

Rebirthing the Greening

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The Word became flesh and made a dwelling among us...

John 1:14

Indeed, from the Word's fullness we have all received, yes grace in return for grace.

John 1:16



This mantra: “the Word (Λόγος *Logos*) became flesh (σὰρξ *sarx*) and made a dwelling (ἐσκήνωσεν *eskēnōsen*) among (ἐν *en*) us,” resounds from the primordial voice of John’s prologue, reverberating throughout the cosmos. The sacred sounds of this mantra draw us into the silent spaciousness of the eternal womb speaking the Word/*Logos*, enfleshing, and dwelling, or making a home within us. John immerses us in an overwhelming sense of the holiness of what is fleshy, bodily, sensual, material. He affirms that: “All things came into being through the Word” (Jn1:3). Furthermore, “all that came to be had life (ζωή *zōē*) in (ἐν *en*) the Word and that life is the light (φῶς *phōs*) of humankind.” (Jn 1:4). Notice how all life is in the Word, who is the Light of all. The seemingly insignificant preposition “in” (ἐν *en*) identifies precisely, that all of life is held within the Word/*Logos*. John is inviting us to envision life within the context of an intimate relationship between the eternal Word and the Word enfleshed in the World. He is immersing us within the beauty of all creation and pointing to the presence of the eternal Light endlessly shining within the depths of the finite. John seeks for us to know the intimacy of our oneness deeply, and to become aware of this oneness by being present within the inner essence of our own being within the Word. Once we yield into the depths of the loving, oneing, mutual indwelling, Word, or *Logos*, consciousness awakens. In the receptive spaciousness of the loving of this mutual indwelling, dark, yet luminous love-knowledge enlightens and infuses into our heart

awareness. We see from within our indwelling within the Word-*Logos*. Thus, we behold with the eyes of *Logos* and recognize the spark of *Logos* in all things. We know we are one. When we feel drawn to speak of the wisdom that arises from this oneing in love, we express what Martin Laird identifies as *logophasis*, language that is full of God,ⁱ full of the creativity of the Word/*Logos*. John places us “in” the luminosity of the Light that shines in the darkness (Jn 1:5) to live from the ground of our luminous human nature. In this way we can truly say: “Indeed, from the Word’s fullness we have all received, yes grace in return for grace” (Jn 1:16).

The Word became Flesh

With the beauty of the luminosity of the Word/*Logos* glowing within our awareness, I invite you to listen to the sacred sound of the mantra, “the Word became flesh,” resounding in your heart-womb, and sense the presence which is a presencingⁱⁱ of the Word becoming flesh. Gently, softly, turn and enfold all your ways of knowing into this infinitely fertile conception, into the verdant creative potential of this loving resounding within your heart-womb. Quietly feel the oneing of love that fills us with light, ceaselessly enlightening our awareness, awakening an evolving, oneing, heart-womb perception that is full of the Word-*Logos*. Touch into how this incarnating creativity of the Word becoming flesh is the same Word that is the creative evolutionary principle of the cosmos. This Word, which we all have within our own soul, who is now expressing the Word’s Self as World, is summoning us to a fuller birthing this Advent, as the Word becomes flesh in this *kairos* moment now.

A Climate Crisis Moment

Whilst I write these words our planet is whimpering with the unspeakable suffering inflicted by the pandemic of COVID 19. We are also having the twenty-sixth *United Nations Climate Change Conference* in Glasgow, COP26, seeking to respond to this climate crisis moment, as global warming continues to devastate our planet. In Australia, we personally know the effects of drought, the ravishing and devastation of bush fire and the affliction of the extinction of unbelievable numbers of plants and animals. So, our anguish is intensely heartfelt, when our leadership blatantly ignores the wisdom of the global community and is closed to the cry of the soul of the earth. Regretfully, as a collective, we appear locked in a pattern of de-sensitizing, denying and negating earth wisdom. Consequently, in the face of this resistance to change, we can feel powerless, helpless, like we are suffocating in an oppressive shadow, separating us from the hearts of one-another and the soul of the earth. We can feel immobilized, locked in the collective trauma that perpetuates this separation. Yet, we know, a crisis moment offers us a profound opportunity, to harness the energies of love and the transformational power hidden in crisis.ⁱⁱⁱ In response, rather than become impotent in despair, or demonize others, we can be present in love to this loss of integrity, to truly feel the pain in compassion and to embrace this communal shadow ever open to deep healing and reconciliation, as we seek the Light. This is the Light that we know, “no darkness can overcome” (Jn 1:5). Our challenge is to find creative ways to embrace and integrate our shame, to turn and release into the luminous point of eternal creativity, into the fertile verdant beauty of the Word becoming flesh now. For we know that it is in the deepest darkness of night that the Word became flesh in the womb of Mary and continues to become flesh through us. We must reclaim the wholeness and holiness of our oneness in the Word, and rediscover this language that is full of God, through contemplation. The climate crisis moment this Advent, is a sacred *point de temp*, a point in time for birthing the Word anew.



Gracefully then, the Advent season creates a liminal spaciousness, enabling us to live this time of ecological crisis intentionally, “in the womb of Mary.” In this Mary-womb darkness we indwell within an expectant womb spaciousness “faith’s walled place, with hope’s expectant nativity,”^{iv} Jessica Powers says so lyrically. When this climate crisis is held within Mary-womb darkness, the cavernous obscurity of now, can become the fertile emptiness, that enables the birth of the Word to take place anew personally and communally. In response to all this heart-ache, we can honour our oneness in this Mary-Womb and choose to flow with the next evolutionary step in becoming a pregnant cosmos birthing God. As Beatrice Bruteau affirms, creation is the *Theotokos*, a pregnant mother, a bearer of God.^v Moreover, Sally McFague, so poignantly reminds us, the earth is God’s body.^{vi} In and through contemplation, we can access the infinite fertility of the Word enfolded within our flesh, hidden within all that is sensual and finite, seeking to be born anew. For me, the timelessness of Hildegard of Bingen’s celebrated chant, *O Viridissima Virga*, literally, *O Greenest Virgin*, which I translate as *O Greenest One*, diaphanously shines with radiant verdancy in the dense darkness of all this ecological suffering, offering a glimmer of hope. The beauty of the tones and symbols give us a wonderful example of how, we may be present to this divine greening that is longing to be released and nurtured within creation this Advent in this climate crisis moment.



O Viridissima Virga

Hildegard knew enormous discord in her day, yet in response, she bathes her listeners in the sweet aroma of fresh emerald-green vivaciousness. She presents Mary as the greenest branch, the fertile womb who conceives and gives birth to the Word. In the Latin, there is a lovely alliteration with the words, *Viridissima Virga*, Greenest Virgin, emphasising that to be virginal is to be fresh, fertile, green, moist, open to the divinity in our humanity. It is to have “*viriditate*,” a greening power that is intrinsically life enhancing. Thus, green-ness (*viriditas*) is a virginal, original, primordial vibrancy that flows through all creation, radiating luminous light filled with vitality. Moreover, *viriditas* contains *vir* literally meaning “man”. In translation, this greening-power *viriditas* is an expression of what it is to be human. Human beings are naturally fecund, creative, generative, open to the light of divinity. One who has consciousness of this soul-greening-energy, *viriditas*, lives from the “*point de vierge*,” in the present moment of transforming union. This one is at home in the darkness of the womb space and is open to the translucent spaciousness of the ground of the human heart in God. She, or he, has awakened the contemplative eye of the heart and is responsive to the music, the touch, the aroma, the colour of the divine presence. Constantly yielding into the evolving fertility of ongoing oneing, this one, who is virginal, consciously participates in the evolutionary nature of incarnation, of God becoming flesh in and through creation, and creation in response giving birth to God, in creation and hence, in God. When, in gentle simplicity, we awaken the eye of our heart, become attentive to the fertility of our heart-womb and nurture the seeds of new life, we participate in *viriditas*. We become the greening as we give birth to the Word.

I encourage you to play your favourite rendition of *O Viridissima Virga* and listen to the melodic tones that carry us into the naked point where time and eternity meet.^{vii} I urge you to be attentive to how, as we are immersed in the creativity of the chant, and listen from the heart, the groaning of creation

Paul describes in the “one great act of giving birth” (Rom 8:22) becomes the one great song of love. Although we know the pain, the lament, the groaning of creation, a harmony emerges, a love song, that creates a new melody of oneness, peace and love. Hildegard saturates our senses, bathing us in warm sunlight, calming us with the sweet perfume of flowers blooming while birds sing:

Hail O greenest One,
who blossomed forth from the air
in the breeze of the prayers of the saints.

So the time came
for your boughs to blossom:
Hail, hail you heard,
as you bathed in the light of the warmth of the sun
that infused into you, like the fragrance of sweet balsam.

For in you bloomed a beautiful flower
which gave all parched perfumes a fresh bouquet
to radiate anew with *viriditate*, lush verdant freshness.

Then the heavens rained dew upon the pastures,
and the whole the earth became joyful.
For from your womb
you bore fruit,
and the birds in the sky
built their nests in you.

Then the harvest was ready for humankind’s banquet
The greatest of rejoicing
O sweet Virgin,
Abundant joy is always found in you...^{viii}

Joy abounds as Hildegard saturates our imagination in warm, aromatic, luminous, picturesque, green amorizing love, for from Mary’s womb the most beautiful fruit of luscious radiant *viriditas* is released in the birth of the Word. Furthermore, this evocative chant suggests that we are to be this greenest one now, to be a *Theotokos*, to give birth to the divine foetus alive within us and give birth to the Word in our world, thus offering the oneing heart awareness of the Christ, with all its creative potential, to this crisis moment.



Praying in the Viriditas of the Word

When we meet in our contemplative evolution network, we contribute to the melody of this love song, and care for this pregnancy, so that the divine foetus lying within our heart-womb may be born again and again. When we gather, we consciously unite with other luminous heart centres, and with the soul of the earth, fostering a deep-rooted, co-creative, generative flow, that can enable this oneing consciousness to rise in the noosphere. We encourage each other to dream of possibilities, to imagine a future wholeness, to tend what is dying and discover the emerging future in the *Word/Logos* that is filled with *viriditas*. Below I offer a circular seven-fold prayer that can support our contemplation in the *Word*.

- i. Gently, become present to the joy, vitality, and sensuality of *viriditas*-greening present within creation and within your own heart depths. Breathe into this vibrancy in the ground of your heart, trusting and yielding into the greening power of the *Word* dwelling within your heart.
- ii. Softly, flow into the loving of the *Word* until it is the *Word* praying in you.
- iii. Quietly draw on the breath of your heart to help recentre if you begin to feel scattered.
- iv. Then, simply abide in the soft intimacy of the oneing of love in silent stillness for as long as you choose. Here you are reposing within the conceiving and birthing of the *Word* within the

ground of your heart, deeper than consciousness awareness, open to the transformation that comes from the emerging future of divine fullness.

- v. Feel immersed in the wisdom that is arising, inspiring you with novel ways of envisaging and living our oneness, inviting a new language infused with wonder, awe and *logophasis*, language that is full of God. Become attentive to how this illumination of the Word/*Logos* inspires you to risk living in the Light as an open expression of *Logos*, living the fullness of grace in return for grace.
- vi. Release this loving, verdant, oneing of the Word conceiving, out into the world, connecting within our communal soul and the soul of the earth, strengthening our original human-earth oneness and the light and creative potential that lies within. One in the flow of this greening, amorizing energy, when we meet impasse, we can freely embrace our fears, integrate the psychic grid of our scarcity, offer our shadows to the Light, and live out of fullness rather than insufficiency, with generous hearts nourished by the generosity of our extravagant God.
- vii. Recentre throughout the day and night, sensing the creativity of the Word, offering this *viriditas* consciousness to the quantum field of possibilities. Feel the luminosity of hope, ever mindful that we flourish together as one, in the fullness of the abundance of divine loving.

ⁱ Martin Laird, *Gregory of Nyssa and the Grasp of Faith Union Knowledge and Divine Presence*, (Oxford: Oxford University Press, 2004), 31.

ⁱⁱ This very helpful verbalizing of “presencing” comes from Otto Scharmer. See, <https://www.presencing.org/>.

ⁱⁱⁱ See, *Birth the New Earth Transform Emergency Unleash Your Quantum Leadership*, https://www.birthnewearthsummit.com/the-rebirth-of-people-planet/?mc_cid=193292df72&mc_eid=45091f7927

^{iv} Jessica Power’s poem “Advent,” at <https://predmore.blogspot.com/2015/12/poem-advent-by-jessica-powers.html>. See, my CEN reflection 2018.

^v The Grand Option

^{vi} Sally McFague, *The Body of God: An Ecological Theology*, (Augsburg: Fortress Publishers, 1993).

^{vii} See, <http://www.hildegard-society.org/2014/10/o-viridissima-virga-song.html>

^{viii} This is my translation of the Latin text.