



A Journal of Ecological Spirituality

Quarterly  
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## Jug

I was pouring milk into a jug.  
How extraordinary, I thought, that  
the jug  
Can hold milk but cannot behold  
meaning.

The universe was created as meaning.  
Through meaning we redeem.  
By meaning we live.  
Without meaning we wither.

Love is two fragments of the same  
meaning.

scripsit: dana drake

Henryk Skolimowski

## FIRE ANTS KILL MAN IN FLORIDA

This is not a parable, or fable  
Concerning obsession's collusion  
With the other. This is truth  
As we understand it as fact: a story  
From the Associated Press of how  
A man in Florida sought to decimate  
The ant colony outside his house  
And, barefoot, sank into its scalding  
Bed, flecks of chitinous fire  
Swarming up the tinder of his shins,  
And perished in that immolation.  
"He was comatose in 10 seconds,"  
His cousin said. "It was unbelievable."  
Still, there is something strangely  
Reassuring about the way the world  
Resists dominion and our attempts  
To subdue it, utterly, to reduce it  
To logic or plain, common sense.

Robert Gibb  
Zionsville, PA

## FALLING MAPLE

Death as well as life stands  
in that tree. We failed to recognize  
the shelf fungus as a sign,  
preferring to continue with our ways,  
to see the fullness of existence  
in a leafy shade-tree out of time  
even though the maple gave a portion  
of itself each year with a branch  
or two as homage to the ground.

Minutes prior to our scheduled meeting  
underneath for games and barbecue  
with friends, 60 feet of stem crashed  
neatly inbetween the house and spruce.  
The fallen would be cut and burned for  
winter heat. A tree remains-- without  
reprisal for our ignorance,  
without the promise of good will in  
future winds. Control and grace  
design its deathward phase, a place  
where sky and earth and human meet  
needless of a God or new beginnings.

Walt Franklin  
Rexville, NJ

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## THE GREEN WORLD LOVER

I want the red lilies  
that flow soft fire  
on the far side of the stream,  
bells that curl back  
under the weight of the sun,  
a yellow butterfly with great wings.  
Garden of rituals, here I am,  
every flowering stem absorbed in sun.  
Foxglove I fit my hand to,  
dancing butterfly whose wild thyrsus  
ends in a circle of fire,  
why do these strange bodies  
call me up so out of my own.  
I lean my body  
against the green, overgrown earth.  
What comes to me in sunlight  
is sweeter than almost any lesson  
of men. I am serene because  
this mossy slant,  
the flowering grassheads,  
ferns, ferns, ferns  
are.

Jean Pearson  
Bethlehem, PA

## THE PATIENT'S PRAYER

Wearing only a white sanitary shirt,  
with arms spread silent to the pane,  
he heard the nurse enter  
and voice the time for treatment.  
Unconscious nodding let her go;  
where fences facing east hemmed  
a field gone fallow,  
crow wings mingled in low whirlwinds  
above grass blown white.  
Pounding only his own blood  
his heart deafened him to the emptiness  
around him, spurring him to say

--Soil, be well again.  
Earth, mother of men, let God  
fulfill you with food. Be ripe,  
and fruitful,  
and give us life.

In his reflecting was symmetry  
true as the pane framing him;  
blue hills etched with trees and bone-white  
fields  
bled together as rain spattered the glass.

Cayle  
Center Valley, PA

## THE ECOLOGY OF REGENERATION

by Ron Shegda

For some time I had thought that developing a mature consciousness of global civilization, based on the dignity of the person, integrity of the local community, and self-reliance of the region, was a sufficient life-long goal. But the fertility of regeneration, an emerging spiritual movement and way of thinking, has already broadened what was seemingly a holistic worldview. This new widened viewpoint, one that proceeds both logically and mystically from the global, is the cosmic.

An influential source of cosmological understanding is Thomas Berry and his telling of "The New Story."\* The New Story is a creation-centered understanding of the cosmos. Humanity fits into this understanding because the universe is in the person as much as the person is in the universe. We are the consciousness and the memory that allows creation to reflect back on itself. The broad stages of this story examine creation from the universe to the earth to life as a whole and then to the several ages of human development. Herein is a continual regenerative cycle and path of creation out of nothingness.

Moreover, the development of a new age of human understanding presents the opportunity for reintegrating the scientific and the religious. If science has become alienated from humanistic and spiritual interpretations of the cosmic order, it was only to produce a more authentic understanding. The challenge of the age before us is to intermingle the sacred and the scientific in a new intimacy that regenerates both earth and humanity.

We need to understand the ultimate forces of creation in the physical and mystical universe and fully learn our place within this order of creation. Through this quest we can fashion an earth/human relationship that is mutually enhancing. Regeneration is a powerful starting point and goal as we proceed because it allows us to reconcile the many influences within life. We can consequently uncover the meaning of community, earth and cosmos by looking within ourselves. Regeneration is a lens through which we can see wholeness.

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\*A paper titled "The New Story: Comments on the Origin, Identification and Transmission of Values" is available from: Riverdale Center for Religious Research, 5801 Palisade Avenue, Riverdale, NY.

This excerpt is taken from an essay, The Vision of a Regenerative Society, published by Regeneration Press, 48 N. Third Street, Emmaus, PA 18049. A publications list is available at no charge.)

### Ecology and Spirituality

I first encountered ecological issues following W.W. II while involved with federal natural resource policies--both in government and academe. Since retirement I have been interested in following the broadening application of ecological concepts. That is, broadening not only in its geographical sense, such as the notions of bioregions, but also as expressed in human ecology and the several now-emerging visions of the relationships between ecology and spirituality.

It is the latter area that I am now exploring and pondering. The "symbiotic" relationships that are beginning to emerge between ecology and spirituality, particularly when viewed in the framework of evolution, are for me most exciting. I am particularly pleased, in this regard, with the recent and on-going writings of philosopher Henryk Skowlimowski: Eco-Philosophy, 1981, and The Theatre of the Mind, 1984.

My writing nowadays is in the mode of memoirs--not for publication, but for my children and grandchildren. I welcome sharing of thoughts, though I am handicapped by the lack of word processor, or even typing skills.

Lyle E. Craine  
Ann Arbor, MI 48104

Ecospirituality and the Feminine

I believe ecospirituality will benefit by the recent awareness of the value of the feminine in all of us. The ones who feel their feminity most strongly begin to dare share their experience which, until recently, they thought was of second order if not worse. An example: I have heard and read, like most people, of the numinous as "tremendous and fascinans". It never resonated with my experience of the sacred. What is tremendum and fascinans is to me just that, with a little scare attached. What gives me an experience of the sacred is the vulnerable. An infant is always such an occasion. An infant commands my total respect, evokes awe, devotion. The totality of my moral being is mobilized, summoned. The infant makes present "something" before which my very center wants to kneel. Our ailing planet begins more and more to feel like such vulnerability. Today there are books like The Passion of God: Divine Suffering in Contemporary Protestant Theology of which I read a review or, in French La Souffrance de Dieu and L'Humilite de Dieu. Those speak to me.

Francoise Dagenais  
Oxford, OH

Pandevotionalism, Entry 36

Nature study is the center of my religious life. Not the kind of study you find in science, that analyzes Nature; or in sex, that enjoys Nature; or in art, that re-creates Nature...But a different kind of study--Pandevotionalism--that seeks to learn how to join Nature in its worship of God. Nature is the Glory of God, streaming out of God and yet rushing towards God...Emanating from God yet embracing God. By studying how Nature worships God, I hope to learn the ways of Love and take part in that Praise.

Daniel Cooper Clark  
Hendersonville, NC

Serena-Aubade

for Carol Bellis

"Never forgetting him that kept coming constantly so near."

--The World as Meditation  
by Wallace Stevens

orange sundown  
splashes tiers of  
purple on white  
and eyes make it sea--

dusk pours to mind  
letting thoughts  
swim from their net  
and eyes are in sea--

night brims upon  
the smoked glass of  
chime towers where  
sky is winedark sea--

deep city-speckled hills  
are embered ash  
in a titan hearth  
and eyes make an odyssey--

a city silhouette  
surfaces from the  
flood of night blues--  
and on its odyssey

naked dawn is  
serene in delirium  
flowering into psalms--  
Sky bares the odyssey--

Cayle  
Center Valley, PA

## Deep Ecology in Poland

Together with a few people--mainly architects and urbanists--we try to live and work on the path of deep ecology. Probably we are the first such group in Poland, so our work is still at the very beginning. Personally I've been trying to popularize deep ecology in Poland in two different ways: the more official and scientific one, writing articles and a book on ecosophy of urban planning, and, being the editor of a Buddhist bulletin, Droga Zen (Zen Way), giving the green light for each article on deep ecology.

Of course the main problem is how to get to know about new books, research, etc., living in a country lying out of the way of ecological movement. Because of it, we believe that we need and can form a network together with persons in different countries. Alas, Poland is a very polluted country and environmental ethics and philosophy are so important here as in more developed regions.

A little more about Studio for Living Architecture. It is an informal group founded to teach the students of architecture an ecosophical point of view and promoting ecological harmony, writing and art, and also making ecosophical designs. The main principles for such designs (based on the set of basic principles of deep ecology by Arne Naess and George Sessions) are:

- each urban design should work for the health of the total environment, with rich connections and processes beneficial for a high quality of all life,
- being not separate from all elements of our environment, we should work humbly, based on the ethical values and traditions deeper than the scientific one,
- to work as an ecosophy urbanist or architect means to create an environment for harmonious and rich connections with all elements and states,
- the well-being of organism (urban, biological, etc.) requires awareness of these connections and acceptance of the "natural" by designers,
- the best way to realize it is to use not only the theoretical background but personal experience. So, to design means to live and work together with the area containing rocks, rivers, flowers and animals, buildings, places and man.

It is Nature, not the human's brain, which offers us the highest potentialities. A good step for urbanists and architects is to go embracing Nature... even more, become one with it!

Andrzej J. Korbel  
ul. Magi 21/3  
43-300 Bielsko-Biala  
Poland

## A Voice from Finland - A Voice of Finland

Finland is a land of woods. More than half of our land is covered by forests, which is more than anywhere in Europe. But more than that, Finnish people are people of the woods. Since the time, some thousands of years ago when we lived along the banks of the Volga River, the woods have been our element. The woods have been our shelter and cemetery, our resort and our chapel.

While our neighbouring folk have always been scared and lost in the forest, we have gone into it searching privacy and silence. But more than that, our collective unconscious desire for the woods has been a desire for the hidden power of connectedness with the cosmos. And the woods have been the medium.

This connection comes our naturally in the more conscious level of our culture. The inaudible vibration of the forest penetrates the core of our soul and the values of our folk which they manifest themselves in the forms of our lives and in the lives of our forms. And I just wish we wouldn't become deaf to the inaudible voice of the forest that sustains us.

Katriina Anttila  
Turku, Finland

### North American Bioregional Congress

The pattern is emerging. Every two years an interesting mixture of people gather together for about a week somewhere on the North American Continent (known to our indigenous population as "Turtle Island"). The common denominator of this group is their claim to being bioregionalists. The name of the gathering? Why, the North American Bioregional Congress, of course.

Bio (Greek for "life") and region (Latin for "boundary") together constitute the word "bioregion"--a life region--a geographical area whose rough boundaries are set by nature (not humankind), distinguishable from other areas by characteristics of flora, fauna, water, climate, rocks, soils, land forms and human settlements.

Bioregionalists strive to cultivate an awareness that bioregions are whole systems that are run by ecological laws and principles known as natural laws. Bioregionalism recognizes that humans, as one species among many, must begin to work in cooperation with these laws if there is to be a sustainable future.

Bioregionalism has been the common knowledge and practice of native peoples before human history was ever written. Bioregionalism is living in spiritual and physical harmony with all aspects of life.

Our planet is degraded, polluted, dying; therefore bioregionalists "congress" (Latin for "to come together") in order to network and consensually strategize and actively participate in healing our home, the earth.

For those interested in connecting with this powerful network of ecological activists and their congresses (two have been held thus far--the first in the Ozarks bioregion, known as Missouri, and the second in the Great Lakes Bioregion, known as Michigan), Proceedings have been published. The NABC II Proceedings, a 90-page, quality paperbound book, contains reports and resolutions from seventeen committees, highlights and texts of panels, workshops and presentations on such subjects as eco-feminism, permaculture, native peoples and people of color, economics and spirituality as well as bioregional art, poetry and photos.

Ordering address: Alexandra Hart/Proceedings, Box 1010 Forestville, CA 95436. In Canada contact: Christopher Plant, The New Catalyst, P.O. Box 99, Lillooet, BC V0K 1V0 Canada.

THE NORTH AMERICAN CONFERENCE ON CHRISTIANITY AND ECOLOGY

Introduction. Our society cannot continue on its present course without a collision with catastrophe. Yet while a crisis of unprecedented proportions looms ahead, few voices from the Christian Church have stood up to articulate a path that would lead to a healing of the land. But the handwriting is now on the wall. Unless we are willing to make drastic changes and sacrifices to curtail our excessive consumption and despoliation of the land, we will not survive as a people--and we will inherit an end of our own making.

Of prime importance to the healing of the earth is the voice of the churches. No other voice has the potential to exert the degree of awakening and ecological repentence as does that of our Christian tradition. It is the task before us to see precisely how a recognition of God, Jesus Christ and our Christian heritage relates to the natural world, what duties derive from our human responsibility to care for the earth, and what relevance these have to right spiritual-ecological action.

For these reasons, we are calling for a NORTH AMERICAN CONFERENCE ON CHRISTIANITY AND ECOLOGY. This will consist of the spokesmen and spokeswomen of the various traditions and denominations who are to enter into prayerful discussion and formulate an authentic Christian approach to the land and the environmental crisis, so that the present level of spiritual-ecological concern might be amplified from a ripple into a mighty wave of compassion, protection, healing and revitalization of the earth.

Program. The first convening of of the NACCE will be held on August 19-22, 1987 at the Epworth Forest Conference Center in North Webster, Indiana. A wide range of authoritative presentations dealing with the integration of Christianity and ecology will be featured.

Of central importance for the hemispheric impact of the conference will be the development of a document reflecting the position of the conference participants on general and particular aspects of Christian ecology. This will develop specific ecological direction for Christians of every denomination, encourage a deeper discussion of the issues, and serve notice as to what Christians believe about the environment.

An on-going liturgical and prayer section will be continually available. A unique showing of original art works will be displayed on the theme of Christianity and ecology. The performing arts, film and other media presentations will supplement the major events. Field trips into the adjacent wildlife refuge will be offered. Swimming, fishing and canoeing will be available to all participants, as our conference site has extensive frontage on beautiful Lake Webster.

For young people, a special children's program will provide an exciting educational opportunity for those who enroll.

This program structure is intended to allow the Holy Spirit to touch each person and provide a unique experience of Christian ecology in action.

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R E G I S T R A T I O N F O R M

To attend our Indiana conference, August 19-22, 1987 in North Webster, Indiana, please fill out the following form and return it to our office:

Name _____	_____ dormitory and meals (\$168/person)
Address _____	_____ double occupancy room, meals and shared bath (\$218/person)
City, State or Prov. _____ Zip _____	_____ conference only (\$68/person)
Telephone _____	
Church or denomination _____	Total amount enclosed _____

Clip and mail to: The Registrar  
THE NORTH AMERICAN CONFERENCE ON CHRISTIANITY AND ECOLOGY  
P.O. Box 14305  
San Francisco, CA 94114

--Some scholarships are available; write for details. --Volunteer if you would like to help at conference. --For early registration (prior to March 31), a \$25 discount may be taken on the fee.

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