

SACRAMENT, as Ecological Self-Reflection

“Human ecology” is *unthinkable* except within the milieu of natural ecology. Bodily and spiritually (physically/ psychically) humankind is a self-reflective ecology within the greater ecology of nature. Humankind cannot think, much less act in self-interest except for the rationality consciously evolved from and within nature; humankind fails in self-understanding except in context of and with the interactive consciousness of nature. Thus the understanding of “reciprocal analogies”, e.g., human ecology supposes natural ecology as natural ecology supposes human ecology.

<http://www.secondenlightenment.org/Reciprocity,%20accountable%20culture.pdf>

The Covenantal consciousness of the Old Testament puts ecological awareness/sensitivity at the heart of human ecology, as Walter Brueggemann rightly does. Religion is quintessentially about moral relationship, and so is the evolution of humankind in soul/body — what is ecological Self-reflection.

<http://ncronline.org/news/justice/biblical-narrative-economic-policy>

Morality (proportional consciousness of ecological relationships) is a consequential matter of ecological self-interest and self-reflection. Self-reflective consciousness distinguishes humankind without alienating humanity from ontological dependency on web-life ecology. The lessons of ritual and remembrance (Sacraments) do not alienate humankind from the essential consciousness in nature; rather, Sacraments precisely call humankind to a moral awareness (mandates of conscience) of living sustainably and harmoniously within nature.

Covenantal consciousness (belonging to natural ecology) is the natural basis of self-reflection from which ethical mandates arise; these precisely pertain to spiritual/ secular realities, i.e., human/ natural relationships. [Spirituality supposes secularity as secularity supposes spirituality—the **matter** (sign) and the **form** (grace) of Sacrament.]

<http://www.secondenlightenment.org/THE%20SACRAMENT%20OF%20GOD%20PRESENT.pdf> and, <http://www.gather.com/viewArticle.action?articleId=281474977767906>

We need to be faithful to the “thou shalt not” commandments, but also to the “thou shalt” commandments. The “thou shalt” commandments pertain to affirmative, self-reflective living that accord to the symbiotic necessity of human/ natural ecology, that is, to the Order of Natural Sacrament without the mindless plundering of nature and Self.

Sabbath and Jubilee are about the mindful preservation and restoration of self and nature and the hands-on work of keeping nature vital (contra “original sin” that consumes the fruit of Middletree Vitality). This speaks to the *antidote for the amnesia in our society*.

<http://www.secondenlightenment.org/SERVICE%20TO%20RELIGION.pdf>