

Nature's Covenant / Divine Covenant

The Covenantal Relationship

Covenantal relationships, personal relationships are discerned to be moral when faithful to natural/ divine ordering. Relationships that violate nature and divinity consciousness are "immoral" on their face; actions that are consistent with natural order and serve wellbeing are moral. Violence to nature, in all its forms, colonialism, corporate capitalism, intentional terrorism, wars, are immoral on their face for they engage gratuitous violence against people and nature.

Eucharistic Altruism compels all to act in covenantal fidelity to the divine example of rejecting gratuitous violence. Covenantal relationships that meet the test of Eucharistic Altruism deserve honoring and communal blessing.

"Where two or three are gathered in my name, there am I in their midst." The merit in what we do is measured by the motive we bring to work, to interpersonal relationships. If we have exploitive, self-interest motives and no concern for others, the relationship is disordered from the start. Honorable relationships seek the true wellbeing of other, that is, health of mind/ body and covenantal motive consistent with natural/ divine purposes. Eucharistic Altruism, authentically understood, is equally committed to the wellbeing of other, the larger community and self.

Nature's working principle of subsidiarity is rightly motivated in Eucharistic purposes, that is, in advancing communal and interpersonal wellbeing. In the application of personal talents people complement each other and accommodate true wellbeing. Authentic interpersonal relationships pass the "Jesus-test" when personal/ communal wellbeing is secured in mutuality, complementarity and subsidiarity. By this measure, vowed relations (*where two or three are gathered in my name*) meet the Jesus-test of moral justification.

Covenant with nature is covenant with God; a vowed relationship entered into for purposes of fulfilling natural/ divine covenant aptly fits the designation of marriage when the authenticity of covenantal purposes is honored. In covenantal relationships as in the oath doctors take, the first obligation is *to do not harm*.

Nature-ordered Bi-Sexuality

Nature-ordered bi-sexuality is divinely ordered, it is mainstream in the generation of life, in evolution. Life's creative devices of reproduction and sustainability are instructive to theology and ecclesiology. Eucharistic wafers of bread are made from grass-seeds (wheat grain) which are produced by the generative mechanism of "metagenesis", in which male and female gametes (sporophyte and gametophyte reproduction) are produced in the same plant.

The corn plant is a striking and obvious example of bi-sexual (male/ female) generation; corn tassels produce spores that fertilize the flower (germ), the embryonic part of the corn kernels arrayed on the corn ear. The larger, bulky part of the kernel is maternally produced carbohydrate and protein that are food reserves for the embryo plant, and for

consumption by other life. All grasses variably employ *metagenesis*, the mechanism of the “alternation of generation.”

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

Live (green) grass is vital, consumable; what cows eat. Ripe grass is expended of its vitality, which transfers to the dormant grain kernel. When expended of its vitality, grass becomes dry and yellow in color—dead straw. Animal life, including human, is largely dependent on grain seeds, whence comes the “bread of life” in all its creative usages, perhaps the simplest of which is the Eucharistic wafer. Isaiah’s observation that “all life is grass” is uncommonly insightful, theologically and scientifically; because virtually all higher life subsists on grass, grain-seeds — *all life is grass*.

Grass is Eucharist; we are Eucharist, for like grass, we expend our lives in giving life to other. If however, we bring death to other, we fail Eucharist. Our excess consumption and destruction of species is a “culture of death,” a sacrilege (desecration) of Eucharist. In our commitment to secure and sustain life, we become Godlike, that is, Eucharistic.

Our commitment and moral obligation of service to others is a divine anointing, that is, of being priests to one another, to all other, agents of Eucharist to present and future life. Priesthood is inclusive, not exclusive; women and men alike are servants to each other, to all interdependency. In the exclusive overreach of dominion (male) culture, life, priesthood and Eucharist are defrauded.

No Horde of Zombies

In God’s image, every person is a “person of conscience.” Each person possesses personal intelligence, the means of conscience. Vatican II has made it clear that Church is “The People of God,” the whole people who individually are moral agents, not a crowd of oppressed, suppressed, repressed objects to be herded by hierarchs.

The *primacy of personal conscience* is affirmed and upheld by the Second Vatican Council and specifically by Pope Benedict XVI.

<http://ncronline.org/news/vatican/catholic-social-teaching-finds-church-leadership-lacking>

However, the persistent culture of hierarchal church in its expectation of the people is something very different, that is, it yet subjugates personal judgment, conscience, to the judgment and will of bishops. Hierarchical authoritarianism imposes itself in a way that paralyzes the judgment and competency of people from childhood. This “paralysis” is a traumatic syndrome that stultifies personal consciousness, promotes schizophrenia.

<http://www.gather.com/viewArticle.action?articleId=281474977289982>

Patriarchal culture, misinformed in science, fictitiously construes theology, ecclesiology; and religion; this misconstrual advances a fraudulent worldview that yet obtains in the world of culture, theology and politics. Global crises derive directly from theological, cultural misdirection. A root deception of theology/ culture advances a radically degraded assumption of female sexuality and a hyper-arrogated presumption of male sexuality. The alienation of women in church is radically corruptive of personal conscience. The surrender of conscience to male hierarchy is a handed-down imposition of theological/ cultural ignorance and arrogance.

“The wellbeing of humankind, indeed, the wellbeing of life on Earth, critically depends on the ability of humans to desist from self-destructive presumptions of the past, and on their ability to entertain seriously the task of transforming religion on premises that are radically different from dead ones. The advice for religion to start again on premises of evolutionary science is suggested by twentieth century thinkers such as, Pierre Teilhard de Chardin, SJ, Thomas Berry, Matthew Fox, and the Second Vatican Council. Endings are continuous with new beginnings.

“When theology is revitalized in the ever new, open-ended vision of evolving Creation, and when humans are symbiotically harmonious with Creation, then, religion may come to be renewed (redeemed) continuously and may occasion the real possibility of human uplift in authentic moral exercise. And surely the healing of alienation and cultured schizophrenia can happen only with such continuing transformation, namely, with grounding religion not in erroneous, fixed presumptions of SWV (Static World View) but in the open-ended dynamic of EWV.” (Evolutionary World View)

*The **POETREE WORLDVIEW**, Leafing through History*, Introduction, © 2010, pg. xi, Sylvester L. Steffen, www.AuthorHouse.com

Christian, Judaic and Islamic cultures suffer from the Religious Paralysis Syndrome of conscience-overreach by all-male hierarchs. The bonded and egalitarian collaboration of females and males is capable of advancing human intelligence to recognize and accept the redeeming power of evolutionary consciousness beyond the fixations of conscience in misinformed and misguided staticism.

In this time of the global suffocation of nature from population overreach and excess consumption, new questions demand asking and new paradigms need to be explored.

Religions accept vowed all-male and all-female communities. Why, for example, should vowed pairs of males, and females, be judged to be less morally competent than all-male, all-female communities? The religious altruism of such bonding might serve as an antidote to excesses of global population and consumption. There is no reason to assume that same-sex people joined in common purposes of wellbeing, in twos and threes, are less altruistic than larger same-sex communities — by whatever name the vowed relationship is given.