

The completeness of Christ is the whole of humanity.

When the fullness of time had come, Jesus was born into the community of Israel; his life expressed the unconditional and overflowing love of God even to death of the Cross. "When the vessel of His body was shattered, Christ was poured out over the cosmos. He became in His very humanity what he had always been in His dignity, the innermost centre of creation".¹ This was the beginning of the new creation.² The process of incarnation is not yet finished, the fullness of Christ is all humanity and creation bonded in a union of love, Christ is the goal of an evolutionary universe and of human life in evolution.³

The self-giving of Jesus culminated in the resurrection, the promise of God was fulfilled and involved the whole embodied person, the Risen Christ. It is a promise too for the whole of the material universe.⁴ The resurrection was a transforming event - changing reality forever; involving the whole of creation, heralding "the glorification and divinisation of the whole of reality".⁵ Love and suffering are intertwined as isolated existence is relinquished for greater union. Reality is cruciform. We journey towards a wholeness.

Saint Marie Eugénie chose the mystery of the Incarnation for the new and fragile congregation. In the incarnation we can see God's purpose of love from the very beginning, the delight in His creatures held in their deepest being and existence by Him and gradually brought back to unity with Him to share in the transfigured life in the Spirit. And ultimately, in the Life and Love of the Trinity, a Trinity of persons, being in relationship, communion and unity in diversity, that relationality which epitomises the connectedness of all that exists in the universe.

There is purpose in this long journey for "All is from Jesus Christ, all belongs to Jesus Christ and all must be for Jesus Christ".⁶ Despite the prevailing dualism of her time, Marie Eugénie was able to say, "The earth is the place for the glory of God".

We say in the *Rule of Life* about the Eucharist: "Rooted in earthly realities we offer these to the Father so that by His Incarnate Son the whole of creation may be consecrated and transfigured, fulfilling its true vocation".⁷ It does matter. The neoliberal idea of a human tends to draw a picture of a being of nothing but greed and self-interest. The journey of evolution

¹ K. Rahner, *On the theology of Death*, 1961.

² Philippians 2: 6 -11

³ Raymond Panikkar is also adamant that this Christophany should replace tribal Christology. 'Christ is our destiny. Without Christ creation finds neither purpose nor fulfilment...' all must be united and included, hence the importance of interreligious dialogue and the work of Justice, peace and care of creation. Tribal Christianity excludes others. Tribal Christianity can be compared with the idea of church as a 'visible sacrament of unity for all', or 'a most sure seed of unity'. *Lumen Gentium*. Ch.2..Vatican 11.

⁴ The Assumption of the Blessed Virgin can as I see it, be interpreted as underlining this promise

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⁵ K. Rahner. *Theological Investigations Vol. 4: 129*, London, Baltimore & New York, 1961 – 1992.

⁶ *Rule of Life*, Introduction

⁷ *Rule of Life*, 65

can seem meaningless and without purpose beyond the economic growth so inimical to the finite limits of our only planet; we see ourselves “mastering nature” which is somehow outside of us humans. We become attached to our technologies to the extent of artificial intelligence, intelligence divorced from emotion and sensory information. By our extractive industries and unregulated capitalism we are destroying our planet home and taking with us myriads of species.

We are working towards the divinisation of the whole cosmos.⁸ ‘The risen Christ is the inner power of the evolutionary universe that impels us forward into a greater unity in love despite the forces of separation... the hope of a new creation lies within us’⁹ The shift in our understanding of incarnation can help us renew a vision of world peace, compassion for all, and environmental awareness, working for these has enduring significance. To quote Elizabeth A. Johnson, “a flourishing humanity on a thriving planet rich in species in an evolving universe all together filled with the glory of God; such is the vision that must guide us at this critical time of earth’s distress....” It is a long love story, but “Love is His meaning.”¹⁰

Jessica Gatty, ra
Towards an Eco-Assumption

⁸ Irenaus, Maximus the Confessor et al.

⁹ I. Delio, *Christ in Evolution*, Orbis Books, 2008, p. 137.

¹⁰ Julian of Norwich, *Revelations of Divine Love*, Chapter 86, (c.1396), Penguin Classics.