evolved and evolving purposes of symbiosis. Fidelity to altruistic consciousness is a Grace of the Holy Spirit motivating sensitivity to ecozoic necessity. Ascendant altruism is active spiritual awareness above and beyond narrow egoism. Evolved consciousness is aware of the genetic truism that applies equally to all, namely that **ontogeny recapitulates phylogeny**, meaning, the pre-natal life of everyone is a re-presentation (iteration) of life’s evolved history.

How are we humans genetically bonded to rain forest life? Specifically, the cytoplasmic DNA (in mitochondria and plastids) in every cell of our bodies is of metagenetic origin, the same as for rain forest life. These agencies of photosynthetic assembly and metabolic disassembly are linearly female in transmission throughout life’s history, all the way back to viral and bacterial organisms and before the separation of the male/ female sexes.

<http://www.secondenlightenment.org/The%20Evolution%20of%20Symbiosis.pdf>

If we have no sense of our complex sexual nature we will not likely make sense of life’s ambiguities that bedevil consciousness. Nature’s challenge to intelligence is daunting enough without further confusing it by fixating in ignorance and misrepresentation, as religious absolutists of many stripes are wont to do. Churches also must evolve in their

consciousness or lose credibility, as has become obvious in these times. Absolutists at opposite poles continue to beat **tender gender** raw. It's so un-Christ-like. Yet to be clarified are theological conclusions that the church will come to from analogizing and contrasting rain forest (tree) sexuality and human sexuality.

Human reproduction is stereotypically by sexual difference and distinction of the male/female personalities. Not so with trees and flowering plants, in which reproduction is by "metagenesis". The male and female gametes are produced by the flower of plants, i.e., the anther and pistil; this ancient "sexually blended" floral structure is the "archegonium". In Botany 101, students learn that the **sporophyte (spore-bearing part of the flower) is borne as a parasite on the archegonium of the gametophyte.**

In cereal grains, for example, corn, wheat, rice, barley, etc, male (spore) DNA is only in the germ of the seed, not in the endosperm, aleurone or seedcoat, which are totally of female-produced materials (mater), as is the case with fruits we eat. Also in human cells, male-contributed DNA (from the sperm) is only in the cell nucleus, not in cytoplasmic DNA (i.e., plastids and mitochondria). The foods we all eat are **gifts of female favor.**

The **blending of gender** in individuals is common and archetypical. The fact of genetic incorporation in human cell DNA of plastids and mitochondria argues for "blending" also of genotypical and phenotypical occurrences in fauna, reptiles, birds, humans. Because such gender-blending in flora and fauna is of naturally evolved origin, its diversity and ambiguity deserve respect and reverence, also by "stereotypical" humans who sexually may be distinctively and sharply differentiated. "Transgendering" is natural and diverse in its physical and psychical manifestations.

As to new theological understandings: How are we to see the "Jesus of history" from the perspective of evolution? The "Cosmic Christ" from the perspective of evolution? Vis-à-vis the Holy Spirit inspiring cosmic evolution, there must be a converging and enlarged sense that the historical Jesus is a quantum leap of consciousness in Eucharistic awareness of human anointing in the Sacrament of Natural Order even as the theological understanding of the Cosmic Christ is a quantum leap beyond time-fixation in the historical Jesus. <http://www.secondenlightenment.org/Cosmic%20Christ.pdf>

The implosion of the clerical priesthood now happening and the awakening of public will to expand the cosmic role of priesthood and Christ-understanding are movements of the Holy Spirit in conscious quest of salvation from human self-destruction. Presence of the Holy Spirit in the quickening of sensitivity to eco-environmental reality is especially and specifically happening in youthful consciousness. Jesus tells his disciples, "**Unless you become as one of these, there is no place for you in my kingdom.**" World Youth Day has been and will surely continue to be a celebration and revelation of significance, as Pope Benedict has come to realize.

As to the "conversion" of the Pope, my wife isn't yet convinced. She is of the view that his awakening is to President-elect Obama's "wave for change". She may be right. The Holy Spirit works in unpredictable ways. Perhaps the Holy Spirit is as active in world politics as in conflicted religions — theology needs to represent **change we can believe.**

[Open Message to Cardinal William Joseph Levada, Prefect, Congregation for the Doctrine of the Faith, cdf@cfaith.va <http://ncrcafe.org/node/2350>]

Walter Brueggemann's Examen

A persisting "heresy" (choice) of Roman Catholicism, of Christianity in general, has been to institutionalize and even over-emphasize **representational reality** and alienate the community of believers from **natural reality**, thereby enabling the dark choice of waste and sacrilege of Natural Sacrament.

In his presentation before the **Theology of Land Conference** (Collegeville, MN, 1985), Walter Brueggemann enunciated the critical wrongdoing of Western Christian culture, namely, the sanctioned exploitation (rape) of land and women, and the essential linking of land and women:

"Adam, that is, mankind, has a partner and mate, adamah, land. Humankind and land are thus linked in a covenantal relationship, analogous to the covenantal relationship between man and woman ...unfortunately, in our society we have terribly distorted relationships between man and woman, between adam and adamah, distortions that combine promiscuity and domination.... Likely, we shall not correct one of these deadly distortions unless we correct them both". [Bernard Evans & Gregory Cusack, Editors, "The Theology of Land", 1987, The Liturgical Press, Collegeville, Minnesota]

<http://www.evolution101.org/Manuscript%20GREEN%20RELIGION.pdf> at pg 138 ; also: <http://www.evolution101.org/Thinking%20Global.pdf>, at #40, pg 51

In the ecclesial liturgy of Roman Catholicism, Representational Sacrament has been theologized and emphasized to the point that the faith required of the faithful tends to value Representational Sacrament (liturgy) over the reality of Natural Sacrament.

"Reality" endures in Natural Sacrament (the Naturalis Sacramentum Ordinis) which is sacred by reason of divine instance, i.e., the presence of divinity as expressed in natural prevision and provision, and celebrated in understanding Divine Providence. Grace and authenticity come from fidelity to nature, to female reality, the ground-state of all vitality. The profound degradation of nature is a failure of human prevision/ provision, of "religious" disregard and exploitation of nature, of women. As affirmed by Vatican II, "**Faith supposes reason as grace supposes nature.**" (Fr. John Courtney Murray, S.J.)

The rape and prostitution of ecozoic nature (femininity) are about exploitation, for profit, of nature's vital resources, what are "favors of female gratuity". All the fruits of natural vitality are fruits of female sexuality, not a gratuity belonging to patriarchal dominion but to the vital wellbeing of the communities of interdependent life.

If priesthood isn't about service to universal Order in Natural Sacrament, it misses the point of service responsibility and functions as a demon of cultural ideology and social mischief. Unless institutional priesthood attends first to symbiotic fidelity in the Order of Natural Sacrament, it fails to represent a true-to-life sense of purpose and responsibility. The obsessive, male myopia of dominion theology has lost its common sense of purpose and conscience.

In light of Brueggemann's Examen and ecological wasting, the unasked questions must now be asked, "When does misrepresentation, denial (by the omission of known facts) become culpable? that is, a lie?"

Is Church perpetuating lies?"

1. Is the Genesis Rib-Story of woman's origin from man, a lie?
2. Is the belief that God requires woman to be submissive to man, a lie?
3. Is the Scholastic teaching that the male sperm is a miniscule male, a lie?
4. Is Church belief that Church teaching is infallible, a lie?
5. Is belief that spirituality and materiality are distinct and separate realms, a lie?
6. Is belief that God is more present in bread and wine than in nature, a lie?
7. Is denial of evolution, tacitly and expressly taught, and teaching 7-day creation, a lie?
8. Is Church credible when misrepresentations are allowed to be advanced, as truths?
9. Isn't a lie malicious when it is factually obvious, taught, and does harm?
10. Isn't Church obliged in conscience to confess, repent and make amends for its lies?

<http://ncrcfe.org/node/2331>

PREVISION PROVISION

Prevision and Provision are what religious sensitivity, adulthood are about. Joseph of Egypt exemplifies prevision and provision. As the Eucharistic archetype, he represents universal priesthood.

Adult authority knows that planning and provisioning are adult responsibilities; the moral acts of anticipating, planning and providing are what intelligence and maturity do, what parents, nature and God do. Successful living involves intentional symbiosis, intelligent designs and mature insight. This is as true for individuals, for families, for communities, as for institutions, nations, and Churches. The failure of Church/ priesthood to respect, anticipate and provide for the needs of natural Sacramental Eucharist speaks volumes as to failed faith, failed intelligence, and failed maturity.

Religion is organic. **Religion is a green apple**; it renews seasonally; it takes a lifetime, a season to ripen, to grow from immaturity to maturity, to mindfulness, fullness of wisdom, age, and grace. Religion does not exist outside real-world relationships. Religion is social and personal. Religion is discerned in conscionable concern and adult caring of people for each other. Religion is about service, not about imposing on others. Religion is altruistic sensitivity, the intentional work of conscience.