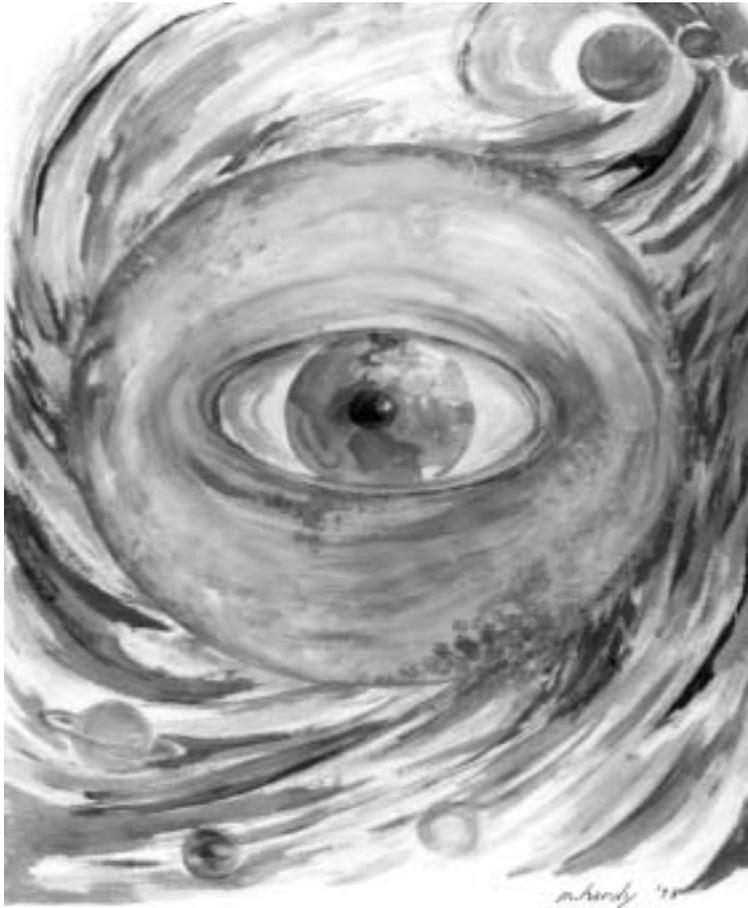


The Ecozoic Reader

STORY AND SHARED DREAM EXPERIENCE OF AN ECOLOGICAL AGE



“The historical mission of our time is to reinvent the human—~~at~~ the species level, with critical reflection, within the community of life systems, in a time-developmental context, by means of story and shared dream experience.”

—Thomas Berry

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The Great Work

We are about the Great Work.

*We all have our particular work—some of us are teachers,
some of us are healers, some of us in various professions,
some of us are farming.
We have a variety of occupations.*

*But beside the particular work we do
and the particular lives we lead,
we have a Great Work that everyone
is involved in and no one is exempt from.*

*That is the work of moving on from a terminal Cenozoic¹
to an emerging Ecozoic Era² in the story of the planet Earth...
which is the Great Work.*

- Thomas Berry

¹ Our current geo-biological era, the Cenozoic Era, began 65,000,000 years ago following the mass extinction of dinosaurs and many other species. Now Earth is undergoing another mass extinction of plant and animal species, this time caused by the impact of human activity on the community of life systems. The Cenozoic Era is ending.

² That another geo-biological era will follow the Cenozoic Era is not in question. What is in question is whether humans and other forms of life as we know them will continue to flourish. Will we achieve a viable mode of human presence on the Earth? The “Ecozoic Era”—a time of a mutually enhancing relationship of humans and the larger community of life systems—represents the hope that we will.

Akita Mani Yo*

By Tom Stock

Observe everything as you walk
 Let your senses be washed in nature
 Pick out the sounds
 Judge their distance, the size of their maker
 Infer their cause
 Let these sounds set fire to your senses.

Be tuned to smells
 Inhale deeply drawing in air
 Bring your nostrils close to the source
 Revel in the odors of earth
 Infer the cause
 Let the odors set fire to your senses.

Grasp a bunch of grass
 Pull it through your hands like a scarf
 Let the stems, leaves, and seed heads
 Pass your palm
 Infer their cause
 Let these touchings set fire to your senses.

Taste the berries of shrubs
 Let the taste expand on your tongue
 Infer their cause
 Let these tastes set fire to your senses.

See the signs of animals
 Footprints, feathers, leftovers
 Judge their direction, size
 Infer their cause
 Let these sightings set fire to your senses.

Akita mani yo.

*Dakotah language





What's Going to Happen to the Tides?

By Marilyn Hardy

W*hat's going to happen to the tides?* I feel a charge move through my body as I ask this question. Is it anxiety? I'm certainly no stranger to that desperate energy. I know its paralyzing grasp that temporarily immobilizes me and clouds my vision. No, this I want to call excitement, an energy that holds the strange, yet wondrous complexity and paradox of life, that recognizes the inherent nature of destruction and loss, the natural course of transformation and renewal.

What's going to happen to the tides? I asked this question twenty years ago in a dream, where I witnessed the disturbing sight of the moon cracking and burning up—disappearing from its dependable place in the night sky. Our moon, our one natural satellite, has a great gravitational pull on the Earth. Predictably each day it calls up two grand swells of water, creating the rhythmical cycle of high and low tides. The wonder of this undulating force is mirrored in our bodies, our emotions. In Western mythology, the moon is symbolic of the female, the pattern of the tides intimately linked to a woman's monthly cycle.

At the time of the dream, I was early in the course of a long, profound process of self-exploration, a process that would take me to the meaning of soul, and the embodiment of potent emotional forces within me. I was learning about myself as a woman, gradually penetrating the layers of personal and cultural conditioning that had locked my body into patterns of oppression since my early years. You might say I was symbolically “cracking” the structure of my female psyche, preparing for a lifelong process of deconstruction, altering the familiar patterns and rhythms, disrupting the predictable ebb and flow of my life.

Little did I know at that time where that process would take me; nor did I have a sense of how the dream would follow me, perhaps internally navigating me beyond the monological scope of my personal history. For now, twenty years later, I feel the poignancy of that question coursing through my veins. I feel compelled to track the development and meaning of this palpable excitement, for it feels like the dream is asking a question that

speaks to our current planetary crisis, a question relevant to our pivotal moment in history, a question that speaks to the concept of a personal/planetary interface that is pushing at the expanding frontiers of our consciousness.

What's going to happen to the tides? I have been fascinated by the geological, astronomical, environmental, and climatic information in the past few years. Our planet is undeniably going through major shifts and disturbances as a result of both natural and human influences; reliable patterns of our existence are being threatened. At the same time, old thought structures are disintegrating, giving way for some revolutionary breakthroughs in the way we conceptualize our world and our place in it.

Several years ago I read an interview in *The Sun* with Theodore Roszak, a historian and philosopher, who believes that it is imperative for us to listen to the inner voice of the "ecological unconscious"—the voice of the Earth expressing its own pain through our seemingly unrelated "personal" woes. Therapy, by and large, says Roszak, "ignores the greater ecological realities that surround the psyche—as if the soul might be saved while the biosphere crumbles." He contends that "more and more of what people bring before doctors and therapists for treatment—agonies of body and spirit—are symptoms of the biospheric emergency registering at the most intimate level of life. The Earth hurts, and we hurt with it."

We hurt with the Earth,
for the elements of our
bodies are the elements
of the Earth...

We hurt with the Earth. Yes, there is a fundamental relationship here, a reality that has been weaving its way into my consciousness for many years. We hurt with the Earth, for the elements of our bodies are the elements of the Earth, the internal rhythms of our body intimately connected to the rhythms of the Earth. I resonated with Roszak's words. He was validating the

course of my own thinking that had been synthesizing elements of psychology, somatic education, and a branch of feminist thought, ecofeminism. I respected the ecofeminists' perspective that in our culture women, the body, and nature have all been devalued and approached with an air of conquest. It made sense to me that the cultural attitude that blindly and callously upholds the rape of the land and the plundering of our natural

resources is the same attitude that has perpetuated the oppression of women and has relegated the body to the level of object.

I know something about the objectification of the body. Every woman that has grown up in our culture knows about the preoccupation with body image, and the relentless struggle to shape ourselves into something or someone that we are not. I lived my life on the surface. I didn't realize there was an "interior" world to be explored and cultivated, a world of sensation and nuance that could be so rich and satisfying, an internal world that holds the memories of my personal history and our collective history. Indeed, it wasn't until the 1970's, when I was exposed to the teaching of an Israeli physicist, Moshe Feldenkrais, and the innovative work of Albert and Diane Pesso, founders of Psychomotor Therapy, that I began to awaken to this fertile inner terrain. I began to understand "internally" something about the nondichotomous nature of mind and body. I began to experience myself as multi-dimensional, with deep roots that connect me evolutionarily to other forms of life. I discovered lost and hidden parts of myself that were longing to be seen and embraced by life.

Every woman that has grown up in our culture knows about the preoccupation with body image, and the relentless struggle to shape ourselves into something or someone that we are not.

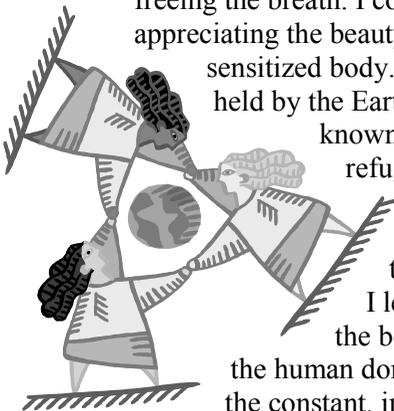
I developed a great hunger to know myself, to uncover and develop my full potential. I was intrigued with the power of somatic education, which called upon attention, rather than force, awareness, rather than control, to effect change and improvement. Here was a great paradox that contradicted our cultural style—reducing the effort, doing less, listening respectfully for sensory feedback, these brought, surprisingly, more results. I enjoyed discovering through my body that the attitudes and thought structures I had learned, no longer made sense. My body, like nature, was not an object to be mechanically manipulated or controlled. I was not made up of disparate parts. As I cultivated my internal sensory world, I could progressively feel my fluid wholeness in mind and in movement, my integration in the world around me. I could sense a deeper connection to the living earth under my feet.

Then, one day, as I lay on the floor following a guided Feldenkrais lesson, some basic, and I would say illusory, boundary dissolved. I felt my entire body joined with the Earth, as if each cell found a home in contact with the very elements of which it is composed. I felt a deep sense of peace and belonging, a comforting sense of “place,” of being held by some larger presence beyond my self.

I attribute an ever-growing awareness of the relationship to the Earth to the influence of Ruthy Alon, an Israeli Feldenkrais teacher, whose poetic elegance both in mind and movement inspired my imagination. I believe that she first awakened in me an appreciation of sentience in the natural world. She implanted seeds of a relational potential that enabled my thinking to bear fruit gradually over many years, to embody what I now refer to as my expanding ecological consciousness. I can still clearly hear her voice directing the group to lie down on our backs for a guided lesson. “Imagine the earth underneath you is a benevolent lap, longing to hold you!” My body would settle into this living presence, as the forces of gravity and the air around me began, also, to take on a quality that invited new interactional meaning.

I am walking through the woods in back of the old New England Center. We have spent the morning focused on the upper body—discovering the malleability of rib cage, softening the chest and corresponding back area, freeing the breath. I come to a gentle grassy area and sit down on the ground, appreciating the beauty and the tender welcoming of the land to my

sensitized body. And then my tears begin. I lay my belly down to be held by the Earth, and I weep for all the places of natural beauty I have known through my childhood—all the places of play and refuge, the places that held and nourished my adventurous, yet fragile spirit. It is a sweet sorrow, like a reunion with a long lost friend. I feel my heart pulse throughout my entire body. At a deep indefinable level, I learn something about the connection between opening the body and emotions, about feelings that reach out beyond the human domain, about nature’s intimate presence in my world, as the constant, interactive backdrop of my life experience.



What is it that happens when we perceive ourselves as an integral part of a larger living organism? What happens when the familiar and trusted boundaries of our separate existence begin to dissolve into another reality, a reality of interconnection with all forms of life? And what happens when we feel Earth hurting through our bodies, when we open our eyes and hearts to the careless and destructive ways we humans have treated Earth?

There is some sense of freedom, or satisfaction that comes with learning the truth, no matter how gruesome or shocking that truth might be. The years that I spent exploring my personal history, uncovering the lies, the illusions, the false premises on which I built the foundation of my life, have been well spent. I have experienced deep healing. Now as I accept the reality that I am woven into the larger fabric of existence, I realize my very health and well-being rests undeniably upon the health of that larger living organism. I recognize that I am a part of a grand family, a family whose story also needs to be told to be healed.

Now as I accept the reality that I am woven into the larger fabric of existence, I realize my very health and well-being rests undeniably upon the health of that larger living organism.

Opening to multi-dimensional existence, experiencing myself within this expanded family context has been a revelation. I want to say it saved my life, for I truly believe it has. It has given me a sense of meaning and a perspective on life that has helped me through intense personal crises and is helping me to hold and understand more fully the meaning of our planetary crisis.

It isn't that I do not experience anxiety, or deep despair about what seems to be an overwhelming state of affairs in our world. I do. But something happens for me as I realize my embeddedness in the natural world and connect with the magnificence of our evolutionary story. It has something to do with an experience of awe, a word that succeeds in embracing the polar emotions of fear and joy. And when these two emotions that hold the vastness of what it means to be alive well up in me, when I really allow myself to acknowledge the mysterious splendor of this astonishing world, I feel a satisfying fullness and a courage to face both the beauty and the terror of our existence.

In the past few years Brian Swimme, a mathematical cosmologist, has awakened me to a renewed sense of awe and wonder for our great cosmic unfolding. Fascinated by humanity's role in the evolution of the cosmos, Brian's scientific and poetic presentation of our story, in his *Canticle to the Cosmos*, is captivating. Indeed, I think of my reaction to his description of the story of the early chlorophyll molecule. It was the chlorophyll molecule that first learned how to capture sunlight, and this, he relates with great wonderment, was a supreme event in our evolutionary story. All life, he emphasizes, is a solar event. All the flowers, the animals, all the art forms, the great scriptures, everything is a result of our relationship with the sun, our precise ability to capture sunlight. What totally delighted me was the fact that the chlorophyll molecule was fashioned through evolution into the retinal molecule of our eyes. I capture light in my eyes by the same mechanism that the plants capture light. And most importantly, I am only able to "see" because the early chlorophyll molecule learned to do it. This reality embeds me in the evolutionary story. It gently puts me in my place, relieved of the burden of hierarchical thinking that lifts me up and away from the sensuous living world around me that isolates me as a species in a lonely tower of supremacy.

Swimme, in *The Earth's Imagination*, describes how we have evolved into a macrophase power on the planet. All other species, he explains, center their attention on themselves, the protection and propagation of their own kind. The human, however, as a macrophase power must develop a concern, or what he refers to as "comprehensive compassion" for all forms of life. Our present dilemma is that we are a macrophase power with a microphase consciousness; we think locally, egotistically, without appreciation of the sentience of all living things and our intimate, evolutionary relationship to all forms of life.

Our power to dream,
to recall our dreams,
to create dreams . . .
this is our
imagination, full of
life and juice waiting
for us to feast!

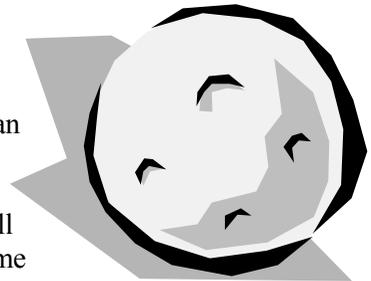
So how do we develop this macrophase consciousness? How do we turn the tide of our destructive habits, our self-centered disregard for the health and well-being of other life forms that are nothing less than our key to survival? How do we expand intimacy and compassion beyond the confines of the human domain? Brian Swimme suggests it was the human power of imagination that created the dilemma, and it is this very power of the imagination that will provide the solution.

Now this is where I feel excitement! The idea that our imaginations could be called upon to positively affect our future on the planet. I feel some creative power being called up in me, some power that is not only a personal force, but one that connects to some larger calling or purpose of our species!

I reflect back on my dream, which I can also perceive as our dream, a voice of the collective speaking through me. Our power to dream, to recall our dreams, to create dreams, to have visions, to open ourselves to some larger consciousness, to feel through our bodies a stirring, a pulsation, a sensation opening to images of past . . . or future—this is our imagination, full of life and juice waiting for us to feast! We are creatures of habit, yes, but we are creatures that can change our habits, can interrupt a pattern, can reverse direction in midstream, can even change the course of a stream. Can we, perhaps, even turn the tides?

I'm observing how the world is shifting around me, how people are feeling the intensity of these changing times in their bodies, their emotions, their thinking. It is indeed a potent and critical time to be alive and aware of the personal/planetary scope of our existence. The national news is now filled with the aftermath of September 11th. We, in the United States, are a country at war with a Worldwatch report in the background describing the alarming state of our environment: Global warming, water contamination, destruction of the rain forests, extinction of valuable plant and animal species are all threatening to impact not only our lifestyle, but the very foundation of our ability to survive at all!

What's going to happen to the tides? Can we mobilize our collective imaginative powers to create a new dream? Do we dare to dream large, with wild and dazzling images that can challenge the power of the threatening undertow? I feel the life force pulsing in my body; I feel the heartbeat of the Earth throbbing in my chest, insisting on life. The moon is full tonight. I feel its inspirational force as we have throughout time when gazing into the majesty of the night sky. May we all return to fireside; and under the glow of this luminous orb, re-envision a new world, a world where the heart and soul of the Earth is vibrant again, a world that is up to us to re-create with our dreams.



Conditions for Entering the Ecozoic Era*

By Thomas Berry

The following statements are proposed as conditions for Entering the Ecozoic Era.

1. The Earth is a communion of subjects; it is not a collection of objects.
2. The Earth exists and can survive only in its integral functioning. It cannot survive in fragments any more than any individual organism can survive in fragments. Yet the Earth is not a global sameness. It is a differentiated unity and must be sustained in the integrity and inter-relations of its many bioregional modes of expression.
3. The Earth is a one-time endowment. It is subject to irreversible damage in the major patterns of its functioning.
4. The human is derivative; the Earth is primary. The Earth must be the primary concern of every human institution, profession, program and activity. In economics, for example, the first law of economics must be the preservation of the Earth economy. A rising gross national product with a declining gross Earth product reveals the absurdity of our present economy. Likewise, it should be clear in the medical profession that we cannot have well people on a sick planet.
5. The entire pattern of functioning of the Earth is altered in the transition from the Cenozoic to the Ecozoic Era. The major developments of the Cenozoic took place entirely apart from any human intervention. In the Ecozoic, the human will have a comprehensive influence on almost everything that happens. While the human cannot make a blade of grass, there is liable not to be a blade of grass unless it is accepted, protected, and fostered by the human. Our positive power of creativity in the natural life systems is minimal; our power of negating is immense.
6. "Progress," to be valid, must include the entire Earth in all its component aspects. To designate human plundering of the planet as "progress" is an unbearable distortion.

* *Editor's Note:* These principles were originally presented by Thomas Berry at Camp New Hope, near Chapel Hill, North Carolina, December 13, 1991.

7. The Ecozoic can come into existence only through an appreciation of the feminine dimension of the Earth, through a liberation of women from the oppressions and the constraints that they have endured in the past, and through the shared responsibility of both women and men for establishing an integral Earth community.

8. A new role exists for both science and technology in the Ecozoic period. Science must provide a more integral understanding of the functioning of the Earth and how human activity and Earth activity can be mutually enhancing. Our biological sciences especially need to develop a “feel for the organism,” a greater sense of the ultimate subjectivities present in the various living beings of the Earth. Our human technologies must become more coherent with the technologies of the natural world.

9. New ethical principles must emerge which recognize the absolute evils of biocide and geocide as well as the other evils concerned more directly with the human.

10. New religious sensitivities are needed; sensitivities that will recognize the sacred dimension of the Earth and that will accept the natural world as the primary manifestation of the divine.

11. A new language, an Ecozoic language is needed. Our Cenozoic language is radically inadequate. A new dictionary should be compiled with new definitions of existing words and introduction of new words for the new modes of being and of functioning that are emerging.

12. Psychologically all the archetypes of the collective unconscious attain a new validity, also new patterns of functioning; especially in our understanding of the symbols of the heroic journey, the death-rebirth symbol, the Great Mother, the Tree of Life.

13. New developments can be expected in ritual, in all the arts, and in literature. In drama, especially, extraordinary opportunity exists in the monumental issues that are being worked out in these times. The conflicts that until now have been situated simply within the human are now magnified considerably through the larger contours of conflict as these emerge in this stupendous transition from the terminal Cenozoic to the emerging Ecozoic. What we are dealing with is in epic dimensions beyond anything thus far expressed under this term.

14. Mitigation of the present ruinous situation, the recycling of materials, the diminishment of consumption, the healing of damaged ecosystems; all this will be in vain if we do these things to make the present industrial systems acceptable. They must all be done, but in order to build a new order of things.

Letter to Thomas Berry on Great Work Discussion Groups*

By Al Lewis

To: Thomas Berry, Planet Earth

Beloved Sir:

One of your “children” has discovered you at age 84 through your *The Great Work: Our Way into the Future*, as we are “experiencing a moment of significance far beyond what any of us can imagine.” Words cannot express my and my mate’s gratitude for your wisdom, erudition and insight! So please accept two GREAT BIG, WARM HUGS.

To the point: Considering the urgency of this “moment of grace” and the diversity of opinions, we suggest that one of the most powerful and useful steps we could take is to start “THE GREAT WORK” discussion/action groups in the USA and everywhere else possible.

For starters they might be based around your book and possibly *God’s Last Offer*, by Ed Ayres of the Worldwatch Institute. We might start by targeting universities, churches, and other organizations. Develop discussion guides, audiovisual materials, etc. and also put the program on the Web, and discussion programs on radio, TV, etc. Are not the possibilities unlimited as the SPIRIT of your book? Could they not have an enormous impact on speeding the transformation of consciousness required for our further evolution?

These ideas came to me in my sleep last night. If you find them interesting please contact me ASAP and let us discuss how and whether we should proceed. Needless to say, I seek nothing more than to find ways to further nurture, celebrate and enjoy All of Life on this indescribably beautiful, mysterious and sacred planet.

With Great Love and Deep Appreciation,
Al Lewis

* *Editor’s Note:* Many people have proposed discussion groups or circles as an important way to move toward the Ecozoic. CES offers a handbook for use in forming such groups at www.ecozoicstudies.org. For information on *Earthlight* Community Circles contact skleinauer@igc.org, also see www.wisdomcircle.org for another model. For discussion group study materials see www.nwei.org.

Ecozoic Ideas for 2002

By Herman Greene

As the year 2002 begins, here are some thoughts about ways we might better understand and move forward into the Ecozoic.

Terminology

A shared understanding of terminology is necessary for clarity. As well, I think it's helpful for an author to explain his personal usage.

As Thomas Berry has said, we need a new language.¹ The first word in this new language would have to be "**Ecozoic**." As used by Thomas, "Ecozoic" most often appears in conjunction with "Era." An "**Ecozoic Era**" would be a period of mutually enhancing relationships between humans and the larger community of Life. "Ecozoic" would also be used to refer to a geological period in Earth's history, succeeding the current Cenozoic Era, which Thomas and others believe is coming to an end due to a mass extinction of species and alteration of Earth's geo-, hydro-, bio-, and atmospheres, resulting from human disruption of natural processes. As such, the Ecozoic Era does not yet exist and would only come into existence as a result of increased human awareness and conscious human choices. If appropriate choices are made, humans may yet live in an integral relationship with the Earth community. If they are not made, some believe natural disasters will sweep over Earth, radically altering life in ways that are unforeseeable, but are expected to severely diminish complex webs of life and render whole species and species groups extinct.

Your alternative or additional definitions of "Ecozoic" will help us to supplement our understanding of the term. For my part, I have found several other uses of "Ecozoic" to be informative.

¹ For those who are unfamiliar with Thomas Berry, he is a cultural historian and "geologist." His primary works are *The Dream of the Earth* (Sierra Club, 1988), *The Universe Story* (co-authored with Brian Swimme, HarperSanFrancisco, 1992), and *The Great Work* (Bell Tower, 1999). He is often referred to in this article as "Thomas" as he is known by his friends and those who follow his work.

Ecozoic: A Particular Strand Within the Environmental Movement

Many writers describe several phases of the environmental movement. One was the conservation movement, which began with John Muir at the end of the 19th century. The second was the anti-pollution/anti-toxin movement beginning with Rachel Carson, and the third was the ecological (lifestyle, biodiversity, sustainability, whole-systems thinking) that began in the 1980s. In this context Ecozoic is an expansion and radicalization of what the ecological movement has become. The Ecozoic focuses on the role of the human in the ecosystem. Two thoughts in Thomas Berry's *The Great Work (GW)* define the Ecozoic movement: This movement proposes that (1) the "central flaw" in human development is our "mode of consciousness that has established a radical discontinuity between the human and other modes of being and [has bestowed] all rights on the humans," *GW*, p. 4; and (2) "[t]he historical mission of our times is to reinvent the human—at the species level, with critical reflection, within the community of life systems, in a time-developmental context, by means of story and shared dream experience." *GW*, p. 159. The task described in clause two is "**The Great Work.**"

The term "The Great Work" is widely used by people who follow Thomas' thought. In common usage, it refers to any significant effort to bring about greater awareness of the interrelatedness of humans and nature or to preserve and enhance the health of nature. It is probably not often used specifically to refer to clause two above, and when it is so used, the parts of clause two concerning the means of accomplishing this mission—critical reflection, story, and shared dream experience—are probably not self-consciously appropriated. I invite you to consider the proposition that clause two above is the clearest statement of what "The Great Work" is and, from Thomas' perspective, the central issue to be addressed in the Great Work is clause one.

Ecozoic: A Particular Strand Within the Humanities

Another proposition to consider is that what distinguishes the Ecozoic movement from other ecological efforts is its emphasis on the humanistic dimension—on what it means to be human and on human culture. The Ecozoic understanding is that the environmental crisis cannot be solved solely by addressing the human impacts on the environment or even by focusing on human behavior as regards the environment. The environmental crisis can only be forestalled when there is a broad new cultural understanding of what it means to be human. The sources of this new

understanding would be (i) myth, in particular the “**New Story**” of the evolutionary development of the universe, (ii) spirituality, especially spirituality based on an understanding of nature as the primary revelation of the divine,² (iii) understanding the nature of existence as relationships occurring in community with an emphasis on bioregional community, (iv) becoming aware of subconscious archetypes of new modes of living such as those present in sleep dreaming and awake dreaming within an ecological context (it is in this way that the dream of the Earth that Thomas writes about becomes known to us), and (v) rational understanding and judgment informed by ecology as the foundation of learning where the ways of nature are understood as the primary teacher, healer and law-giver.

The work of E. Maynard Adams is another important source of this needed new cultural understanding.³ Adams has produced an extensive critique of the development of the modern mind and culture since the sixteenth century. In his view scientific naturalism has become the guiding human philosophy. He has argued that, according to scientific naturalism,

² Such an understanding is not synonymous with pantheism. The point is that if in the new story of the of the universe we understand the human and all other beings as coming to be in an evolutionary process, then the spirituality we feel as humans must also be present in that evolutionary process, predate human existence, and be present in other-than-human nature. Thus, the statement “the revelation of the divine in nature is primary,” means the divine revelation in nature precedes revealed human spirituality (as in the written word) and it is currently, pervasively present in existence. Poetically put, in the words of Meister Eckhart, “every creature is a book about God and is a word of God.” It is in our secondary modes of revelation, talk, reflection, written texts, and holy books, that we as humans come to know and understand this divine reality that is in all things. Yet, these secondary modes can also obscure the primary revelation and thus it is, particularly at this time, that an emphasis on intimate presence with divine as revealed in nature is of special importance.

³ While Adams has written many books and articles, two of his books are of particular importance, namely *The Metaphysics of Self and World* (Temple University Press, 1991) and *A Society Fit for Human Beings* (SUNY Press, 1997). While many Ecozoans will find it difficult to accept Adams’ focus on the human, his basic argument that the human is an exemplification of the categorical structure of the universe and not an anomaly is consistent with Thomas’ thought that the “universe is primary and the human is derivative.” In addition, Adams’ exploration of what it means to be human and of the value and meaning dimensions of existence are an essential contribution to the Great Work task of “re-inventing the human.”

existence is factually constituted and lacks a normative dimension. “Reality was understood as imposing factual limits on our will, limits that could be progressively pushed back by advances in science and technology.”⁴ With such a view, the quest for wealth and power became the overriding concern of the human community and the moral and meaning dimensions of humanity were subverted. In response to this situation, Adams has called for a humanistic revolution.

Adams’ critique of modernity, his analysis of the distinctness and unique role of humans and his exposition of the humanistic categories of value and meaning are important for the success of the Ecozoic movement. At the same time, unless those who develop Adams’ work do not do so in an ecological framework, the significance of his work will be greatly diminished. While Adams writes primarily about human affairs, his overarching argument is that the humanistic categories of value and meaning are part of the descriptive-explanatory structure of the universe, and by establishing the philosophical basis for this position he has provided grounding for Ecozoic writing on the psychic-spiritual dimension of existence (which is dependent on value and meaning concepts). Adams work is consistent with that of Thomas’ and he feels that Thomas in writing, for example, about “the dream of the Earth” or the “unfolding” of the universe story, is using humanistic categories, *i.e.*, value and meaning concepts, that are outside the range, and properly so, of the explanatory categories recognized in the scientific naturalism (what Berry might refer to as mechanistic science) that so dominates the modern mind.⁵

⁴ *A Society Fit for Human Beings*, p. xvi.

⁵ Thomas Berry poses a “humanistic” issue when he speaks of re-inventing the human. Thomas, however, stresses that this cannot be separated from the new cosmology (the New Story) and integration with the larger community of life. He therefore generally objects to the treatment of the human problem in humanistic terms, as does Adams. This may, in part, be due to a lack of recognition that Adams is not simply talking about the human, rather he is making a metaphysical argument for the reality of the value and meaning of the dimension of existence, categories that have been largely denied in the modern scientific worldview. Still, it is true that Adams’ primary focus has been on what it means to be human and the significance of his work must, to a large extent, be measured by his contribution in this area. I feel that if we take the categories of communion, subjectivity and differentiation, then in terms of the subjectivity and differentiation of the human species, focus on the human is required. We need an adequate understanding of self as well as self-in-

Adam's work complements Thomas'. Thomas is aware that the natural world and all of its beings (each of which has a subjective dimension) affects human consciousness and that this interrelatedness is necessary for humans to be fully human. This concept is not developed in Adams' work, nor does Adams explore the significance of the new cosmology (New Story) that is so central to Thomas' thought. Conversely, Thomas does not develop extensively the significance of the loss of the value and meaning dimensions of life other than in an ecological context. Further, Thomas does not go into the analysis Adams gives of the unique dimensions of the human (around which humans must define their role "at the species level" and "within the community of life systems") and of human problems in contemporary culture; and Adams' critique of modernity and his philosophical argument for value and meaning categories are distinct and crucially important. Both Thomas and Adams would agree that it is the human that is the central problem in nature and on the importance of developing a new understanding of humans in relation to nature and of addressing the current ecological crisis.

Ecozoic as a Philosophical/Metaphysical Concept

Thomas' understanding of the nature of reality is dependent on several key concepts:

1. ***The Unity of the Universe.*** The Universe as a whole is an interacting community of beings inseparably related in space and time. From its beginning the Universe has had a psychic-spiritual dimension. The Universe is a communion of subjects not a collection of objects.
2. ***Modes of Expression.*** The Universe expresses itself at all levels of reality through differentiation (diversity), subjectivity (interiority, self-organization), and communion (intimacy, interrelatedness).
3. ***Cosmogensis.*** The Universe is a creative, emergent, evolutionary reality that has developed from the time of the primordial flaring forth, and is still developing, through a sequence of irreversible transformations.

The development and exposition of this understanding of the nature of reality is an essential part of the Ecozoic movement. This set of concepts has

relation, though of course it is only possible to separate these two as an analytic matter.

profound philosophical/metaphysical meaning. Teilhard de Chardin, drawing on his knowledge as a paleontologist, articulated these concepts. The most systematic elaboration of these concepts, however, is found in the writing of Alfred North Whitehead. Thus I propose that the Ecozoic movement would be constructively informed by Whitehead's process philosophy. Understanding this philosophical framework permits the application of the wisdom of the New Story to every dimension of human expression. Yet, as with Adams' work, unless process philosophy is developed in an ecological framework, its potential import will be diminished. I would also propose that the process philosophy movement has much to gain from greater exposure to and understanding of the Ecozoic as articulated by Thomas Berry, Brian Swimme, Mary Evelyn Tucker, and others.

However, if the Ecozoic movement is to succeed, no one line of thought or set of understandings should become doctrine, not even Thomas Berry's. There are those who will disagree with the formulation of the nature of reality given above, and one very well known member of the Ecozoic movement has already objected on the basis that it is contrary to "emergent biology." Right living is far more important to the Ecozoic than right thinking and freedom of thought in the Ecozoic should be supported. Yet, because we are human, our actions are guided by our thinking, therefore, as a movement, we cannot ignore critical reflection on our thinking, including those parts of our thinking that may be labeled "philosophical." Philosophy examines the basic presuppositions out of which humans operate and certainly those are in question and subject to examination and development in the move to the Ecozoic.

Ecozoic as the Name of a Human Historical Period to Succeed the Modern Period and a Synonym for Constructive Post-Modernism

The achievements of modernity are extremely significant—democracy, human rights, modern science, the industrial revolution, and so forth. The way to the future is through modernity, not by going backwards to a neo-traditional worldview.⁶ At the same time the limitations of modernity are

⁶ As described in *The Cultural Creatives* by Paul Ray and Sherry Anderson (Harmony Books, 2000), there are at present two dominant competing worldviews, one the modern, and the other the neo-traditional. In addition, there is an emerging third way, that of the "cultural creatives." The cultural creatives are those who have responded to the various rights, justice, consciousness and environmental movements of the 20th century, and at this point they coalesce into an aggregate of movements.

increasingly evident. We need a perspective that is post-modern, and, more particularly, constructively post-modern.⁷ A truly constructive post-modernism must be termed “Ecozoic” in order to capture the idea that humans and other-than-human nature must move into the future together as a single community of being.

The Ecozoic Movement as It Resembles the Modern Movement

We must think of the Ecozoic movement as being like the Enlightenment or as the modern movement as a whole, which began in the 16th century. Hundreds of years and a systematic development of key ideas were required for the modern movement to take full effect. Where we are now, at the end of the period, George W. Bush can say that “we must protect freedom and democracy” as if it were inarguable and self-evident. At the beginning of the 16th century, this mandate would have been literally inconceivable. Here’s a short history of the philosophical journey from then to now:

By moderns we mean the intellectual and psychic inheritors of the civilizational movement, largely based in the West but now influential throughout the world, that began in the sixteenth century with (i) the scientific revolution initiated by Copernicus, 1473-1543—the separation of theory from observable phenomenon; Galileo, 1564-42—“the separation of physical science from philosophy, the abandonment of authority as a criterion of scientific truth, the distinction between objective and subjective qualities in observable phenomena and the introduction or reintroduction of empirical and skeptical elements into philosophical investigations”; Bacon 1561-1626—the father of the scientific method who separated metaphysics, as that which is concerned with final causes, and physics which was concerned with physical and efficient causes, *i.e.*, cause and effect relationships based on the observed regularities of nature; and Isaac Newton 1642-1727—who established mechanistic science as the study of objects in motion where transformation in the phenomenal world was based on the laws of

The Ecozoic movement is in a sense an effort to bring an integral understanding to the tendencies found in the cultural creatives. As argued by Ken Wilbur in *The Theory of Everything* (Shambala, 2000), at p. 30, such an integral understanding is needed if the promise represented by the cultural creatives is to be realized.

⁷ Acknowledgment is due to David Ray Griffin of the Center for Process Studies in Claremont, California, for the term constructive post-modernism. It is the title of a series of books edited by him and published by SUNY Press.

locomotion (absolute space and time, and no action at a distance), and in doing so doing relegated metaphysics and God to the beginnings of the cosmos; (ii) the Protestant Reformation (1517) that separated individual consciousness and choice from metaphysically authoritative social systems; and (iii) the philosophical transformation led by Rene Descartes, 1596-1650, who separated human consciousness from the mechanistic natural world, and within the human, mind and spirit from body. From this beginning, and partly coincident with it, rose the modern nation state (Machiavelli, 1469-1527; Thomas Hobbes 1588-1679; John Locke 1623-1704 and secular historical developments) with the requirements of the state to maintain order, establish the public good, and defend human rights. This was followed by the Enlightenment in the 18th century with the declaration of human rights (for example, Thomas Paine, *The Rights of Man*, 1792), capitalistic enterprise (Adam Smith 1723-90), democracy (the American Revolution, 1776, and the French revolution, 1789), and the belief in progress (for example, the Marquis de Condorcet's *Sketch for a Historical Picture of the Progress of the Human Mind*, published in 1795 expressing "an extraordinarily optimistic utopia of indefinite progress toward . . . a doctrine of 'natural salvation'—the attainment by everyone of immortality in this flesh on this earth").⁸

The Ecozoic movement will require this same kind of effort and evolution through time. Because of the gravity of the ecological problem, however, the time period must be reduced. This may be possible given modern communication. Still, it is important to note that, historically, a long time lapses between the birth of an idea and its broad inclusion in culture and human behavior, often centuries. It is not clear how or whether such a transformation can be forced to occur in culture in a short time-period.

The point here is that the Ecozoic movement is, in part, a movement to deal with immediate environmental problems, but more broadly, it is a movement based on ideas that will be developed and taught with great care and effort over a long period of time. Probably most of the ideas for the Ecozoic came into being in the 20th century. They have not, however, been put in the service of a guiding or unifying vision. A catchword or theme is needed, like "democracy!" or "freedom!," for which we can hoist a banner, fly a flag, and march off to do battle with current levels of human

⁸ This summary is based on, and the quoted passages are taken from, essays appearing in *The Encyclopedia of Philosophy* (McMillan 1967).

understanding. The term “Ecozoic” could be such a catchword. Its use can weave strands of thought into a broad historical movement with a transformative set of ideas.

The Ecozoic as a Religious Movement

Probably the greatest parallel to what would be needed to bring the Ecozoic into being is an historical religious movement. Thomas believes we are being led by the dream that gave form to the Universe, the dream of the Earth. He and others also believe we are hearing the cry or voice of the Earth. Thus, Thomas also speaks about a meta-religious movement. In so doing, he is not talking about a new creed or set of practices. He is referring to a universal awakening to Earth as a single, sacred community of being. It is by means of such a meta-religious movement that the necessarily rapid transformation of culture will occur, if at all. Such a breakthrough is coming into being in a million, often confusing and divergent and sometimes disconcerting, ways—from eco-tourism, to the new paganism and goddess worship, to blessings of animals and animal rights . . . to conservation movements and the widespread interest in gardening, especially organic gardening, and natural living. Someone defined theology as “faith seeking understanding.” Perhaps the Ecozoic is the awakening to the dream of the Earth seeking understanding.

The Ecozoic as a Transformation of Human Civilizational Presence

“Ecozoic” has special meaning when used in conjunction with “society,” as “**Ecozoic society.**” An Ecozoic society is a human society based on an organic understanding of nature, rather than a mechanistic or extractive/use understanding. An Ecozoic society will involve changes in government, business and education, the arts, religion . . . in every aspect of human society.

The Ecozoic as an Environmental Movement

In the end we have to return to the Ecozoic movement as an environmental movement. Throughout the coming into being of the Ecozoic Era and in its full manifestation, a fundamental concern of the Ecozoic movement must be the rights and health of non-human species and natural processes. Action to this end will include pollution control, preservation of natural areas and many other things, and will be accomplished through protest and transformational activity. Each of these and similar activities is an important part of the Ecozoic.

Summation—The Ecozoic as the House of Life

The root words for Ecozoic are “Eco,” which means “house,” and “zoic,” which means “life”. Ecozoic means “house of life,”—it is the hope for the future and provides a guiding vision. Bringing about the Ecozoic Era is the Great Work of our time.

Actions for the Ecozoic To Be Taken in 2002 . . . Or at Least To Get Started

What the Issue Is

For those of us who operate out of the vision expressed by Thomas Berry (or by others who express a similar vision), the issue we face is that it is not enough to understand this vision or simply to teach it to others. Our success, the achievement of an Ecozoic Era, can only be measured by whether or not human civilization is changed. It is not enough to be the disestablishment. We must become the establishment. That is, Ecozoic-thinking, doing and being must become the established way for humanity as a whole. In itself it is not necessary that people use the term Ecozoic. However, unless the term comes into general use among leaders of society, the revolution in collective thinking may not occur. The term is needed because it is novel and because it is the best term to identify the multi-dimensional, multi-faceted reality it describes. As Paul Tillich said, the symbol (in this case the word-symbol “Ecozoic”) participates in the reality of which it is a part. As Maynard Adams also emphasizes, language is an essential part of human make-up. Finally, as Thomas’ has stated, the Ecozoic Era will come about through *critical reflection* as well as story and shared dream experience. The term “Ecozoic” focuses reflection and attention where it needs to be focused.

So the issue we should be considering is how we as a movement can bring about broad scale social change, such as that which occurred as a result of the Enlightenment. It is not enough for us be effective in our individual endeavors or in our individual institutions, we must become a broad cross-cultural movement based on critical reflection, story, and dream experience, and we must be unified by the term “Ecozoic,” which defines our Earth as “the house of life.”

Some Ideas

Context is everything. Thus, the main offering of this article is the context set forth above. We hope you will submit your ideas about what it might mean to begin to operate out of this context in your bioregion and on

our shared Earth in the years ahead. Here are a few of mine, some of which pertain especially to my own bioregion and North Carolina.

Idea One—Let’s Understand Ourselves as a Self-Organizing Ecozoic Movement. We don’t need a movement like the Maoist movement with a little red book and a set of orthodox ideas. We need a self-organizing movement based around the one common concept of the Ecozoic. Since this movement will affect everything, there is no right place to be. The work of the movement is done everywhere—from how we deal with insects in the kitchen, to political reform, to how we teach in universities . . . and in kindergartens and when we kiss our children goodnight. Thomas’ work will be central for some, but should not become the Bible. The one thing Thomas should always be given credit for is the term “Ecozoic,” and, also, for the central thoughts that lie behind the term—his understanding of history under which (i) the central flaw in human development is the separation of the human community from nature, and (ii) we are in a terminal Cenozoic Era and need to move to an Ecozoic Era where humans become an integral part of the Earth community.

Idea Two—Let’s Identify Centers of the Ecozoic Vision. This Ecozoic thing is such a new and big thing that light has to be shone on it from a thousand different directions for us to see and understand it. There are already a number of centers that are “**centers of the Ecozoic vision**” and each has a unique and unrepeatable role to play. The author hesitates to name a center for missing one that is important, but here are a few: Genesis Farm, Whidbey Institute, *Earthlight Magazine*, the Sophia Center, the Ecozoic Monastery in Vermont, the Center for the Story of the Universe, the Forum on Religion and Ecology, and so on and so forth. There are already hundreds of such centers, and some are just individuals who are consciously exploring the Ecozoic. Margaret Berry, Thomas’ sister, suggested we should have a map of the United States with little pins where these centers have come into being. This would be a good idea, but it should be a map of the world. It isn’t clear who gets to decide what merits being called a “center of the Ecozoic Vision,” but there are already some places, such as those named above, which are widely recognized.

After we identify centers of the Ecozoic vision, we should, as a movement, get to know them. In *The Ecozoic Reader* we will run articles on these centers. Let’s hope others will do this as well.

Idea Three—Let’s Work on Concepts that are Essential to an Ecozoic Society Whether These Concepts are Philosophical or Practical. Just as people who shaped the Enlightenment hoped for an enlightened society (rational, guided by science, concepts of human rights, democracy, etc.) and mapped out the framework for such a society, so we must now state what is needed for an Ecozoic society.

Idea Four—Let’s Create a Dialogue Among Philosophical Schools of Thought That Are Likely to be Particularly Important in Developing and Teaching Ecozoic Ideas. In Appendix B to *A Society Fit for Human Beings*, Maynard Adams sets forth a suggested “Mission and Issues Charter” for a University Center for Philosophy and Cultural Criticism. This provides a way for viewing a central historical task for philosophy. He has also written about this in an essay entitled “The Mission of Philosophy Today,” published in *Metaphilosophy* (July 2000). Adams presentation provides a framework for understanding how philosophers, theologians, political theorists, economic theorists, etc. can work on a critique of the present cultural understanding and governing values and speak to the changes that are needed. If the proposed effort were expanded to include the Ecozoic, it could serve as a guide to Ecozoic thinkers.

People working with the thought developing around the work of Adams, Thomas Berry, and Whiteheadian process philosophy may be particularly helpful in carrying out this mission and should be in dialogue with one another. A major conference should be planned where these different schools can dialogue. There are, no doubt, other philosophical schools that should be included in this dialogue as well. Please let us know your thoughts about this.

Idea Five—Let’s Develop Some Thought Centers Focusing on the Ecozoic. We need some centers like the Hoover Institution, the American Enterprise Institute or the Brookings Institution that are focused on the Ecozoic. The University of North Carolina at Chapel Hill is developing a tract of land known as the Horace Williams property. This could be a site for such a center. North Carolina, as the home of Thomas Berry and Maynard Adams, would be an appropriate location.

These centers should be multi-disciplinary and offer thought on various sectors of society. One or more Journals of Ecozoic Studies should be published.

Idea Six—Let’s Harness the Power of Business and Technology. Stuart Hart of the Kenan-Flagler Business School at The University of North Carolina at Chapel Hill has written or co-authored articles on “Beyond Greening: Strategies for a Sustainable World,” “Global Sustainability and the Creative Destruction of Industries,” and “Raising the Bottom of the Pyramid” that give an understanding of a new role that can be played by business and technology in bringing about a sustainable and just economy. These and other ideas need to be used to enable businesses to see a new role in the economy and new uses of technology. The re-design of the economy is an extraordinary and necessary business opportunity.

Venture capital resources and entrepreneurial energies need to be focused on the opportunities presented by sustainable enterprise (creation of totally new ways of doing things, re-designing human communities, production and transportation, etc.)

Idea Seven—Let’s Become Actively Engaged in Green Politics, Maybe through the Green Party and Maybe Not. Politics has to do with the control of power. Power needs to be put in the hands of those who operate out of an Ecozoic understanding. Those involved in the Ecozoic movement must take seriously political involvement from local school boards to national elections. Strategies for how best to approach political involvement must be discussed. Dealing with the issues raised by ecology and political responses to these problems from support for research, to funding alternative energy and innovative technologies, restoration of habitats and ecosystems, and re-design and re-building of human communities must become top priorities in the political agenda.

Idea Eight—Use the Earth Charter and the Natural Step as Guides and Pay Attention to the Coming UN Conference on the Environment. The Earth Charter and the Natural Step provide a comprehensive overview of the issues that need to be addressed to bring into being the Ecozoic Era. The UN Conference on the Environment to be held in South Africa in September will be an important event to be participated in, watched, and understood.

Idea Nine—Let’s Develop a Lifestyle Movement and Support Each Other in Journeys to the Ecozoic. Anyone can decide to be about the Great Work. Such a decision should involve changes in personal lifestyle, action in support of the Ecozoic, continued learning, and financial contributions to

groups acting on issues described in the Earth Charter. Until greater institutional support is available, contributions of individuals in affluent societies will be particularly important and a tenth of family income or some other meaningful standard should be used as a benchmark for giving.

Ecozoic study circles or other structures may be helpful in sustaining individual and family journeys toward the Ecozoic.

Idea Ten—Particular Emphasis Must Be Given to Preservation and Restoration of the Environment. Some significant portion of the work of the Ecozoic movement must remain focused on environmental/ecological issues. These efforts must be regarded as especially important. The concept of bioregionalism needs to play an increasingly important role in these efforts, because the Earth sustains itself in its bioregional modes of expression. A continuing effort needs to be made to define the nature and magnitude of the environmental issue, and the most critical needs to be addressed. Action should be guided, as much as possible, by the best available knowledge.

Final Idea—Let's Work Together on Ways to Spread Ecozoic Awareness and Vision. It has been said that 85% of Americans say that they are environmentalists. If this is true then simply being an environmentalist is not the same as being an Ecozoan. We need to find ways to spread the Ecozoic understanding. This might mean identifying particular books to be published in various languages. This might mean conferences or websites, or any other number of means. The Center for Ecozoic Studies has a potential weekend program called "Our Great Work: Toward a New Earth Resolve." This might be a useful way of spreading the message. Eco-Logos in Toronto has proposed a traveling Universarium, this also could be very useful. The Northwest Earth Institute has several self-taught courses for groups that have been widely used. In their present format they present an Ecozoic vision. Thought should be given to a course specifically on the Ecozoic and the Great Work. The Foundation for Global Community has a traveling Walk Through Time that is important. Several new books and conferences are planned. These are only a few efforts underway. More should be developed and groups should work together to deliver these programs.

Concluding Remarks

For those who are concerned about the Ecozoic, 2002 should be a time to consider what actions can be taken that will bring about a long-term effect on

human civilization. The Ecozoic movement should be viewed as something like the Enlightenment movement, as something that will take place over a long period of time and will depend on widespread adoption of new ideas—ideas that will spread through critical reflection, story and shared dream experience. It appears that the next 50 years is a critical period. This is a short period of time in which to effect widespread change. What is important is to work effectively at the change and leave the results up to history.

The Ecozoic movement will be self-organizing and should not be organized centrally. The term “Ecozoic” can unify this movement. The term “Great Work” is also important, but care needs to be given so that people do not co-opt the term for their particular agenda. The term needs to be understood as identifying a jillion different people working in a jillion different projects with a jillion different ideas, but unified by some general, common sense notion of what is Ecozoic.

Ecozoic means caring for the larger community of life. Since, however, human activity is the cause of the current disruption, Ecozoic means giving a lot of attention to changing the human community.

Just as for a long time it has been cool to be modern, in the future it needs to be cool to be Ecozoic. It would be okay for a store to advertise that it sold Ecozoic furniture. A lot of uses will be made of this word if it becomes the name of the period of human history that succeeds the modern period and the name of the geo-biological era that succeeds the Cenozoic Era.

We have a lot to look forward to, and a lot of work to do!

A Winter Solstice Tale

By Dirk J. Spruyt.

Once upon a time, in a place called Chapel Hill, there grew a great oak tree. It was a quiet place except for the traffic and except when the Gray Squirrel kids were chasing each other around. The oak tree was their home, their territory, the place Ma and Pa squirrel defended mostly against other squirrels. It was where they found their food—the young buds and flowers in the spring and, in the fall, thousands of acorns, which kept the squirrels busy burying them and digging them up in the winter when other foods weren't available.

The oak tree was where they had their nest, high up in a crotch. They made it of oak leaves. It wasn't what you would call a tight dwelling but it kept them protected from some of the rain and they could lie close together to keep each other warm. Most importantly, the nest kept them out of sight of the hawks and the owls when the oak had lost most of its leaves.



In the summer Ma squirrel had her three babies, Bro, Sis and another who earned the name Clutsy. Clutsy was smaller than his brother and sister, didn't grow as fast and was always getting into trouble. He was happy, unaware of danger and very curious. As a baby his mother kept having to pull him in when he tried to crawl out of the nest and he paid no attention when his parents warned him of danger. He was usually lucky to land on a nearby lower branch when he fell off the one he was on. He sometimes couldn't jump as far as the branch his brother or sister had escaped to when they played tag. So he had many falls but never complained. He wasn't afraid of people and once was almost carried away by a dog.

Clutsy was slow at gathering acorns and got distracted when he chanced upon a beetle, a spider, a centipede or any of a hundred creatures that lived in, on and around the oak tree. He had long conversations with a mole. All

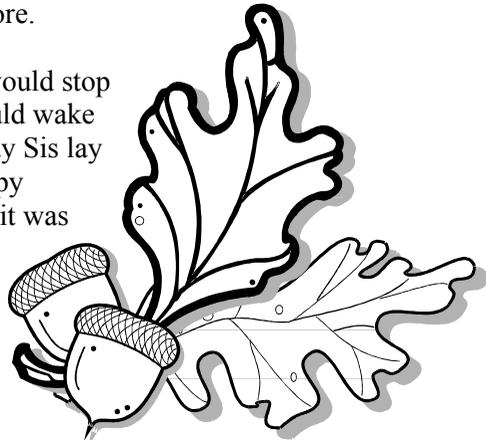
these creatures knew and liked Clutsy. Of course most of them had tucked themselves away in some safe place for the winter but on a bright sunny day some of them would stretch out and be sociable.

It was about the time of the winter solstice on a cold, cloudy day with a light, intermittent rain. Bro, Sis and Clutsy were bored and decided to explore the very top of the oak tree. With the leaves gone, the view was spectacular. Clutsy was thinking about how nice it would be to fly when his sister said, "You're it!" and took off to the end of a branch and jumped to another below.

Clutsy was close behind. When his sister jumped the branch swung away, in the wrong direction, so that Clutsy's jump was short. He didn't make it to a branch below. There was no branch below, not for a long way down. And by that time he was facing up, not down. The branch he might have grabbed struck him on the back of his head and knocked him out.

He landed with a thud and was very still. Bro and Sis came looking for him and tried to wake him up. They went and told their Ma and Pa. Clutsy, though small for his age, was too big to carry up the tree to the nest. He would have to take care of himself. Their mother told them that like some other times, he would come to and be all right. It started to rain and get dark and cold. There were only four squirrels in the nest that night, the longest night of the year. And down on the ground Clutsy got wetter and colder until he was as cold as the ground and a squirrel no more.

As the days and weeks passed, Bro and Sis would stop where Clutsy lay hoping by some miracle he would wake up. So it happened one very still, sunny, warm day Sis lay down next to Clutsy and thought she heard a happy sound that reminded her of her little brother. But it was very faint and coming from underneath where he lay. She went to his other side and she could hear it there also. She called for Bro to come. He said she must be losing her mind. Just to shut her up, he came and listened and, yes, he thought he heard something too.



They listened for a long time. The sound was like a hundred voices saying something over and over, something like—could it be?—something like “Thank you, Clutsy, thank you.” They went back to the nest and told their mother. “Yes,” she said. “The oak tree is saying the same thing.”

“But why? What does it mean?” they asked.

“Clutsy is becoming,” their mother replied, “some of the white, hairy mold and the black mold. He is becoming part of the smallest creatures that feed on and break down the leaves and twigs. He is nourishing the hair roots of the oak tree and will be in all parts of next year’s growth, the growth ring on the trunk, new leaves, flowers and acorns. And before another longest winter night comes, something of Clutsy will be part of each of us—happy, curious, and friendly and having no difficulty jumping from one branch to another.”



A Reflection Following the Service Group Meeting for the Center for Ecozoic Studies—January 19, 2002

By Julie Purcell

Yesterday I was with Thomas Berry, earth-prophet, along with 25-30 other people at a Service Group meeting of the Center for Ecozoic Studies. At the end of the meeting, our leader asked Thomas to “give us a word.” He joked as he tottered to the center of the group, losing his footing at one point, and catching himself as one of the group rushed over to help steady him. Clear-headed and passionate as always, he asks his question, a question that pierces our hearts, “How did we get here? . . . How did we get here?”

His years have spanned almost nine decades and he can remember Greensboro, North Carolina, as a town of 15,000 when he was a boy, and how much it and the countryside around it has changed. Earlier we had done an abbreviated version of the “Council of All Beings,” created by Joanna Macy and John Seed, where each of us listened inside for a non-human being to commune with, listen to and to speak for . . . whooping crane, white-tailed deer, rain, crow, rock, Smokey Mountains and others. Thomas spoke for the creek in his neighborhood. In a very brief, but thought-out message he told us once again of the three things he wanted us to hear about concerning how we got here. I will speak of the one that most touched my heart and then share an experience relating to it.

“Mechanistic science” says Thomas, is one major reason we are where we are. Mechanistic science has to a great degree separated us from our innate intuitive knowing that leads to an “intimate presence within a meaningful universe.” We are cut off from our God-given capacity to recognize the vital principle in all things, to see the intrinsic value in a bird, a flower, a butterfly. Mechanistic science has led us to see the natural world as a commodity to be used, resources to be extracted for the benefit of humans. He tells us that we will only recover our sense of wonder and our sense of the sacred if we appreciate the universe beyond ourselves as a revelatory experience of the numinous presence from whence all things come into being. At any moment nature is available for communion.

On September 10, 2001, the day before our national crisis, I had one of those special moments of communion. I was not expecting it. I wasn't even seeking communion as I do many times when I go to a beautiful place or simply walk in the woods near my home. I was doing a mundane chore – going to a grocery store in a small neighborhood shopping center. I caught myself moving too fast, slowed down and noticed the large, white, fluffy clouds. I breathed, felt gratitude and connection—then a voice spoke clearly and directly, “Stop, you can have your contemplative prayer right here!” My senses became more acute, alive. The few trees in the parking lot and the beautiful sky became more alive for me, luminous, and I felt oneness and communion with all life. The communing continued, “I want you to know that kind of freedom! Nothing can separate us!”

These words had specific meaning for me. Suffice it to say in the context of this brief reflection that I had been having a dark time struggling with debilitating chronic physical pain and my dream of a year of travel to beautiful places for prayer and retreat was feeling quite impossible. Since I am a Christian, I connected my experience with Christ/Sophia, the immanent Cosmic Christ. Since I also find the Goddess Tradition meaningful and the Goddess Gaia alive in Nature, I could hear Her speaking to me. I also identify myself in the contemplative tradition along with such mystics as Thomas Merton, Teresa of Avila, John of the Cross, Hildegard of Bingen and Julian of Norwich. Without having their writings and many others as well, I might have discounted my experience, not heard or paid attention at all. I have had a number of these experiences, not always with words, and not nearly as many as I would like. I am encouraged by other people who risk sharing their communion experiences, and am now more bold in sharing mine. I want to cultivate my capacity to connect and commune with the natural world, and it is part of my work in spiritual direction and leading retreats to help others name and validate their moments of communion. It is a small part of the Great Work.

The meeting with Thomas and my reflection the next day all took place within the special time frame of labor and delivery of my first grandson by my daughter-in-law, Stephanie, and with my son, Ted's, help. Little Josiah is in the world now, and I wondered if my creative energy was heightened because this was happening. Ah, the mystery of all these connections . . .

My Homeland

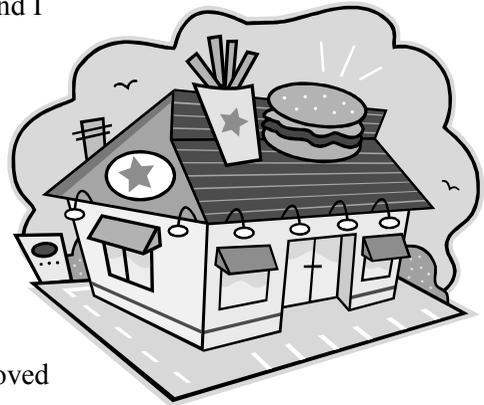
By Dave Cook

I have lived almost my whole life in the Piedmont area of North Carolina, a rolling green area of natural hardwood and pine forests now undergoing rapid “development.”

When I was a boy my family spent summers in Maryland at my grandmother’s house in the woods far from any town. The house was a rammed-earth house inspired by my grandparents’ years of living on a Navajo reservation; my grandmother a nurse, my grandfather, an archaeologist.

The house was remote by today’s standards. It was a 20-minute drive by Studebaker, half of it by dirt road, to the Lanham Post Office, and 30-minutes to the grocery store. My brother and I came “out of the woods” maybe once a week, for the grocery trip; we were pretty much bare-footed the rest of the time, in the woods or nearby on my Great Aunt Widgie’s farm. It was an idyllic life, when I look back upon it. The world, the woods and the farm, were our playground. But we relished those trips to town, because we might get a pack of baseball cards or maybe an ice cream cone.

I remember being thrilled when my brother and I saw that they were building a McDonald’s Hamburger Store. That’s what we called it back then, a hamburger store. We had never heard of McDonald’s before, but the visions of hamburgers, fries and milkshakes sounded very good to us, when our father described what a hamburger store was. I was but a child. I didn’t associate hamburger stores with all the roads they seemed to be building, all the houses, all the trucks carrying the carcasses of trees somewhere, somewhere else. It was a hamburger store and I loved hamburgers.



I remember seeing “500,000 Hamburgers Sold.” McDonald’s used to keep track of how many hamburgers they sold on a rotating sign underneath the golden arches. My brother and I were rooting for them. Would they get to a million? I remember seeing “600,000 Hamburgers Sold . . . 700,000 . . . 900,000 . . . yes, 1 Million Hamburgers Sold!” They kept going, they kept selling hamburgers and we kept buying them. We didn’t know we were financing, the Interstates, subdivisions, and shopping malls. Forty-nine Million Hamburgers Sold is about the last I can remember, and then sometime after that, even *they* stopped keeping count.

Maybe you’ve seen the very same thing happen where you are.

“Our life has brought about a culture, a society, which has become the trap in which we are caught. The trap is built by us; for that trap each of us is responsible.” J. Krishnamurti

In my regular home in Charlotte, North Carolina, I remember a magnificent oak tree I used to climb, and talk to. I can remember sitting up in the crook of one of its large branches and giving it little sugar valentines, those ones with the words of good wishes inscribed in the candy. I must have been eight, nine or ten. Later, my younger sister had that same kind of relationship with the great oak, I know because she told me so. Then, when I was away in college, she called to give me a sad report. She and my mother and father had gone to visit my grandmother in Maryland, and when they came back the great oak tree had been cut down. Its great form lay in stumps and lengths of wood. The city was widening another road.

These tragedies hurt children very much. It is the soul, which suffers, and imagination, which by all rights should be bright, takes on some nature of a shadow.

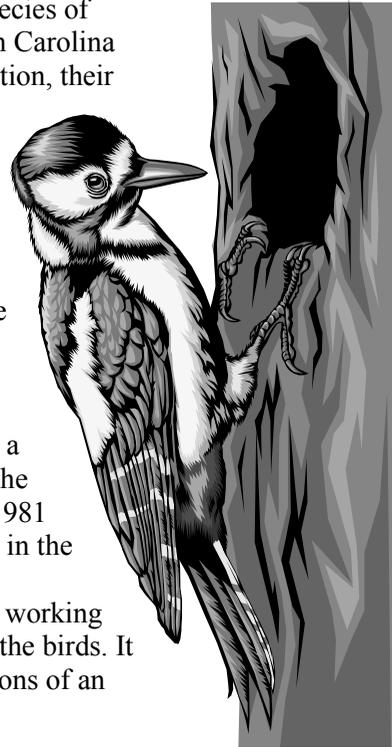
My grandmother couldn’t afford the land taxes living in Prince George County Maryland, not with the nation’s Capital sprawling in all directions: Lanham, Bowie, Seabrook, Bladensburg, Riverdale, Landover, towns which all had distinct identities, began to lose those identities in our all too familiar processes of growth and development. I know you have seen the same thing.

When I was a child, my mother had one of those early copies of Roger Tory Peterson’s *A Field Guide to the Birds*, 1947. In that edition, all the color

plates of the birds were grouped in sections, not so convenient for birding in the field because one had to keep flipping back and forth from plates to text, but wonderfully set up for a child. I loved looking at the series of plates, one after the other—all those wondrous kinds of birds, some of the differences seeming oh-so small, a delight to a child leaning to discriminate, the colors of their eyes, the lengths of beaks and tails, the impossible forms Creation could take. Someone read their names to me, my mother probably: gallinule, guillemot, bufflehead, shrike, thrush, woodcock, crossbill, woodpecker, warbler and grackle. The names themselves suggested lives less known, but not less great. Later my mother would keep that book bound in rubber bands because the glue aged and deteriorated. What is happening now to the birds, which were once so abundant?

My favorite birds, the warblers, are small, and many of them live their lives in the canopies of our forests where they come to ground only to drink at woodland streams. There are more than 30 different species of warblers that might be seen in the Piedmont area of North Carolina during a spring migration. Many of them now face extinction, their migration routes fragmented and their habitat destroyed by development in the Piedmont and elsewhere.

There has been a 50% decline in the numbers of migrating birds in my homeland the last 25 years. Fragmentation of the eastern woodlands generally looms as one of the major causes in this songbird decline. In the past decade alone the numbers of birds in certain warbler species have declined by as much as 33%. One of the warblers on plate 48 of the 1947 Peterson edition, *Field Guide to the Birds*, the Tennessee warbler, is declining at a disastrous rate of nearly 12% a year. The last time I saw the warbler on that same plate, the cerulean warbler, was in 1981 in the foothills near Wilkesboro. And birds now common in the East, the ovenbird, and the wood thrush, on plate 46, are predicted for extinction in 20 to 30 years, because we are working to build a different world, one that doesn't really include the birds. It is the model set out for us in the seemingly endless creations of an increasingly corporate world.



One of the greatest dangers in this scenario is the illusion that there is no problem. To the casual observer, it may seem as if bird populations are doing just fine. We see birds at our bird feeders, perhaps even more than there used to be, and we believe nothing is going wrong. What we are losing however, is diversity. Many, many species are in decline, moving towards extinction, because of human impact on natural habitats. The very character of the Piedmont is changing beyond our apparent comprehension.

Not so long ago the Piedmont was one of the most biologically diverse bioregions in the world. It is not so anymore. Moving into the 21st century there is probably no bioregion on the planet that has experienced more fragmentation and degradation than the Piedmont.

In *The Conservation Assessment of Terrestrial Ecoregions of North America*, completed in 1999 by the World Wildlife Fund, it is written of the Piedmont and the Southern bioregions:

Habitat loss is relatively uniform across the ecoregion. This is the most heavily settled ecoregion along the East Coast of America. The once dense forests harvested long ago have never been allowed to re-grow to a mature age. There are large amounts of tertiary forest that offer little biodiversity value. Fragmentation is very high, and creation of [wildlife] corridors is unlikely except in riparian areas. Because of the rate of conversion there is little left to conserve.

This is meaningless information, unless it is a vehicle for transformation, to the change within ourselves, a change in consciousness. "Use" cannot continue to be our primary relationship to Nature, that which many perceive as *not* themselves, as other, though all life is a manifestation of the Divine. We can say the human has self-reflective consciousness, has emerged from Nature and continues to be nurtured by Nature from within and without. Is self that which creates the illusion of being separate from Nature? Is self that which creates the illusion of being separate from God? Let's call Nature all, an all which includes us, and when we love we feel connected. Love is our way to realize our self in relation to what has the illusion of *not* being self.

The primary relationship of western man to Nature has been one of Use. If one uses people we can probably say, we don't love them. We treat them like objects we might say. It's a quality none of us admire, not in ourselves,

not in others. If we proceed to do as we have always done, continue to fragment our life systems, we will provide the model for perpetuating an ultimately destructive behavior for our children. By our thoughts and actions we are teaching it.

The cause, the impetus for change, is individual. Do we love life? If we love life, we feel this love everywhere; not preservation of self, but *love*, a greater capacity. We receive it and give it, self to self. It has an object outside our self. The more we love the more we are connected. If I love the world, I don't have to go anywhere. I am content. I don't want the world; I am the world, through this wonderful connection of love. So greed, what is greed? I want the world, but I am not connected, and so instead of love I *use* the world. I use Nature. It's an object, but it's different kind of object, different because of how I *feel* about it.

If we love life, we feel this love everywhere; not preservation of self, but *love*, a greater capacity.

Thomas Berry says, "The universe is comprised of subjects to be communed with, not a collection of objects to be primarily used."

We are perceivers, we think, we feel—but we do not stand *outside* the world. We are part of the world, immediately, and so as perceivers our thoughts and feelings can affect the world. Love, and who can say what it is, it just is, is the most satisfying of emotions. It has something do with disillusionment, when the walls to our perception come down and we *feel* we are not separate.

If we love life, we love the Earth and all its realizations as they are manifested in other *forms* of life. If we don't love life, why don't we? If we don't love life we are most often motivated by the shadowy emotions, doubt, envy, fear, frustration, and anger, which motivate us to actions such as yearning to dominate, the need to manipulate, and the endless drive to prove ourselves because we do not feel loved in our universe. Where is the source for that suffering, that pain, which keeps anyone from loving life, living in the shadow of darker emotions? What can be done, if we don't love life?

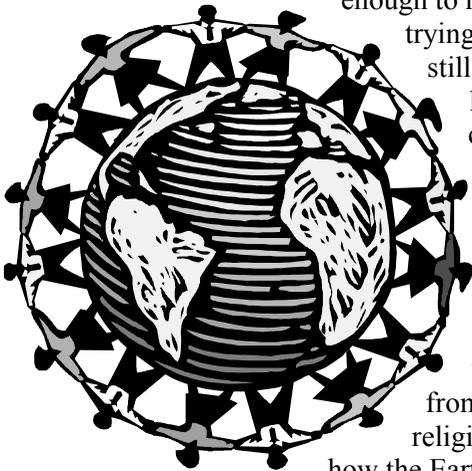
Greater consciousness is often realized through misfortune. Distress can even awaken compassion: a life-threatening illness, losing our jobs, disasters,

national disasters, international disasters. As if it was never a choice we grow in awareness, in spiritual maturity, because nothing else *really* works. In *The Silent Teachings of Meher Baba* it is written, “Man’s search for God is usually not a voluntary and joyous enterprise. As a rule, he is driven to it by disillusionment over worldly things that allure him and to which his mind is slave.”

Many people want to return to life as they thought it was *before* September 11th, as some might have yearned again for the days of slavery, because they perceived their world in terms of their own well-being. One can pray the events of 2001 are asking us for more than that which leads to disaster anyway. A way of life economically, socially, psychologically, philosophically or religiously based upon exclusive privilege, held by some at the expense of others, results in the greater suffering, and in a sense, a turning away from God.

George Harrison wrote, “Forgive them, Lord, those who feel they can’t afford you.” There is an almost incredible immature philosophy, or religion, whatever one wants to call it, in this country. It proceeds as this, “I want well-being for myself. Okay—now I have well-being for myself, I want well-being for my family. Okay, I’ve got that; now I want this for my community . . . on and on until we can finally consider the well-being of a frog.” It doesn’t work this way. If we do not see the world in ourselves we will not be brave

enough to move towards the greatest reality. We are still trying to find our way of life upon this Earth; we are still seeking. A way of life is not a standard of living; it is not a fixed concept, or an attempt to create permanence. We are still seeking divine relationship, while so many of us are pretending otherwise. Our soul calls us to the immediate realization that we are not separate from this world we are seeing. Long ago the world was dreamed integral to the living present. Whether we love and embrace the world as ourselves, or hold ourselves separate from it by the means of concepts—ideology, religion, politics, cultural conditioning—is critical to how the Earth dream unfolds and forms our future reality.



New Story, New Life

By Jim Berry

My brother, Thomas Berry, has written and spoken a good deal on the meaning of things. I think the overall direction his thoughts take was pretty well summed up in one of his essays called “*The New Story*.” That essay started out with this paragraph:

It’s all a question of story; we are in trouble just now because we do not have a good story. We are in between stories. The old story, the account of how the world came to be and how we fit into it, is no longer effective. Yet we have not yet learned the new story. Our traditional story of the universe sustained us for a long period of time. It shaped our emotional attitudes, provided us with life purpose and energized action. It consecrated suffering and integrated knowledge. We awoke in the morning and we knew where we were. We could answer the questions of our children. We could identify crime and punish transgressors. Everything was taken care of because the story was there. It did not necessarily make people good, nor did it take away the pains and stupidities of life or make for unfailing warmth in human associations. It did provide a context in which life could function in a meaningful manner.

That one paragraph, it seems to me, has set the pattern for the rest of his life and work which has been to put together a story which would provide for all the inhabitants of the world a satisfactory account for how things came to be and how we fit in. A story that provides not only an answer for the questions of our children, but one that answers our own questions. A story that shapes our emotional attitudes, integrates knowledge and provides a context in which life can function in a meaningful manner.

So for several years Thomas worked with a cosmological physicist named Brian Swimme, and the two of them wrote a book called *The Universe Story*, which they have proposed is a satisfactory explanation for what is and how it came to be that way. I am going to give you a very brief outline of it. But before going into that, it is necessary to say something about the old story that has brought us to where we are.

How has the Old Story Failed

What's wrong with the old story? Well, to begin with, it fails to place the human in the context out of which the human derives. We are anthropocentric, human-centered. We see ourselves as apart from nature. Separate from it. Superior to it. The only creature of importance—as that being from which all other things derive importance as they serve humans. It is this belief that permits us to exploit creation to the degree that we are killing ecosystems and ruining those very things upon which we depend for life. We have turned to insanity, as Theodore Roszak understands the word. We destroy our own habitat. The story we live by does not stand the test of

No one could have known that Earth was as fragile as it is, nor as subject to damage by puny humans as it is.

being a story in which we can find the guidance required to establish a system for living, which will promise an ongoing decent survival for our descendants. Some of us, and that included Thomas and me, came to believe that the old story emphasized redemption/salvation to the point that creation was so neglected as to be forgotten. While creation is the context of our lives and the source of it and the support for it, we have ignored it and exploited it. We did this out of ignorance. No one could have known that Earth was as fragile as it is, nor as subject to damage by puny humans as it is. But

it is now borne in upon us that human work has already succeeded in destroying ecosystems and species and wilderness on a huge scale and the continuation of that destructive pattern is ongoing. Rising numbers of ecologists and ecological organizations shout every day within our hearing. We have to change our ways if our descendants are to have a decent world to live in.

Those voices may be speaking out of fear for the consequences of human endeavors. And there is good reason for that.

But what is needed is the voice of religion speaking out of love for Creation, love of God and fear of God. Thomas once told me that the beginning of wisdom is fear of the Lord. Are we not to be afraid of the anger of God that humans are applying human work to a production/consumption life style which is making the magnificent wilderness into deserts, that we are fishing the oceans into barrenness and doing other unspeakable things to the

beautiful and life-nourishing and self-maintaining ecosystems the universe system took so many millions and billions of years to evolve?

And so, we must find a new story. What might it be?

The New Story

Once upon a time, a long, long, long time ago in a place far, far, far away, there was a primordial flaring forth, an energy event so huge that only the mind of God could conceive of it or comprehend it. It was fifteen billion years ago and the energy which set that event in motion is the same energy that posers the universe today. We know this happened because we can trace the stars and the galaxies back on the paths they have traveled at the speeds we know that they traveled and amazingly they all get back to a common point at about the same time.

In the first fractions of a second, the particles stabilized and then the primal nuclei formed. Then the galactic clouds formed, then the galaxies by the billions—clusters of galaxies occur and super clusters of a thousand galaxies all with 100 billion stars in each. There is Andromeda, the Virgo cluster of galaxies, Pegasus, Fornax, The Megellanic Cloud, M-33, the Coma, Cluster, Sculptor, the Hercules Cluster and the Milky Way.

Five billion years ago, the Sun appears in the Orion Spiral Arm of the Milky Way. Four and a half billion years ago, the planets break off from the Sun, Earth appears and then Atmosphere. The prokaryotic cell appears four billion years ago; this is the first appearance of life. Then, photosynthesis, the continents stabilize, the First Ice Age 2.3 billion years ago. Homo Habilis 2.6 million years ago. Homo Erectus 1.5 million years ago. Archaic Homo Sapiens 200,000 years ago. Modern Homo Sapiens 40,000 years ago. Humans in the Americas 32,000 years ago. And from there, we trace recorded human history.

Fundamental to our understanding of how we fit into the scheme of things, is the acceptance and embracement of evolution as it was first described for us by Darwin and Wallace and a hundred years later, vastly elaborated by Teilhard de Chardin. The universe process, the self-organizing process is the evolutionary process. We derive from the universe process, as does the entire life community. When God set in motion the universe, not only was it created, but it was endowed with a self-organizing principle,

which is how universe itself creates. Perhaps the hardest thing to get our minds around is the fact that the original creative event included the creation of ongoing and unceasing creation. For it becomes ever more clear that the very fact the whole universe is in continuous motion, both in expanding and in its innermost structures, assures the fact it is in a continuous state of change . . . or simply stated, in a state of becoming something new—in a state of genesis and cosmogenesis. Nothing is the same this instant as it was the last instant. Once again, the Creator not only created the universe, but set in motion a system of self creation. The universe itself is continually changing into something new and so are humans and so is everything.

This is fully borne out by the fact that whereas there were only particles in the very beginning and they were hydrogen and helium, there are today over a hundred elements and their possible combinations are infinite. And there are millions and millions of different life forms. Aquinas says that God made innumerable forms of life since no one form could adequately express God's goodness, it took many and diverse life forms to do so. A characteristic of the creative drive of the universe and of the divine is that extravagance of the principle of diversity. It is not enough that there be several kinds of birds, there must be thousands and thousands of kinds of birds and so it is with all the expressions of life.

We haven't known these things for very long. Darwin's work was done in the first half of the nineteenth century—Planck and Einstein and Heisenberg and Hubble did theirs in the first half of the twentieth. Hubble's discovery of the constantly expanding universe came in 1929 and was confirmed by Einstein's earlier work. It is this discovery that confirms us in our belief that the universe is a time-oriented, irreversible, non-repeatable, one-time event. It confirms us in believing that the human derives from and is intimately involved with the whole community of living things. And it seems to me that this is an awakening to something that feels right and gives comfort in the knowledge that we belong to the family of creatures.

It appears that all creatures praise creation in their own unique way and bring their own unique abilities and qualities to their own obligation to celebrate creation and the work of the Creator. One can hardly believe that the universe would be created unless there was going to be an audience to honor it, an audience capable of being awestruck, capable of appreciating the magnificence of it. And that is what humans are for. We are able to

understand why Creation should be honored and therefore we must honor Creation. This is a duty in religion. This is a duty the secular wing of the environmental movement cannot fulfill.

So this is our new story. It rests on the beliefs that we are Earth creatures, products of the universe process and the Earth process. We belong to the community of living things. And our story rests on the belief that we have an obligation to contribute human talents and human work not to the failure, as we are doing, but to the success of the Earth and the universe and to find our fulfillment and our joy in activities which make Earth and universe successful, which make Creation successful . . . for God thinks Creation is very good and surely God will be displeased if Creation is dishonored. Fear of the Lord is the beginning of wisdom.

We think this new accounting of how things came to be and how we fit into the created order provides the basis for a story that will shape our emotional attitudes, provide us with life purpose and energize action. We believe it will consecrate suffering and integrate knowledge. We will awake in the morning and know where we are. We will answer the questions of our children. We will identify crime and punish transgressors. Everything will be taken care of because the story is there.



The Center for Ecozoic Studies

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Statement of Purpose

The Center for Ecozoic Studies contributes through education and research to the realization of the Ecozoic Era. CES emphasizes dreaming and story telling as ways of enabling the creative advance needed to bring into being understandings for a new mode of human civilizational presence. CES believes we live in a meaningful, continuously evolving universe. In such a universe, the Ecozoic Era is a process concept . . . not something to be arrived at, but something ever to be created. Its hallmarks are inclusiveness, interdependence, and celebration; communion, differentiation, and interiority; and sensitivity, adaptability and responsibility. It crucially involves more just and cooperative relationships among humans, as well as transformed relationships of humans with the larger community of life.

Contributors to This Issue

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designed and published this issue of *The Ecozoic Reader*. She is a graphics and print manager.

Submissions for Publication

We invite you to share with us your thoughts, poetry, art, music, dance, ritual, meditation, story or dream experience of the Ecozoic Era and your insights on how to realize it.

To submit an item for publication, send a printed copy of the item and the electronic file(s) on diskette (formatted for PC) to Center for Ecozoic Studies, 2516 Wittingham Road, Chapel Hill, NC 27516, USA. Or e-mail your submission to ecozoic@mindspring.com. Please send your contact information and a brief biography. Publication guidelines are available at www.ecozoicstudies.org.

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