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Contemporary Spirituality.

**Creation-Centered Spirituality**

**Introduction**

Creation-centered spirituality is not a newly emerged discovery or a paradigm. It has existed within humanity from ancient time onwards. In other words, creation-centered spirituality is part and parcel from the genesis of human beings. When God tells us that God spoke the world into being, it means that creation was no accident, but rather part of a divine causing of all things to work together in harmony. Yahweh judged all creation as “very good” (Gen. 1:31). In this manner, creation spirituality deals with the original blessing, which is the heart of this concept called creation-centered spirituality. Twice in Genesis, it is evident that God blessed the human race (Gen 1:28, 9:1). It indicates the goodness of creation. At any cost, the spirit of the creation cannot be harmed or destroyed.

 In order to discuss the points mentioned above, this research paper focuses on one particular author called Matthew Fox who has contributed to writing some books and articles on creation-centered spirituality. Accordingly, the thesis statement of the research paper will be; “a creation-centered spirituality rediscovers the covenantal blessing for the humanity.” The significant themes such as creation and liberation are very biblical in the Pentateuch. These two themes simultaneously provide the essential perspectives of biblical spirituality. It is not only that Israel had a journey with Yahweh, but the whole human race continues the journey remaining in his fidelity, covenantal love, justice, and righteousness. For further discussion, the research question appears in this manner; “how is it possible to rediscover the covenantal blessing in creation-centered spirituality?” In order to build up the primary arguments of the paper, there are three areas, which explain the primary subject matters. First is, creation-centered spirituality in the writings of Matthew Fox. Here, this paper focuses on explaining how Fox deals with creation spirituality and the significant aspects regarding this subject. Also, certain writings of other authors assist in defining and rediscovering the spirituality of creation. Second is, the negative approach of human beings against creation. People have mostly destroyed creation. Human beings have become an obstacle for creation rather than becoming a blessing. It seems that men and women have not recognized the true spirituality of creation. Third is, a dialogue of life towards creation-centered spirituality. This research paper primarily focuses on this sub-topic with the writings of Pope Francis’ encyclical *Laudato Si* and Matthew Fox. At the same time, the paper reflects more deeply on the writings of some other authors briefly to rediscover a method to preserve creation and lead a life which is centered in creation spirituality.

 The primary purpose of writing this research paper is to get involved in creation-centered spirituality more deeply to reflect the covenantal blessing. God established a covenant in the history of humankind. It cannot be violated for any reason by any human agency. There is a massive moral decadence in today’s society. Creation spirituality is one essential area, which gives and teaches the most significant lifetime values to humankind. This research paper fundamentally maintains some theological speculations to recognize the covenantal responsibility toward ‘creation spirituality.’

**Creation-Centered Spirituality in the Writings of Matthew Fox**

Creation spirituality is not a new subject as above mentioned. It is an ancient tradition. The book of Genesis perfectly reflects the spirit of the creation as God created it. Creation covers all space; it includes every tiny object in the world.[[1]](#footnote-1) All the things in the past, present, and future reflect what creation is. God exists within creation timelessly and eternally. Creation is also the oldest tradition in the Bible as we encounter the “J” source (Yahwist). Yahwist tradition was written in the tenth or ninth century B.C.E. It focuses on the heart, love, earth, and frank language. Significantly Yahwist tradition emphasizes God’s closeness to humanity. This Southern tradition uses name the Yahweh for God. It also recalls the wisdom tradition of Israel as Yahweh chose them as people from the Genesis of the creation of human beings. Fox is right with his contemporary definition on creation spirituality as he states saying “creation spirituality is both a tradition and a movement, celebrated by mystics and agents of social change from every age and culture.”[[2]](#footnote-2) Therefore, creation spirituality primarily forms a fundamental dimension to an order of the sacred earth. A deep study of the core of creation reveals that creation is about relationship. Fox reflects the sacredness of this relationship between Creator and creatures. It is apt to mention the meaningful words of Chief Seattle as he taught a historical and spiritual lesson being a native American; “Every part of this earth is sacred to my people. Every shining pine needle, every humming insect. All are holy in the memory and experience of my people.”[[3]](#footnote-3) Further, Fox says that “it is an act of relatedness, of communing, of responding, of letting go, and of being.”[[4]](#footnote-4)

By nature, creation spirituality reflects a mystical commitment. Desert fathers perfectly went through this form of mystical commitment as they completely abandoned themselves to nature through the ascetical way of life. According to Fox, it is the source of all worship and the goal of all morality.[[5]](#footnote-5) Creation is the original blessing of Ha-shem.[[6]](#footnote-6) In the language of original blessing, it reflects the struggles of people especially healing, celebration, and justice-making.[[7]](#footnote-7) God journeys with his people throughout the whole creation. Ha-shem, being the King of all human beings, preserves creation and sustains it (Ps. 96: 10-13). He is the Creator as well as justice-maker. He joins human beings through the covenantal love in preserving this justice and original blessing of the creation.[[8]](#footnote-8) It indicates the nature of covenantal blessing that Ha-shem established with his people.

It is apt to connect some important ideas of Pope Francis as he wrote an encyclical called *Laudato Si* on creation spirituality. This document is an extensive scientific study and paradigm given to the present society. Pope Francis profoundly and deeply reflects the idea of Judeo-Christian tradition and spirituality. Accordingly, the word “creation” has more of a broader and wider meaning than “nature.” Creation deals with God’s loving plan. Nature is generally seen as a system, which can be studied, investigated, understood and controlled.[[9]](#footnote-9) Creation appears or rather comes to human being as a gift of God, which is a reality illuminated by love.[[10]](#footnote-10) The universe did not emerge as a result of the power of human beings, but rather the creative activity of God. Creation, therefore, tremendously reflects the order of love. God’s love is the fundamental moving force in all created things (Wis. 11:24).[[11]](#footnote-11)

Matthew Fox observes and presents another essential area of the study proper, which is divided into four major parts. Fox calls it ‘four paths of creation spirituality.’[[12]](#footnote-12) First, *via positiva*, in which the mystery of nature becomes more important and relevant as far as the Word of God is concerned. Second, *via negativa*. Here, even in nothingness and darkness, in silence and emptying, there is a spiritual journey of life. Third, *via creativa*, which is the moment that creatures become co-creators with God. It is a form of collaboration. Forth, *via transformativa*. It is the moment of transformation towards any action, which is also the radical moment of working for justice to eliminate structural injustice.[[13]](#footnote-13) These four paths give a better picture of the creation-centered spirituality, and creatures must collaborate to create accessible opportunities to develop its primary characteristics for a positive path. These four paths fundamentally remind that the universe is a blessing. So, in creation, God is both immanent and transcendent.[[14]](#footnote-14) Fox pays great attention to original blessing in creation-centered spirituality, which is the heart of this study. Creation spirituality begins with the original blessing, not original sin.[[15]](#footnote-15) The initial chapters of the book of Genesis reveal how the Creator saw the notion of life and the existence of other creatures as a blessing, which is the goodness of creation.[[16]](#footnote-16)

 It is also apt to see through certain views of Pierre Teilhard de Chardin who has immensely contributed to creation spirituality through various forms of writings. For Chardin, ‘to create’means ‘to unite.’ He speaks of ‘creative union’ in terms of creation, and he calls his theology of creation the theory of “creative union (*I’union creatrice*).”[[17]](#footnote-17) For him, to create means to bring together previously disunited elements, and creation itself is a process in which he expresses the evolution. For Teilhard, evolution is not creative, but the expression of God’s creative activity. The creative act of God, therefore, is not a process, but an invisible action.[[18]](#footnote-18) God creates by uniting. So, Chardin states; “the process of creation is expressed in the evolution of the universe, and this process of creation by unification is pointed toward Christ-Omega.”[[19]](#footnote-19) Fundamentally, Chardin reflects the whole of the theology of creation in light of the fact that Christ is the Head of the creation. Here, he insists on ‘Universal Christ,’ which is one essential theme in creation spirituality of Chardin. The covenantal blessing is found in every Messianic step in the events of historical Jesus.

Universal Christ is the instrument, the center, and the term of all creation. In Creation, God, by revealing himself a person, he ‘reflects himself’ in the very heart of human reflection and co-reflection.[[20]](#footnote-20) Chardin has perfectly reflected some epistles of St Paul who presents Christ as the king of the universe, its creator, as he is the end and its center (Col. 1: 15-17, 2:3, Rom. 8:15-23). Within the history of the church, the church continues the mission of her master who is the perfect being of the creation. Chardin further explicates that within the creation story, therefore, Christ becomes the Alpha and Omega since God has put him at the very heart of creation.[[21]](#footnote-21)

Unfortunately, what has happened to creation? It is quite difficult to apprehend the crisis that happens to creation. As Pope Francis observes, our “common home” is in danger.[[22]](#footnote-22) So, creation spirituality has received many negative challenges and such challenges block the way to move forward. The next sub-topic speaks of the challenges and negatives effects that primarily obstruct the whole creation and creation-centered spirituality.

**The Negative Approach of Human Beings Against Creation**

There are massive misinterpretations and misunderstandings of the phrase of the book of Genesis 1:28 “domain over the earth.” People often express themselves by seeking to dominate and control all of nature rather than realizing the connection to creation and the life-long pilgrimage on the earth.[[23]](#footnote-23) The men and women of the present society work as if they have complete authority over the earth. Pope Francis appropiately points this out saying that “we are not God. The earth was here before us, and it has been given to us.”[[24]](#footnote-24) Human beings have changed the meaning of the word “dominion” into a negative realm of “exploitation of creation.” It is a vast misinterpretation of the Bible and the genesis of the whole creation.[[25]](#footnote-25) In this regard, Pope Francis invites the people of good will to read the biblical texts in due contexts with an appropriate hermeneutic, especially recognizing the passage of Genesis 2:15, where it says “till and keep.”[[26]](#footnote-26) It is apt to mention the words of Pope Francis as he strongly appeals to recognize the relationships inherent in the creation. The laws found in the Bible, therefore, “dwell on the relationship, not only among individuals but also with other living beings.”[[27]](#footnote-27) Within this context, there is a dichotomy arising from the part of human beings. Beginning from the encyclical *Rerum Novarum*, the church has sought out all possibilities to respond to the human dignity irrespective of gender, sex, class, caste, language, culture and so on. However, human beings often seriously march to defend human rights while destroying the other parts of creation such as wild animals, plants, and forests. It is a blatant contradiction to the liberative message of the book of Genesis and to the covenant that God established among human beings. In this moral decadence, speaking of creation-centered spirituality becomes a hard process indeed. However, in history, the native people preserved and spoke of creation keeping the moral standard of nature and its laws. The words of Chief Seattle reflect and remind us of the spirituality of that generation; “The earth does not belong to man; man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life; he is merely a strand of it. Whatever he does to the web, he does to himself.”[[28]](#footnote-28)

Matthew Fox brings out some important observations regarding the destruction of creation, and he looks from a different angle. His famous book *The Coming of the Cosmic Christ* is one good example of the due discussion. The earth is the mother of all human beings as he interprets. Unfortunately, the mother earth is dying because of the individual business mind of human beings.[[29]](#footnote-29) By now, the world’s forests are disappearing at an alarming rate. Fox guesses that one-third of the planet’s total would be destroyed in the fifteen years to come. It is a common fact that cannot be denied as Sri Lanka and some Asian countries as well face rapid “deforestation” as in many other parts of the world. The rain forests of Asia have been severely damaged by people and sold to enhance illegal businesses as such. In each continent, the native people preserved the earth, but now it is on the destructive hands of the present society. Matthew Fox also observes how wisdom, creativity, culture, religion, and youth are dying on the earth today.[[30]](#footnote-30) Fox is correct to say and observe the loss of the imagination and creativity of human beings as the whole mother earth is dying.[[31]](#footnote-31) This is one of the negative challenges that creation spirituality faces today. Machines and modern techniques have replaced human labor, capacity, and creativity and so on. What appears in society as a developed world is not developed at all, but rather contributing to the destruction of the universe. Pope Francis has carefully stated how the destruction of creation done by modern society affects the present as well as the future. As it is said in the encyclical; “Climate change, pollution, waste and throw away culture, issue of fresh water, loss of biodiversity, the decline in the quality of human life and breakdown of the society” and so on are significant issues of obstructions of creation spirituality.[[32]](#footnote-32) All these elements indicate how human beings have become an obstacle to covenantal blessing, which is an original design of the Creator.

In a deep study and analysis of history, it becomes obvious, colonization is responsible for what people go through in the present as far as the crisis of the creation is concerned, and colonization will surely continue to bring negative results in the future under neo-colonial principles. It is estimated that over 500 million gold *pesos* were exported from Latin America probably between 1500 and 600.[[33]](#footnote-33) In addition, the total wealth taken from Indonesia by the Dutch East India Company in the 17th century is estimated to be more than 600 million gold florin. In the 19th century, British plunder of India was estimated at 150 million pounds.[[34]](#footnote-34) At the time white European Christians came to America’s shore in 1492, Fox points out that there had been approximately 80 million inhabitants of the Americas. By 1550, there were only 10 million remained.[[35]](#footnote-35) Eventually, there were massacres of native people and the culture of death came into the continent.

When the covenantal blessing is destroyed in that regard, the whole creation faces rapid changes and challenges. Perhaps in the future, it will be so hard to control these calamities and tragedies that completely paralyze the whole creation. Therefore, it is necessary to take the due measurements to keep the spirit of covenantal blessing in creation. This research paper wishes to suggest to begin a dialogue of life toward a better creation-centered spirituality. It is to preserve the relationship among creatures and the union with every aspect of creation. The next sub-topic deals with such a methodology to rediscover a paradigm shift.

**A Dialogue of Life towards Creation-Centered Spirituality**

The beauty of the creation-centered spirituality is that it reflects an eschatological nature and experience. The primary task, therefore, is to work in order to build a better community. Fox says that “it is a dream life about a better future.”[[36]](#footnote-36) There is an ongoing responsibility to recognize this eschatological hope among creatures and to be active to save all of creation from every danger. Fox appropriately refers to the dream of Martin Luther King Jr, which is none other than a “beloved community.”[[37]](#footnote-37) That beloved community appears without racism, adultism, sexism, anthropocentrism, colonialism, and so on. In the primary view of this paper, eschatological hope and covenantal responsibility play an essential role. It indicates or rather implies a new dialogue of life. It is in this dialogue of life in which new steps toward creation-centered spirituality can be taken.

 Pope Francis’ presents a radical paradigm shift in the encyclical *Laudato Si* as a few remedies to begin this dialogue of life in order to move forwards toward creation spirituality. He emphasized a dialogue on the environment, a dialogue for new national and local policies, for human dignity, a dialogue with other religions and science and so on.[[38]](#footnote-38) All these aspects reflect the necessity of the dialogue of life toward creation spirituality. Such a dialogue life is the best formula and a timely remedy to resolve many problematic situations. The struggle, therefore, must lead toward a realized eschatology. What is obvious in the present society is the ‘unrealized eschatology’ in the process as such since there are structural injustices.[[39]](#footnote-39) The wicked prosper every day while innocent poor suffer. So, the struggle for creation-centered spirituality must not be an unrealized eschatology. It should move forward giving the hope to the poor and oppressed and making the ‘common home’ a possible reality to everybody. The dialogue of today in view of creation spirituality and for transforming presence is to be connected with the dialogue of life. The dialogue of life requires a common agenda for the common good. It does not promote a selfish attitude. Michael Rodrigo profoundly asserts: “selfishness has to die in some measure for co-existence to become pro-existence.”[[40]](#footnote-40) The dialogue is to foster harmony among other religions. Pope Francis emphasizes the dialogue with other religions as he has taken some serious measures to foster the unique rapport and bond to bring out a possible new paradigm. This is where a genuine pass over from selfishness to selflessness is required. It implies a new worshiping community to extend the service to the whole world. Each and every part of the creation should receive this service to remain in covenantal blessing.

Fox emphasizes a new liturgical methodology for the above-mentioned view. It is the “cosmic mass.” Cosmic Mass is not a new mass but it focuses on something new in the ecclesial worship, prayers, and gatherings toward an oriented transformation. Creation spirituality already expresses a methodology of praxis and theory.[[41]](#footnote-41) Such a methodology partly belongs to the theology of liberation, which emerged from Latin American countries. He observes three steps of Latin American bishops, which were presented in 1968 at Medellín, such as the moment of seeing, a moment of judgment, and a moment of action.[[42]](#footnote-42) So, what cosmic mass requires is not just worship or an assembly but a transforming action, which implies service through ecclesial worship. There appears a service both toward the suffering brother and sister, and the whole creation. It is a primary aspect of the dialogue of life that reflects the covenantal responsibility of creation-centered spirituality. Fox goes further in this area, which is really an interesting part of the discussion. The human beings in the contemporary world have created a competitive race toward victory. Everything, therefore, a matter of victory. That is why compassion toward creation is completely lost. The present society has vehemently promoted compulsive and competitive ideologies with modern technology. As a result of that, the dialogue of life has been completely destroyed. The whole creation undergoes calamities and tragedies. There is a greater need for compassion. Fox recognizes the psychology of compassion, which leads toward the psychology of celebration.[[43]](#footnote-43) What happens in the world today is not a celebration but a control. As Fox annotates, it is self-control, control of others (including all creatures), and being controlled.[[44]](#footnote-44) The book of Genesis reminds us how human beings should have compassion toward creatures through celebration. This is the proper dialogue of life towards a meaningful creation-centered spirituality.

**Conclusion**

 Every part of the creation is a sacred aspect and sacred experience. The whole creation perfectly reflects the relationship and rapport between the Creator and creatures. It is a biblical experience, which is also connected with the primordial experience of Israel. The Judeo-Christian tradition teaches how creation can be understood as a gift of the Creator. The encyclical *Laudato Si* written by Pope Francis further reflects the order of love in the creation.

 This research paper fundamentally pays attention to the writings of Matthew Fox who is a champion of presenting both biblical and traditional reflection on creation-centered spirituality. His dynamic ideas and thoughts allow people to rely on the ‘Original Blessing’ which is the highest point of departure of this study as such. According to Fox, creation-centered spirituality directly deals with the aspect of liberation. As Israel had an experience toward freedom, promised land, autonomy, and self-organization, the people of the present society have the covenantal responsibility toward creation and its preservation. That is why Fox emphasizes the four paths of creation spirituality as it was above-mentioned in detail. All creatures should get into the track of transformative experience to fulfill the responsibilities toward the protection of creation. Both Jainism and Hinduism as cosmic religions reflect on creation as a sacramental experience which absolutely rejects the instrumental theory.

 Unfortunately, the decline of the quality of human life has brought a culture of death rather than a culture of life. Fox has elaborated on this dying culture in his book *The Coming of the Cosmic Christ*. Today, creation is not in a better condition to welcome the second coming of Christ. The eschatological experience of creation has been challenged by human beings and their modern inventions, which have destroyed the psychology of compassion and celebration. On one hand, it is a shameful experience. On the other hand, it also warns in and through the events of people which an absolutely a life-threat.

So, this research paper invites the reader to go back to the genesis of creation where there are more possibilities of rediscovering the creation spirituality. The covenantal responsibility of human beings is to sustain the creation without any form of dominion. Both ‘dominion’ and ‘exploitation’ bring only destruction and it is a misinterpretation of the meaning of whole covenantal love (*hesed*), justice (*sedaqa*), righteousness (*mispat*), and fidelity (*emet*). The creation-centered spirituality is a mystical experience and this mysticism aims at service. This research paper, therefore, aims at a renewal of the covenantal responsibility as Matthew Fox explains the coming of the Cosmic Christ, which is the center of our eschatological experience. So, the liturgy, which means the “work of people” and “service of people” should fulfill the demands in protecting the whole creation. In order to create this liturgical experience, there is a greater need for creative and transformative action. I wish to name this process as a new ‘prophetic gesture.’ Traditional theology strongly emphasized the concept of Original Sin and paid little or no attention to the essence of the biblical meaning of creation. As Fox suggests, our task, therefore, is, to begin with, ‘Original Blessing’ which is the right path to work toward a creation-centered spirituality. In such a process, there are enough possibilities to create a dialogue of life as Pope Francis beautifully explains in *Laudato Si*, which will assist us to work for covenantal responsibility.

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1. Matthew Fox, *Creation Spirituality* (New York: HarperCollins Publishers, 1991), 8. [↑](#footnote-ref-1)
2. Matthew Fox, Skylar Wilson, and Jennifer Berit Listurg, *Order of the Sacred Earth: an international vision of love and action* (New York: Monkfish Book Publishing Company, 2018), 30. [↑](#footnote-ref-2)
3. A Letter written to the President of Unites States in 1852. The letter is attributed to Chief Seattle. Accessed on February 25, 2019, <http://www.ascensionnow.co.uk/chief-seattles-letter-to-the-american-president-1852.html>. Here, Chief Seattle profoundly explicates how creation has been a part of his people’s lives throughout the living. He was a man faithfully surrendered to creation and persevered its values with much care and concern. In the letter he insists the president to follow the same spirituality. [↑](#footnote-ref-3)
4. Fox, *Creation Spirituality*, 09. [↑](#footnote-ref-4)
5. Ibid., 10. [↑](#footnote-ref-5)
6. I use the word “Ha-shem” [the Name] in the paper at times following the real biblical meaning. As a sign of reverence, Jews from the time of exile onward have refrained from speaking the name aloud. In the Hebrew text, the letters YHWH were surrounded by vowel points for the word *Adonai* [my Lord]. In indicating when the text was read, the reader should substitute *Adonai* for *Yahweh*. Any pious Jew today, therefore, will frequently substitute the word “Ha-Shem” means “the Name”. [↑](#footnote-ref-6)
7. Fox, *Creation Spirituality*, 11. [↑](#footnote-ref-7)
8. Matthew Fox, *Original Blessing* (New York: Bear & Company, 1983), 97-100. [↑](#footnote-ref-8)
9. Pope Francis, *Laudato Si* (New York: New York City Press, 2015), 37. [↑](#footnote-ref-9)
10. Ibid. [↑](#footnote-ref-10)
11. Ibid., 38. [↑](#footnote-ref-11)
12. Fox, *Creation Spirituality*, 18. [↑](#footnote-ref-12)
13. Ibid. [↑](#footnote-ref-13)
14. Fox, Wilson, and Listurg, *Order of the Sacred Earth*, 30. [↑](#footnote-ref-14)
15. Ibid., 31. [↑](#footnote-ref-15)
16. Matthew Fox suggests “blessing” as the theological word for “goodness,” because the word blessing is the source of inspiration in Creation. See. Matthew Fox, *Passion for Creation: The Earth Honoring Spirituality of Meister Eckhart* (Rochester, Vermont: Inner Traditions, 2000), 57-64. [↑](#footnote-ref-16)
17. Robert L. Faricy, *Teilhard de Chardin’s Theology of the Christian in the World* (New York: Sheed and Ward, 1967), 108. [↑](#footnote-ref-17)
18. Ibid., 111. [↑](#footnote-ref-18)
19. Ibid., 112. [↑](#footnote-ref-19)
20. Emile Rideau, *The Thought of Teilhard de Chardin* (New York: Harper & Row Publishers, 1965), 60. [↑](#footnote-ref-20)
21. Faricy, *Teilhard de Chardin’s Theology of the Christian in the World*, 113. [↑](#footnote-ref-21)
22. Pope Francis, *Laudato Si*, 9-10. [↑](#footnote-ref-22)
23. Diana L. Hayes, “The Lord Hears the Cry of the Poor: Laudato Si, the Liturgy, and Social Justice,” *Offering*, vol. II (2019): 28. [↑](#footnote-ref-23)
24. Pope Francis, *Laudato Si*, 32. [↑](#footnote-ref-24)
25. Ibid. [↑](#footnote-ref-25)
26. Ibid., 33. [↑](#footnote-ref-26)
27. Ibid. [↑](#footnote-ref-27)
28. Chief Seattle wrote a letter to the president of United States in 1852 as the president decided to buy the lands of native people. Chief Seattle sent a letter in responding to that strange gesture. See Chief Seattle’s Letter, Accessed on 23rd March 2019, [http://lakewood.sharpschool.net/UserFiles/Servers/Server\_6066475/File/Education%20Resources/Chief%20Seattle's%20letter%20to%20the%20US%20Govt%20in%201852%20re%20purchase%20of%20tribal%20land.pdf](http://lakewood.sharpschool.net/UserFiles/Servers/Server_6066475/File/Education%20Resources/Chief%20Seattle%27s%20letter%20to%20the%20US%20Govt%20in%201852%20re%20purchase%20of%20tribal%20land.pdf). [↑](#footnote-ref-28)
29. Matthew Fox, *The Coming of the Cosmic Christ* (New York: Harper & Row Publishers, 1980), 14. [↑](#footnote-ref-29)
30. Ibid., 28-34. [↑](#footnote-ref-30)
31. Ibid., 19. [↑](#footnote-ref-31)
32. Pope Francis, *Laudato Si*, 10-20. [↑](#footnote-ref-32)
33. Lawrence McCulloch, Thomas Fenton, and Gene Toland, “The Myths of Capitalism,” in Must We Choose Sides?, edited by Harry Strharsky. (55-61). (California: Inter-religious Task Force for Social Analysis, 1979), 56. [↑](#footnote-ref-33)
34. Ibid. [↑](#footnote-ref-34)
35. Fox, *The Coming of the Cosmic Christ*, 25. [↑](#footnote-ref-35)
36. Fox, *Creation Spirituality*, 113. [↑](#footnote-ref-36)
37. Ibid. [↑](#footnote-ref-37)
38. Pope Francis, *Laudato Si*, 80-98. [↑](#footnote-ref-38)
39. Fox, *Original Blessing*, 104. [↑](#footnote-ref-39)
40. Michael Rodrigo, “Buddhism and Christianity: Towards the Human Future,” *Logos*, vol. no. 04 (1983): 26. [↑](#footnote-ref-40)
41. Fox, *Creation Spirituality*, 74. [↑](#footnote-ref-41)
42. Ibid., 75. [↑](#footnote-ref-42)
43. Matthew Fox, *A Spirituality Named Compassion and the Healing of the Global Village Humpty Dumpty and Us* (Minnesota: Winston Press, 1979), 86. [↑](#footnote-ref-43)
44. Ibid., 89. [↑](#footnote-ref-44)