SEEING WITH PURE EYES

Teresa White

Care of the Earth and Conservation

ECOLOGY, THE BRANCH OF BIOLOGY concerned with the way living organisms relate to one another and their surroundings, is far from being a new science. It had a clear place in what the ancient Greeks called natural philosophy, and its significance was not neglected by philosophers and scientists of subsequent centuries. In the nineteenth century, however, in the wake of Darwinism, there was an expansion of thought about the natural environment; and when a German scientist, Ernst Haekel, coined the word 'ecology', the subject became a more rigorous science. In the mid-twentieth century, in the light of what appeared to be evidence of certain adverse effects on the environment caused by humans, there was a resurgence of interest in, and anxiety about, the future of our planet. As a result, in our time, ecology—embracing both care of the earth and conservation—has become a household word, with an emphasis on raising awareness of environmental issues and seeking remedies for some of the damage inflicted on the natural world by the human species.

Darwin, studying, noticing and recording the way living organisms relate to one another and their surroundings, opened up fresh avenues of thought and reflection about the origin and development of the different species of life on our planet. In the first half of the twentieth century, Teilhard de Chardin, a palaeontologist, biologist, philosopher and theologian, pondered Darwin's theory of evolution and came to believe that it disclosed something of the meaning, purpose and destiny of the human species within the natural world and within the cosmos. In 1936, he wrote: 'Today something is happening to the whole structure of human consciousness: a fresh kind of life is beginning to appear'.[1] Teilhard referred to a creative consciousness in which spirituality and materiality are inextricably bound together.

[1] Pierre Teilhard de Chardin, *Science and Christ*, translated by René Hague (New York: Harper and Row, 1968), 128–129.

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The repercussions of such innovative thoughts and ideas, from Teilhard and others, gradually led to the vision of reality proposed in many contemporary scientific, philosophical and theological studies of the cosmos. As a result, more and more ordinary people, and not only professional scientists, theologians and philosophers, find themselves looking upon creation, the cosmos, not simply from the perspective of scientific research, or of theology, or of reflective enquiry—the tool of philosophy—but with a vision that holds together insights from science and faith and accepted human wisdom. The three disciplines are increasingly regarded as complementary in the study of cosmology, as interwoven strands of human consciousness, and none is, nor can be, independent of the others. 'Cosmology,' writes Brian Swimme, 'is a wisdom tradition drawing upon not just science but religion and art and philosophy'.[2]

Ecology and Spirituality

In *Evangelii gaudium*, Pope Francis brings together two important elements of Christian ecological thought—acknowledgement of a loving God as the author of life and the duty to treat God's creation with respect. He writes: 'Small yet strong in the love of God, like Saint Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples.'[3] In his most recent encyclical, *Laudato si'*, this message is placed centre stage. In many ways, the wide-ranging document does not make easy reading. It insists on the need for human beings to recognise that, under God, the earth is a shared inheritance, and that to protect it and care for it is everyone's responsibility. It roundly censures extreme consumerism and the affluence of the few at the expense of the many. Some might call it austere: Francis quotes Patriarch Bartholomew, asking us 'to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing' (n. 9).

But the document is not simply condemnatory. In examining the roots of the ecological crisis that the whole world faces today, it offers 'lines of approach and action' (chapter 5) to help remedy the environmental deterioration that we can no longer ignore, and in doing so to build a better world. In the face of the decline in the quality of human life and the breakdown of society, Francis advocates a new way of life that

[2] Brian Swimme, *The Hidden Heart of the Cosmos: Humanity and the New Story* (Maryknoll: Orbis, 1996), 31.
[3] *Evangelii gaudium*, n. 216.

seeks the common good, respects the environment and recognises the interconnectedness of the whole of creation. It is a contemplative way of life in which 'growth is marked by moderation and the capacity to be happy with little' (n.222), and his hope is that through it the whole human family together will be able 'to seek a sustainable and integral development' (n.13).

Awareness of environmental issues and the search for ways to care for the earth responsibly may readily take on a spiritual significance, corresponding as they do to the familiar components of Ignatian spirituality: contemplation and action. The theologian Elizabeth Johnson holds that the task before faith communities today is to develop a life-affirming theology which will lead us to approach the world where we live as 'God's good creation', enjoying it, caring for it and respecting it. The result, in her words, would be 'a flourishing humanity within a living Earth community in an evolving universe, all together filled with the glory of God'.[4] There is, in the picture Johnson paints here, a quality of wholeness and well-being that 'fits' the poetic narratives that attempt to convey an ecological vision of reality that is both spiritual and physical. Spirituality and ecology, like contemplation and action, are natural companions. They complement each other and are logically inseparable.

Contemplation: Seeing with Pure Eyes

> Earth's crammed with heaven,
> And every common bush afire with God:
> But only he who sees, takes off his shoes
> The rest sit round, and pluck blackberries.[5]

It is so easy, preoccupied as we often are with our own pressing concerns, to miss the radiance of God shining in creation. As the poet suggests, it is only when our eyes are cleansed of triviality, when we see with pure eyes, that we are moved to take off our shoes, sensing that we stand on holy ground. That is what happened for Jacob, when he awoke after his dream and realised that 'earth's crammed with heaven'. And it happened for Moses, when, in the wilderness near Mount Horeb, he looked ('looking'

[4] Elizabeth A. Johnson, 'The Banquet of Faith', keynote address to the Leadership Conference of Women Religious and the Conference of Major Superiors of Men, 2 August 2008, 3, available at https://lcwr.org/sites/default/files/calendar/attachments/2008_Keynote_Address-E_Johnson.pdf

[5] Elizabeth Barrett Browning, *Aurora Leigh*, in *Aurora Leigh and Other Poems* (London: Penguin, 1995), 232.

in a reflective manner is at the heart of the act of contemplation) and saw a 'common bush afire with God'. Jacob was filled with awe: 'Surely the Lord is in this place—and I did not know it!' (Genesis 28:16) He took off his shoes and covered his face. Moses too was 'afraid' (Exodus 3:6), overwhelmed, when he heard God calling to him from the middle of the bush. They each had an experience of the sacred Mystery, of God's presence in the midst of creation.

The Sacred Mystery

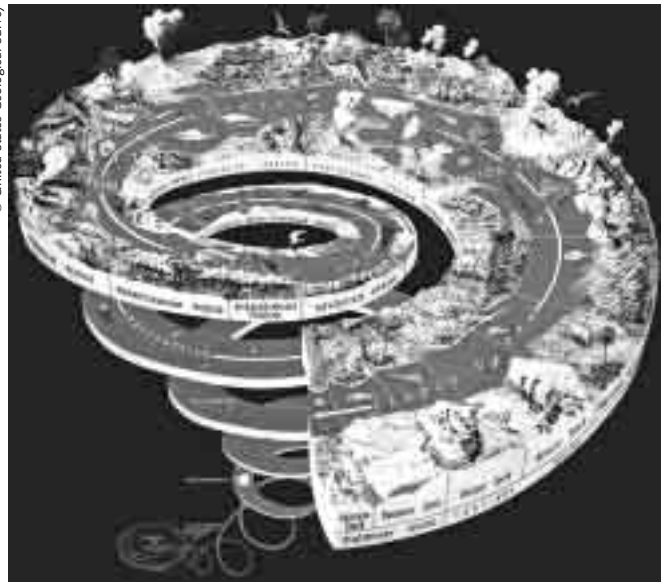
Men, women and children of the late twentieth and twenty-first centuries represent the first generations with good reason to believe, as a result of empirical observation, mathematical computation and critical analysis, that the universe burst into existence about fifteen billion years ago, and this knowledge is opening our eyes to a different future. Paradoxically, as we look towards new horizons, we find ourselves returning to the age-old questions of the human race, that earlier ages attempted to explore and explain through myths and legends.

In the midst of the consumerist, agnostic or atheistic society in which so many of us live, there seems to be a felt need for a different narrative which would reflect and shape our lives today, to remind us of what it means to be human in a scientific age. As a 'new' approach to cosmology emerges, not only are scientific developments taken as given, but in some quarters religious intuitions, perhaps against expectations, are once again being taken seriously. For it is an approach which seems to be pointing towards the domain of faith, to the sacred Mystery hidden at the core of creation, to the 'sovereignty that heeds but hides, bodes but abides'.[6] It offers a way to bring together science and religious faith, ecology and spirituality. It leads us to perceive the inherent and profound harmony between God and humanity and everything that exists. St Ignatius eloquently gave voice to this not uncommon human, yet truly mystical, insight. He called it 'finding God in all things'.

What it means to be human in a scientific age

As an explicit interest in ecology becomes more widespread, many people today, including scientists and even unbelievers, seem to be groping towards something beyond the material. Perhaps they have not yet clearly

[6] Gerard Manley Hopkins, 'The Wreck of the Deutschland', in *The Major Works* (Oxford: OUP, 2002), 117.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A diagram of the geological timescale

articulated this yearning for 'something more', but they appear to be aware of a need to give recognition to the sacred in our relationship with creation.[7] Some would personalise the sacred and call it 'God', believing that it is the prevailing denial of God as 'Maker of heaven and earth, of all that is, seen and unseen', that is at the root of the ecological crisis we face today. Such people would say that when we neglect or fail to see the transcendent in our lives, our respect for created things may be seriously diminished. For believers, the new vision, seeing with pure eyes, includes acknowledging that the whole magnificent enterprise that is the cosmos came from God's hands, and, continually evolving, remains in God's hands. As Jacob and Moses came to realise, we encounter the Sacred when we contemplate creation.

The Mysticism of Daily Life

To us, as people of faith, the discoveries of science in recent times, by enlarging our knowledge and deepening our understanding of the universe, have done much to disclose the wonderful truth that life, all life, is Love

[7] Some have articulated this yearning, such as the 24 distinguished scientists who, in 1990, published 'Preserving and Cherishing the Earth: An Appeal for Joint Commitment in Science and Religion' (available at http://fore.yale.edu/publications/statements/preserve/, accessed 4 August 2015), in which they stated that 'what is regarded as sacred is more likely to be treated with care and respect'.

made visible. When we love someone, ordinary things take on special meaning. This is a common human experience, and it applies equally to our relationship with God and the created world. Karl Rahner's prediction that the 'Christian of the future will either be a "mystic" … or he will cease to be anything at all' seems to be echoed by many contemporary writers.[8]

The biologist and theologian Mary Coelho is one of these. She is interested in what she calls 'the mysticism of daily life', recognising that certain actions, often ordinary, everyday things, can carry us into the realm of the sacred. 'The smallest expression of caring', she writes, 'a morning glory on a fence, or a pewter plate, can be the occasion for glimpsing the total nature of things'. This writer strongly believes that 'the extent to which we can enter into an expanded consciousness, particularly a contemplative awareness, that brings the sacred into daily life, will determine the future of the Earth'.[9] Contemplation in its best and highest form means looking upon something or someone with love. A contemplative awareness is a loving awareness, and it has an instinctive corollary: to treat what is loved with respect and to cherish it.

Science Does Not Have All the Answers

James Le Fanu, a medical doctor and writer, explores the power and limits of science in penetrating the deep mysteries of existence in his book *Why Us?*. He questions what he calls 'Darwin's simple, all-encompassing evolutionary theory' (treated by some, including Richard Dawkins, as a world-view rather than a biological theory), according to which 'the phenomena of life are reduced to mere banalities'. The weakness of this theory, he says, has always been that 'it robs the living world of its unknowable profundity'.[10] Le Fanu gives due recognition to the knowledge gained over many centuries through careful scientific observation, as well as to recent research and astonishing discoveries in the realm of genetics; but he believes that any approach that, following the view of some neo-Darwinists, holds existence to be purely random, essentially meaningless and undirected ('whatever happens to happen, happens'), is deficient as an explanation of the creation of the universe.

[8] Karl Rahner, 'Christian Living Formerly and Today', *Theological Investigations*, volume 7, translated by David Bourke (New York: Herder and Herder, 1971), 15.
[9] Mary Coelho, *Awakening Universe, Emerging Personhood: The Power of Contemplation in an Evolving Universe* (Columbus: Wyndham Hall, 2002), 125.
[10] James Le Fanu, *Why Us? How Science Rediscovered the Mystery of Ourselves* (New York: Vintage, 2010), 253.

Darwin's theory of evolution through natural selection neither proves nor disproves the existence of God, neither implies nor invalidates the need for God, but it does offer us an opportunity to look at the origins of life forms through a different lens. Rather than thinking of life as having been placed on earth in a fixed form at the beginning of time, we now see each form of life arising from the material universe and evolving, developing, into what we see around us today. For Le Fanu, the question of the material and the non-material in human experience remains crucial, as does the unique place of humans in the context of evolutionary theory. If science understands Darwin's theory to mean that humans, like other forms of life, are 'no more than the fortuitous consequence of impersonal natural laws, an unusual life form on an insignificant planet in a remote corner of the universe', then science has trespassed into a realm upon which it is beyond its competence to pronounce.[11] Another level of reflection, a level that is at once theological, spiritual and philosophical, is surely needed.

It is commonly thought that Darwin may have abandoned his Christian faith. Yet whether or not he was himself a believer, an atheist or an agnostic, his ideas concerning evolution do not, in themselves, necessarily discount theological and spiritual explanations of life or render them superfluous. When not elaborated into a foundational theory that embraces and accounts for every facet of life, Darwin's insights can be fruitfully considered and interpreted by those with or without religious faith, provided there is due recognition of the fact that science is by no means the only source of knowledge about the development of life. Science, as science, using its own legitimate analytical and statistical methods, has no necessary authority to affirm or deny the existence of God and the non-material domain. That is why, for many people, scientific explanations alone (including Darwin's evolutionary doctrine when this is regarded as the only comprehensive explanation of life), flowing as they do from the 'remorseless unravelling of life's hidden structures', do not satisfy when they are faced with the breath-catching beauty and barely credible complexity that surround us in the universe.[12] No wonder Le Fanu asks,

> How to begin to account for the sheer profligacy of life, whose limitless novelties of form encompass the entire range of what might be possible, from the elephant's trunk and giraffe's neck to the 'long-nosed bugs, luminous beetles, harmless butterflies disguised as wasps, wasps shaped

[11] Le Fanu, *Why Us?*, 251.
[12] Le Fanu, *Why Us?*, 239.

> like ants, sticks that walk, leaves that open their wings and fly' of the Amazonian forest?[13]

There is no straightforward answer to such questions. Such knowledge is beyond our understanding (Psalm 139:6).

The Darwinian Paradox

Interestingly, Darwin himself made no claim to have solutions to all the problems posed by his famous theory. In an article in *The Times*, Jonathan Sacks, Chief Rabbi of the United Kingdom, drew attention to,

> … a paradox that Darwin noticed at the heart of his system. If evolution is the struggle to survive, if life is a competition for scarce resources, if the strong win and the weak go to the wall, then ruthlessness should prevail. But it doesn't. All societies value altruism. People esteem those who make sacrifices for others. This, in Darwinian terms, does not seem to make sense at all, and he knew it.[14]

Sacks quotes from *The Descent of Man*, where Darwin wrote that the bravest, most sacrificial people, would supposedly 'on average perish in larger number than other men', so it hardly seems possible that virtue 'could be increased through natural selection, that is, through the survival of the fittest'. And yet Darwin acknowledges that, in fact, this is what seems to happen, for, he writes,

> … a tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to give aid to each other and to sacrifice themselves for the common good, would be victorious over most other tribes; and this would be natural selection.[15]

Jonathan Sacks observes that 'it is as individual men and women that we pass on our genes to the next generation. But civilisation works at the level of the group.' Darwin was unable to make the transition from the individual to the group. This was, he said, a problem 'at present much too difficult to be solved'.[16] Sacks suggests that Darwin, without fully realising it, was pointing the way to an unselfish evolution, since, he wrote, 'selfish and

[13] Le Fanu, *Why Us?*, 253–254, quoting David Attenborough, *Life on Earth: A Natural History* (London: Collins, 1979), 11.
[14] Jonathan Sacks, 'Darwin Pointed the Way to an Unselfish Evolution', *The Times* (28 March 2009), 96.
[15] Charles Darwin, *The Descent of Man, and Selection in Relation to Sex* (New York: AMS, 1972), 132, quoted in Sacks, 'Darwin Pointed the Way'.
[16] Darwin, *Descent of Man*, 133, quoted in Sacks, 'Darwin Pointed the Way'.

contentious people will not cohere, and without coherence nothing can be effected'.[17] In other words, selfishness, seen as advantageous to individuals, is destructive to groups. And yet it is only as members of a group that humans can survive. Sacks concludes that it is the function of religion, which teaches us that we are part of the whole, that we are joined to others by God's love, to encourage individuals to act in a way that is beneficial to the group. It is religion, he says, which 'turns selfish genes into selfless people'.

'The Mud and the Mystery'

It is possible to over-idealize creation. Yes, there is in it amazing beauty—indeed, believers often regard beauty, sublime and transcendent, as the primary proof of the existence of God. We can admire the superb elegance of the universe as we experience it, its creative exuberance and extravagant, finely-tuned diversity. But the perception of beauty is multi-layered, and embraces what Sallie McFague calls 'both the guts and the glory, both the mud and the mystery'.[18] Artists would agree, and often show that beauty,

Les nouvelles Indes, *by Alexandre-François Desportes, 1738*

[17] Darwin, *Descent of Man*, 130, quoted in Sacks, 'Darwin Pointed the Way'.
[18] Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress, 1993), 135.

when it is not sentimentalised, encompasses the twisted, the unlovely, the painful, even the cruel. So it is not surprising that before the terrifying violence and destructive activity of this beautiful world, before the chaos it can generate, the devastation and suffering it can inflict, we are silent. As we struggle with such questions, Teilhard de Chardin's prophetic words offer the consoling reassurance that the God we believe in is a God of promise:

> The day will come when, after harnessing space, the winds, the tides, and gravitation, we shall harness for God the energies of love. And on that day, for the second time in history, we shall have discovered fire.[19]

Science and Religion—A Common Quest

Religion and science explore different fields of knowledge, but these fields are not hermetically sealed or mutually exclusive. Religion holds that faith sheds light on the ultimate mystery of existence, but recognises that that light is only a flicker, a spark, in the pervasive darkness of 'the cloud of unknowing'. Modern science has shown us that human ability to understand the world and its physical structure is not negligible. Nevertheless, there remain many things, including the existence and intimate involvement of humans in the workings of the universe, that we will never fully grasp. Why is there something rather than nothing? Why are we here? Religion may recognise and claim that we are part of a cosmos that is both turbulent and magnificent, but at the heart of it is Mystery. Ultimately, science cannot give an adequate reason for everything, or indeed for anything that is not matter. It too is about mystery and not knowing. Many things are beyond its ken, beyond the competence of a discipline which, by definition, deals with perceptible structures and provable facts and theories. The insight of faith is that we belong to something, Someone, greater than ourselves: God, whose presence, in moments of contemplative awareness, may be perceived in creation.

Science, when it allows itself to be totally preoccupied with facts and mechanical phenomena, narrows and limits the range of its vision. But religion, when it ignores the findings of science, and when it considers that because humans are the 'crown of creation', they have *carte blanche* to do what they like with created things, is not being true to itself. It simply does not make religious sense to believe in a Creator God and then act

[19] Teilhard de Chardin, 'The Evolution of Chastity', in *Toward the Future*, translated by René Hague (San Diego: Harvest, 1975), 86–87.

without respect for creation; and it does not make scientific sense for science (to adapt the words of Schopenhauer) to take the limits of its own vision for the limits of the world. 'Science without religion is blind,' said Einstein, 'and religion without science is lame'.[20]

The quest of both science and religion is ultimately the quest for understanding, of life, of existence; each in its own way seeks 'the dearest freshness deep down things'.[21] At heart, in spite of the feud that has divided them in recent centuries, the two are conjoined. Science probes the structure of reality; religion contemplates its meaning. Thus science and religion together can lead us to a way of looking at creation that integrates the physical and the spiritual, the visible and the non-visible; it is a way which points to the promise of future transformation and glory. John Paul II, in a message to the Director of the Vatican Observatory in 1998, wrote that 'science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes. Each can draw the other into a wider world, a world in which both can flourish.'[22] It is into this wider world that the new cosmology is leading us, and calling us to respect and care for the planet that is our home.

To respect and care for the planet that is our home

Faith

Faith is our human way of reaching out to God, recognising that in God lies the dynamic power that enables evolutionary change to take place, knowing, too, that at the beating heart of the universe, God's loving presence guides and directs everything that exists. This was the vision of Teilhard de Chardin, a vision which holds in balance the far-reaching span of evolutionary history and Christian faith. Faith, which acknowledges God's presence in everything, need not contradict the findings of science, and enlightened science need not contradict the deep intuitions of faith. Teilhard recognised that science and religion are deeply complementary: 'Neither in its impetus nor its achievements can science go to its limits without being tinged with mysticism and charged with faith'.[23]

[20] Albert Einstein, 'Science and Religion', in *Science, Philosophy and Religion: A Symposium* (New York: Conference on Science, Philosophy and Religion, 1941), 211.
[21] Gerard Manley Hopkins, 'God's Grandeur', in *The Major Works*, 128.
[22] 'Letter of His Holiness John Paul II to Reverend George V. Coyne SJ, Director of the Vatican Observatory', available at https://w2.vatican.va/content/john-paul-ii/en/letters/1988/documents/hf_jp-ii_let_19880601_padre-coyne.html.
[23] Pierre Teilhard de Chardin, *The Phenomenon of Man*, translated by Bernard Wall (New York: Harper and Row, 1976), 248.

Hopkins, who died not long after Teilhard was born, was also intensely aware of the interplay of the spiritual and the physical in life, and his poetry is 'tinged with mysticism and charged with faith'. Familiar with fleeting encounters with God, he wrote: 'His mystery must be instressed, stressed / For I greet him the days I meet him, and bless when I understand'.[24] There is genuine humility in these words, as well as a kind of serene bafflement before the mystery. We find this humility, perhaps most memorably, in Isaac Newton, by all accounts a deeply religious man, who wrote: '… to myself I seem to have been only like a boy playing on the sea-shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me'.[25]

People of faith, believing in a living and personal God, see in the unfathomable wonders of the cosmos, including those which have been brought to light by recent scientific discoveries, intimations of God's mysterious and loving presence in all of creation. Miguel de Unamuno seems at first to belittle faith when he writes, 'We do not understand the existence of the world one whit better by telling ourselves that God created it'. He continues in the same vein: 'Faith is born of love for God—we believe that God exists by force of wishing that He may exist'. But he adds that faith 'is born also, perhaps, of God's love for us'.[26] Seen in

[24] Hopkins, 'Wreck of the Deutschland', 111.
[25] David Brewster, *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton* (Edinburgh: Thomas Constable, 1855), volume 2, 407.
[26] Miguel de Unamuno, *The Tragic Sense of Life* (Mineola: Dover, 1954), 161, 150.

this way, faith involves a fundamental and continuing relationship between God and creation, an intimacy that is reflected in many parts of the Bible. God's transcendence and immanence go hand in hand, and as we learn more about the universe, so we become more aware of the presence of the Mystery that animates all things.

Ecology and Spirituality in Dialogue

And so it is that, increasingly today, theology, philosophy, spirituality and ecology are in dialogue, and as a result there are major insights for us to acknowledge and respond to. The universe in its visible form is not eternally static, not simply a complex mechanism designed to operate according to regular and understandable principles. It was not created all at once as, before Darwin and even up to the first decades of the twentieth century, many people used to think, with God (according to believers) directly sustaining it from day to day like a sort of invisible celestial mechanic. Rather, having come into existence (believers would see it as having been 'willed' into existence by God) following the so-called Big Bang, it has evolved, 'unfolded', all through the aeons of time, and it continues to unfold through the process of transformation known as cosmogenesis.

The cosmos is expanding and, though its diversity is immense, it is an interrelated, self-organizing system; we know that the evolutionary universe, while it can display considerable stability, also has a potential for creativity and novelty. Such knowledge is leading us to respect and appreciate not just humanity, not just our own small planet, but the wider cosmos, recognising that the natural world, animate and inanimate, has its own inherent value before God. Denis Edwards says that it is exciting and promising to find that 'many of Earth's inhabitants are reflecting on these issues, and are committing themselves to a new global solidarity'.[27] 'New story of the universe', 'new cosmology', 'historic shift in consciousness', 'new paradigm', 'different world-view', 'tectonic shift in human understanding': whatever name we give to this phenomenon, it is already happening. We are beginning to see reality with new eyes.

Spirituality and ecology have joined hands, leading us towards a deeper respect and care for the earth and all its inhabitants, and encouraging us 'to expand our moral concern to include plants, air, water and soils'.[28]

[27] Denis Edwards, *Jesus and the Cosmos* (Eugene: Wipf and Stock, 2004), 32.
[28] David Toolan, *At Home in the Cosmos* (Maryknoll: Orbis, 2003), 236.

When, as Christians, we contemplate creation in the light of faith, we find we cannot evade our responsibility for the present ecological crisis and, with some urgency, we are looking to correct some of our mistakes and those of our forbears. We are seeking ways of living together that will lead to a more just and peaceful world community based on solidarity and mutual respect. In the face of the ecological problems of today, we believe we cannot simply go on as usual and leave the future of our planet to take care of itself, when what we are doing clearly has a detrimental effect on it. We have a duty to find ways to protect the natural world and also to take into account the welfare of the many victims of harsh conditions or exploitation. Spirituality and ecology encompass the two elements which are at the heart of authentic Christian living: contemplation and action. Through both, we recognise God's loving presence in the whole of creation and respond in faith to the mystery of existence.

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