

Regenesis: A Discourse on the Natural History of Mind and Creation in the Second Deluge¹

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¹ed. note: this is an extract from an ecological novel in progress by the author.

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³ed. note: Soteriology is the branch of theology that deals with salvation.

THE artefact that we will discuss today, a text entitled *Regenesis*, was written in 2025. *Regenesis* focuses on the response of humanity to the Second Deluge, the term used to describe the period of global environmental change that began in the 20th century and encompassed the breadth of the 21st to the 23rd centuries. The legacy of this Deluge continues to resonate into our time.

Lexicological analysis of 21st century texts suggests that the origin of the term “Second Deluge”, or simply the “Deluge” as it became known, dates to 2009. In literal terms, “Deluge” provided an appropriate description of the rise in sea level that occurred as a consequence of a warmer ocean and the melting of glaciers, ice caps, and ice sheets. More generally, the term described the anthropogenic forces of nature that prevailed in the early 21st century—climate change, the destruction of habitat, pollution, the over-consumption of soil and mineral resources, the introduction of non-native species, the over-harvesting of “wildlife” such as trees and fish. Like the first biblical flood, the forces of the Second Deluge scarred the face of the Earth. Not the least of these scars was the eventual extinction of a significant proportion of the world’s biological diversity extant at the time.

The archaic practice of regenesis was a scientific and a cultural phenomenon that emerged as humanity began to grapple with the consequences of its Deluge. The science of regenesis developed methods to regnesce species extincted during the Deluge through clonescience and the reconstruction of ecosystems through environmental engineering. The

culture of regenesis developed a new vision of the relationship between humanity and nature, a soteriological³ vision founded in the idea of humankind achieving salvation by bringing a New Creation to fruition through the technologies of regenesis.

The text provides a case-study of a regenesis project known as the “Monastery”. The project, located in the northwest Hawaiian islands, was operated and funded by Dr. John Weyland, a world-renowned geneticist and spiritual leader of the New Edenists, a religious movement founded on the tenets of regenesis. At the Monastery Weyland intended to regnesce the Hawaiian monk seal, a semi-aquatic species of mammal extincted in 2018. The Monastery was the largest of the early regenesis projects that attempted to utilize areas of remnant wildness that still existed during the first century of the Deluge. Subsequent regenesis projects, mindful of the failure of the Monastery and other similar projects, avoided the practice of releasing regnescents into wildness, focusing instead on the creation of pseudo-habitats in which humans managed and manipulated every aspect of the physical and chemical environment. These pseudo-habitats were the precursors of the artificial anthro-systems that today support the forms of life that survived the Deluge and the nuclear conflicts initiated during the environmental wars of the period.

Regenesis borrows its title and metaphorical focus from events in the *Genesis* sections of the Bible, the seminal Christian religious text for more than two millennia. The God of the Bible, angry with humanity, decided to bring a genocidal flood

upon the world to “destroy all flesh”. God instructed Noah to build a large wooden vessel, and to collect one male and one female of each type of animal to safeguard aboard the ark along with Noah’s family. After a long period of rain and flood, God allowed the floodwaters to recede, and the occupants of the ark provided the seed to reanimate the world. The Second Deluge, however, was spawned not by an omniscient and wrathful Creator, but by the material demands inherent in the economic systems and human population size of the period.