

GOD IS GREEN

COVENANTAL THEOLOGY

The Sacrament of Natural Order

(NATURALIS SACRAMENTUM ORDINIS)

Theology Supposes Biology

As Faith Supposes Reason

As Grace Supposes Nature

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GRACE SUPPOSES NATURE

The root understanding stated by St. Thomas Aquinas puts humankind in standing with the whole web complex of Earth-life in which all forms and species have their place in relationship with all other. Relationship is a standing of essential dependency. The principles of sustainable relationship, communally operative, are inclusively necessary for individual life and for the communities of web-life globally obtaining in air, water and land. This dependency relationship is celebrated worldwide in indigenous cultures as the place and condition where the divine has standing in and with dependent life. Thus, “life is grace to life”, and all life includes the “in-standing” of divinity, i.e., Divine Instance, whence, all inter-relational “grace” derives.

The universally guiding principles of sustainability are: mutuality, complementarity and subsidiarity. Nature “remembers” into existence present life as one in common with all prior life. It is the “continuity of remembrance”, the celebration of sacrament, that re-members in sustainable relationships the Divine Understanding (hypostasis) of life’s “graciousness”.

FAITH SUPPOSES REASON

The principle of mutuality, the co-dependency of faith and reason accredited to John Courtney Murray, SJ, (<http://www.ts.mu.edu/readers/content/pdf/58/58.3/58.3.5.pdf>) has become part of evolving consciousness (Second Vatican Council) explicitly understood and included as part and parcel of the original Thomistic understanding that “grace supposes nature”. Common ground sustainability of life and consciousness continues to rely on evolving understandings and connections of faith and reason, as developed by and in the *sensus fidelium* (sense of the faithful). The reasonable credibility of faith and interpersonal relationships, and their graciousness, obtain in light of the original sense that “grace supposes nature”.

The principal energy of sustainability comes from the vital ecology of all life systems working in harmony with each other. The harmonics of substantiation are the symphonic background that informs the secured environment. The energy resource of sustainable communities is life-based, not artificially based in toxic pharmaceuticals and machinery that put bioregional ecologies at risk. An essential component of sustainable agriculture is natural ecological harmony that favors energy economies of bioregional life. We imperil the survivability of the bioregion and ourselves with the dissonance of human artifice and the waste of ecologies. There comes a time when presumptive theological misunderstandings are no longer excusable in light of obvious destructive consequences of dominion pretexts. God is no fool; neither ignorance nor arrogance is excusable in violent human trespass on nature.

THEOLOGY SUPPOSES BIOLOGY

In that all life, past, present and future is graciously connected to and dependent on organic nature (biology), as are self-reflective consciousness and all communal relationships, it is evident in itself that the theological consciousness of Divine Instance (graciousness) in nature pertains to the covenantal (bonded) sense of human/ divine intimacy in the Naturalis Sacramentum Ordinis. Organic web-life (biology) contains and sustains the theological sense of divinity consciousness (Presence), thus, the principle: “theology supposes biology as faith supposes reason as grace supposes nature.” Theology supposes self-reflective consciousness which is organic and evolving. The denial of the biological supposition of all things human and divine exposes theological ignorance. Anyone claiming theological expertise cannot credibly deny the biological basis of theology. One must ask, what other possible basis could there be?

LOCALLY SENSITIVE

In context with nature, “we are church”. The venue of church is everywhere, the “ecos” of Godly ordering; grounded in this consciousness, common wellbeing and authentic living are of a piece and faith-based. Religion is about conscionable relationship, about common trust-understandings, by which the covenant of life in the present provides means of sustainability in the future.

Fidelity to mutuality, complementarity and subsidiarity authenticates Faith, Hope and Love, the Graces of Divinity that secure and authenticate individuality and community. The culture of dominion and overreach is a “culture of death”, to which we are historically addicted in religion’s doctrinaire orthodoxies that dominate people, nature and cultures in misinformed understandings and politics of institutional control.

Colonialism and corporate capitalism have been “religiously” driven and enabled to serve institutions of overreach and dis-serve nature and the people. Only the people can reverse the desperation and plight of people and nature by accommodating mutuality, complementarity and subsidiarity, and refusing to be reduced to cogs in institutional machinery.

**FAITH-BASED
TESTAMENT & MANIFESTO**

**SUSTAINABLE
COMMUNITY
AGRICULTURE**

ECO-FRIENDLY FARMING

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PRINCIPLED LIVING:

Intentionally motivated in mutuality, complementarity and subsidiarity

MUTUALITY:

Form (substance) and function (energy) are subject/object to each other in symbiotic evolution. Form and function are cause-and-effect of each other. This identity of mutual relationship is the sustainable principle of the evolution of consciousness (wisdom, intelligence) and of the sustainable forms of organic relationships. Energetic harmonics constitute the substantiation of cosmic relationships; which speaks to the “consubstantiality” of energy/ matter in cosmic evolution.

COMPLEMENTARITY

The complementary nature of sustainable forms/functions is maintained by the inherent potentials of live systems in their co-evolution. The human contribution of self-reflective intelligence should be to recognize and sustain functions and forms in the characteristic diversity of bioregions, and to sustain essential webs of diverse life, by way of capitalizing on local ecological uniqueness and sustaining it. Bioregions own their own webs of sustainability that people need to discover and optimize. Human insensitivity and overreach can evolve into a situation that destroys the essential diversity humankind depends on; what speaks to the crisis of global corporate overreach of nature at the present time. The present course of humankind is radically unsustainable and is creating global desperation for the failed capacity of global ecologies to satisfy human population demands. Humankind is behaving pathologically toward global web-ecologies and is infecting nature with terminal options, including massive web-life collapses. The urgency of the present time is to discover bioregional complementarity, and to restore and sustain ecologies indigenous to specifics of bioregions.

SUBSIDIARITY

The form/function distinctness of bioregions contains the conditions of ecology and economy that sustain life within them. Environmental access to air, land, water and energy are the here-and-now resources of communal life, within which humankind can find adequate provision for its needs. Instead of importing alien life systems, pharmaceuticals, etc., from one distinct bioregion to others, humankind does well to look to nature’s resources at hand and learn to obtain wherewithal from them. Greater diversity of life and the preservation of diversity better insure the future of life than wasted and diminished diversity.

SUSTAINING COMMUNITY

GROUND-STATE ECONOMICS

Sustainability depends on economical use of bioregional resources, personally and communally. People constitute the intelligent, self-reflective basis of ecological/communal sustainability. Principle-based living of people in concert with other species constituting bioregional ecology should govern and control human behavior. The life-support energy for all species derives from all species maintaining sustainable balance in the bioregion; insensitivity toward naturally evolved bioregional accommodations is immoral and self-injurious — not sustainable for humans or accommodated life, but a developing disaster for all.

SOLIDARITY

Solidarity works on the principle of “all for one, one for all”. Subsidiarity and solidarity are critically co-essential to each other. If there is no communal solidarity in caring for nature, we fail in caring for one another as well as for nature. Failed nature weighs heavily on everyone, but especially those at the bottom of the economic ladder. Personal/ communal authenticity is the committed practice of subsidiarity; if we don’t first work together and care for nature we fail in authentic care for one another. The desecration of nature is desecration of sacrament; religion that is mindless toward care of nature is fraudulent and is an affront to what God is about and intends.

PERSONAL AUTHENTICITY

Economics are efficient in the intentional awareness and use of resources naturally at hand. All economics are efficient by intentional awareness of use of resources at hand. All life is individual, and informed awareness makes it personal. All life in every bioregion serves some purpose within and beyond the bioregion; wisdom consciousness is diffuse, communal, global. It is the role of global intelligence to make sense of natural efficiencies and accommodate to them in sustainable ways.

“Mutuality” is the virtue of efficiency relating personal accommodation to the natural efficiencies of the bioregion in satisfaction of personal needs. Personal conscience seeks understanding of the natural efficiencies of bioregional life in sustaining communal needs in a way that secures and enhances the mutual interplay of bioregional web-life.

COMMON RESOURCES

All life accommodates in the efficient use of land, air, light and water. The exploitation of any one of these beyond purposes of need and conservation is unsustainable and hurtful to common wellbeing. The root mechanism for knowing and attending to mutuality and ground-state economics is the sharing of knowledge and motivation in the needs and purposes of “other”. Inter-communication informs all in the common needs of all, and in the sustainable apportioning of resources accommodating all. When secured in the accommodation of needs, hopefulness becomes the inspirational ground of optimism and harmonically secured peace.

“Complementarity” is knowledge-based understanding of how environmental needs are sustainably resourced with human and non-human means at hand. Life is sustained by life at all levels of its complexity as obtains bioregionally in land, air and water. The sustainability of life depends on reflective and non-reflective (deep symbiotic) purposes. Thus, evolution is an ongoing process involving deep symbiosis and intentional love, people accommodating nature and each other. <http://www.secondenlightenment.org/SERVICE%20TO%20RELIGION.pdf>

SUSTAINABLE COMMUNITY AGRICULTURE

In different ways, all life is land-based and in need of resources from the total environment, i.e., from air, water and organic life occupying land, air and water. (See: [The Evolution of Symbiosis](#)) The evolved accommodation of these in the structures of all life involves recycling and re-usage from season to season, from generation to generation. This evolved (evolving) accommodation is the sustaining dynamics of all intelligent life from generation to generation.

The motives of love in varying degrees of reflective complexity drive communication and consciousness in the sustainable purposes of wellbeing. Personal conscience, motivated in the personal experience of love, compels one in right-mindedness to further enable love to work its benefits in the sustaining graces of communication, consciousness and conscience.

Agriculture, the cultivation of land and life resources in common betterment, is rightly motivated when love and conscience prevail in the efficiencies of vital accommodation and usage of common resources. The restrictive use and over-working of land in mono-culturing for exploitive reasons is short-term, and adversely affects the bioregional equilibrium of diverse life systems. Long-term, mono-culturing has a corrosive and terminal effect on crowding species out from their natural place in the bioregion. Mono-culturing is a heavy contributor to the extinction of species and the pollution of air, land and water. Mono-culturing is insensitive and unconscionable from the perspective of authentic “religious” consciousness; it ignores and vitiates the Principles of mutuality, complementarity and subsidiarity.

“Subsidiarity” attends to resources at hand and seeks to provide for every aspect of web-life need within the bio-region, without going outside the bio-region. The discipline of subsidiarity requires conscionable sensitivity to equitable and sustainable resource-use, thereby preserving efficiency, economy and sustainability.

HANDS-ON AGRICULTURE

Exploitation-agriculture (predominant mono-culturing, the single-crop use of land year after year) has desensitized people to the natural co-dependencies that sustain bio-regional ecologies and economies. All life in specific ways depends on the web complex within which it originates and inheres. Human needs can and must accommodate to the sustainable necessities of symbiotic accommodations. Such accommodation is possible only with respect to honoring limits imposed by the sustaining means of mutuality, complementarity and subsidiarity.

The vertical integration of agriculture has driven agriculture to increasing energy intensity. The increased energy intensity of agriculture requires greater land use to produce fuel to drive the machinery; which means less land use for food purposes, and greater stressors on organic soil, and diminished habitats for bio-regional flora and fauna.

In the 1970s the energy crisis hit global economics very hard; in the 1980s the farm crisis followed, which forced the sell-off of farms and drove vertical integration with a vengeance. This “culture of death” continues to worsen, as does the plight of the people. Sustainability requires a greater return of people to the land, to new methods of hands-on agriculture.

INTERDISCIPLINARY EDUCATION

Intelligence is a process of acquiring wisdom, which authenticates intelligent designs. Evolution authenticates intelligent design by advancing wisdom and enabling people and cultures to reach refined levels of authenticity by way of cultural openness to diversity and commitment to integral living.

A persisting problem in education, but especially in “church schools”, is that their curricula of education are biased in instilling a “faith” outcome that alienates students on doctrinaire grounds from each other, based on preferred “religious” ideologies. The commonness of all humanity tends to be subverted to self/ institutional purposes of doctrinaire ideology.

It is precisely this bias that distorts the mutual values of faith and reason in informing students not only in matters of faith but also in eco-social relationships that inform earth-human

authenticity. It is the bias of church school education that deepens the trauma of the [religious paralysis syndrome](#).

In cosmic evolution the harmonies of substantiation (symbiosis, love) are the symphonic background that peaceably enables social/ sustainable accommodation. If we get serious about taking care of nature, we just may also take better care of each other, for both, caring for nature and each other require more intentional, hands-on caring.

IT'S A QUANTUM-ELECTRIC UNIVERSE

Earth-cosmic fields and particles carry electrical charges, positive/negative, and/ or positive, and/ or negative. Same charge fields agitate divergence; but convergences occur in fields where positive and negative charges interpenetrate. And except for convergence of opposite charges, there is no EMERGENCE.

And so it is in matters human; isolated fields of consciousness, hyper-charged either in negative or positive charges pre-occupies in divergence; and except for entry of oppositionally charged consciousness, there is no convergence, and emergence is frustrated. It's not good enough to live by ten "Thou-shalt-nots", rather we must ground our negative energies with ten positive offsetting "Thou-shalts".

GOD IS GREEN

If the "Green of Nature" represents the "Grace of Nature", then, God must be Green, for nature's grace is grace of Divine Instance in nature. When we desecrate nature's grace, we behave irreligiously and desecrate Sacrament and Divine Presence — not a prospective future.