

Economic/ Ecologic Reciprocity in The Commons

The relationship of economy to ecology is the relationship of energy to matter, i.e., non-dualistic. Ecology is cosmic energy diversely expressed and expressive in the inherent/coherent complexes of web-life, wondrously efficient and diversified. Diversity distributes and makes accessible nature's vital energy that enlarges consciousness and the quantum-electric potentials of the cosmos; waste of nature prunes and poisons life's branching.

Economy and ecology are two aspects of the same reality (called The Commons); they correlate reciprocally like energy/ matter. Ecology can no more be separated from economy than matter can be from energy, than secularity can be from spirituality, than body can be from soul. Disintegration, death (entropy) results from the dissociation of energy from matter. Experience, consciousness and rationality co-evolve and correlate essentially, ontologically, in natural economy/ ecology.

Exploitation and cultural disregard for ecologic economics is a "culture of death" that initiates ecological and cultural collapses; energy/matter inherency and symbiotic capability obtain in economic/ ecologic coherency. The coherency of ecology/ economy is vital matter's inherency and self-reflectivity, one with the cosmic soul/ substance of the evolving universe, its unity/ continuity. Human ecology supposes natural ecology as natural ecology supposes human ecology; mindless overreach and spoiling of nature's economy is radically, and even irreversibly, self-destructive.

In envisioning the non-duality of ecology/ economy we are confronted by the reality that nature "primarily" is the venue of spiritual consciousness, of religious meaning. Nature, The Commons, is primary church, universal church. Any human construct is secondary to the natural construct of The Commons.

Institutional religions, especially Roman Catholicism, are inclined to hype and value the representation of reality (Sacrament) over the reality itself, and, by so doing, deprecate nature, diminish cultural consciousness and open life's natural continuum to exploitation and degradation. This reversal of right order, in which the representational is valued over the real, is a scandal little understood by religious cults and their followers. Until this scandal is exposed and corrected, the waste of The Commons will continue unabated.

Authentic religious consciousness deepens respect and sensitivity for ecological nature, and recognizes that nature is the primary and only venue of human/ divine awareness. The Commons is and will remain "Primary Scripture." To disrespect nature is to flaunt divinity, the Divine Word expressed in nature. Arrogance toward nature is arrogance toward God—idolatry.

The first and fatal flaw of "free market economics" is its antithetical presumption that the economy of nature is a free resource; not true. When nature is mindlessly wasted, the economy of global resources is cashed out. Natural resources are principal values, not free for the taking. Humankind cashes its interest and security when it trashes nature's ecology. To profiteer on nature is to game nature, people and natural/ divine law and largesse. Ultimate payback for losses from mindless human gambling falls on natural/ human ecology; all life is diminished.

Symbiotic nature's evolved intuition (deep consciousness) obtains in and maintains the laws of essential economic/ ecologic reciprocity. Life's cosmically evolved consciousness, the collective wisdom of faith, obtains in natural reciprocity—in mutuality, complementarity and subsidiarity; this is true of theological consciousness as well.

There are three aspects of economy that obtain in natural ecology; (1) the parsimonious dynamism of symbiosis, (2) the continuity-security of workable economics, and (3) the resource-augmentation of mutuality, complementarity, subsidiarity. As human ecology is unthinkable except for dependence on natural ecology, so are economics unthinkable, personally, socially and religiously except for connection to natural economy; together economy and ecology function as principal and interest, the graced and conscious value of the *Naturalis Sacramentum Ordinis*.

The egalitarian nature of life resides in the inherent/ coherent necessity of economy/ ecology. Every person depends in the same way on economic/ ecologic nature. Life individually is expressed "from within" naturally graced economy/ ecology. The evolution of natural/ human ecology/ economy is spontaneous "ad intra" (from within) and is cumulative in outcome "ad extra" (externally) in the physical complexes of ecological nature—which is to say: when human consciousness is intentionally faithful to its economic/ ecologic origins, it lives symbiotically in nature, not as a drain on ecology/ economy but as contributor, investor. The maintenance of nature's economy supposes healthy, ongoing diversification of its ecology; not Ponzi schemes that cream off principal and interest. Humankind is already far down the road of trashing nature, of scamming nature's principal and interest.

Sacraments edify consciousness of natural life invested in ecologic/ economic graces. If institutions teach that the representation of ritual Sacrament is more grace-conferring than ecologic/ economic reality, they function counter-intuitively and become cults that alienate and game nature, people and God; such behavior is not religious or natural, but is theologically and ecologically mindless. As Vatican II importantly came to realize, "*faith supposes reason as grace supposes nature.*" (John Courtney Murray, S.J.) Secularity supposes spirituality as spirituality supposes secularity. Sylvester L. Steffen, Christmas Day 2009

<http://www.gather.com/viewArticle.action?articleId=281474977964252>