

Enlightenment & Second Coming

(The Greening of Consciousness and Conscience)

The sun in the sky, the illumination of all things, is the “sign” (substance) and “grace” (spirit) of all vital becoming. Though we witness and live “cosmic coming” in our own lives, we live largely unaware of and unresponsive to the cosmic inheritance of divinity.

The Coming of God in cosmic consciousness is coincident in the transformation process of perpetual word/ light/ love. In every time and circumstance, access to divinity is adequate to the need if only people open themselves to the light at work naturally, also in penetrating the darkness of denial.

From the perspective of evolutionary consciousness (natural “greening”), we are divine/human because of cosmic origin and transformational continuity. For Pierre Teilhard de Chardin, “as for St. Paul, there are three natures in Christ. Christ the fully human, the fully divine, the fully cosmic”. (“Seeing with New Eyes”, AMERICA, September 15, 2008, pp 41-43). Chardin’s theology is “not merely [as] a fascinating theological synthesis to be understood but [as] a practical spirituality to be lived”. [Review of: Louis M. Savary, “Teilhard Chardin: The Divine Milieu Explained”, Paulist Press] The Omega Point of Chardin is the self-reflective awareness of Christic Consciousness in the Cosmic Body — in contemporary men and women “thoroughly informed and transformed”.

Second Coming has been fabricated into an illusory figment of institutional and popular culture. The idolatry of objectification happens in religion and politics, as with imperial dominion and control, and, with claim of divine sanction in hyped representational sacrament and the diminished sense of Natural Sacrament.

The abandonment expressed by Jesus in the Garden is his desperation over institutions and powers that waste the Garden and people, and ceremoniously bask in supreme denial of conscience. Religion and government, in the past, and presently, continue in complicit betrayal of divinity and humanity, under the leadership and hierarchy of professionals who should know better.

Every newborn is a Christ-of-Second-Coming; yet, we are blind to the reality of divinity present in birthing and life. Disrespect for life is endemic in culture. Disrespect happens in the many ways of dominion and greed obsessing persons and corporate business. The objectified fixation of “making a living” trumps the superior value of “making a life”.

The singing sun, birds, blossoms, bees and trees harmonize the Garden Greening. We are “Eden’s Lifework Poetree”. We sing the originality of life resurgent, of new vitality in us — not fated in desperation. Wars, violence of people toward one another, are signs of failure, of values gone awry.

So, what is happening culturally that brings global life to the crises circumstances of today? The cultured vacuum of insight causes implosion. Implosion is happening at many levels; but, implosion doesn't just happen, it is caused. We are the enablers and cause of implosion. What are we now going to do about it?

Just to focus on one causal factor: culture has persistently engaged in and handed down too much "theological" abstraction (what is called "theobabble" by a former seminary classmate). Truth is that human culture is transformational, and must necessarily be open to change, so that humankind can socially mature and evolve. "Ultimate reality" is a consciousness that continues also to evolve. In every time, individually and collectively humankind needs to keep open to maturity and evolution; not to do so is to obstruct common wellbeing and cultural authentication.

The "reality" of this "ultimate" moment does not allow for escape and denial into facile abstractions of institutional convention. "Abstract analysis can make creative engagement with a text nearly impossible", what is the problem with cultural theobabble. (Gale Swiontkowski, "Mystery Man...Gerard Manley Hopkins", AMERICA, November 17, 2008, pp 22-24) "Great poetry [may I add, great theology?] does not lend itself to neat analysis; it opens up mysteries." (ID: pg 23)

The evidence of success is the accomplishment of reconciliation. The urgency pressing on us is: to discover the poetry of life in the "poetree" of nature, to reconcile poetry and the "poetree". We might, for example, in discovering the kindred spirits of Blake and Hopkins learn reconciliation in the modern context. Truth is that life's renewal requires continual tearing down if there is to be building up — what Eucharist, Natural Sacrament is about.

Before renewal can happen we need publicly to confess our sin of consuming "forbidden fruit", nature's capital, and to amend and firm up our purposes of restoring the wasted Garden. We must enable bees, flowers and trees in their unsung work of setting the fruit we need.

We need to open ourselves to the necessities of nature and be faithful to them, even as we keep ourselves open to cosmic mysteries. The temper of the times demands a turn from past mindlessness to openness and discovery of natural authenticity. Living reconciliation is a matter of accommodating lessons of history with contemporary insights of reality, in the present time.