Pneumatology of Sacred Sustainability:

Foundation of Cosmicism and Enspirited Leadership

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Introduction

The need for a pneumatology of sacred sustainability of the Cosmos-Earth in a post-*Laudato Si'* era cannot be more timely, given the papal Encyclical-Letter's rich biblical, theological and christological foundations in Chapter 2 entitled "The Gospel of Creation." This paper attempts to explain an emerging creational pneumatology as (com)supplementary to the theology of creation. Section one of this paper will describe how *Rûah Elohim*, God's Creative Spirit, is the primordial spirit power that makes possible the "triunological othering" of the Triune God so that creation becomes the "perichoretic receptacle" of the Triune God. This germinal Creational Pneumatology is the proposed foundation for the articulation, in section two, of an emerging pneumatic mysticism that is best described as Cosmicism. The last section delves into the re-imaging of humans, occasioned by Cosmicism, as *humans-as-cosmic-spirits*, who are inspired by *Rûah Elohim* to exercise a contemplative and an apostolic Enspirited Leadership in the cosmic realm and in our contemporary world.

1. An Emerging Creational Pneumatology

Modern Earth sciences, especially the New Cosmology and Astrophysics, describe the genesis of the Cosmos through

the "cosmic dusts" produced at the primordial Big Bang. The "cosmic dusts" produced generations of stars with zillions of stardusts that generated the planets, including our planet Earth. The countless "earth dusts" creatively formed the humans and all other earthly creatures and lifeforms.

The articulation of Cosmicism and Enspirited Leadership will be better comprehended against the backdrop of what is called a nascent Creational Pneumatology that emanates from the dialogue with modern cosmology. This Creational Pneumatology offers a cosmovision that *Ruah Elohim* suffuses the entire Cosmos and that each created creature is divinized and hence divine/sacred.

1.1. *Rûah* of "triunological othering"

At the heart of Creational Pneumatology is a more dynamic understanding of the Spirit of God (*Rûah Elohim*). This section will explain how this dynamic Spirit of God is the primordial spirit power in the hovering action of *Rûah Elohim* over the primeval watery chaos/water that brings forth creation.

1.1.1. Triune God as Primordial Spirit Power

Creational Pneumatology subscribes to a biblical notion of the Triune God, who is Spirit/*Ruach* (Jn 4:24). In this creational matrix, *Rûah Elohim* is best understood, in Diarmuid O' Murchu's postulation, as the "*primordial spirit power*, a creative resilience, without beginning or end – a foundational, energetic wisdom."[1] Moreover, O' Murchu adds, *Rûah Elohim* is manifested in the "foundational creativity

1 See Diarmuid O' Murchu, *In The Beginning Was The Spirit: Spirit: Science, Religion, and Indigenous Spirituality* (New York: Orbis Books, 2012), 29.

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of ageless existence – eternal like the divine life itself" and even "marks the beginning" of everything – even that of the Godhead itself."[2] The primordial *Rûah Elohim* is the pneumatic nexus in the "unknown gap" between God and the initial Big Bang in the scientific account of cosmogenesis. Creational Pneumatology bridges this gap by positing that *Rûah Elohim* is the primordial spirit power that makes possible the emanation of the Cosmos.

1.1.2. Rûah of Creative Actions

This pneumatic matrix offers a more organic notion of the Spirit in terms of the action of a more dynamic notion of God as explained by Gordon D. Kaufman as "an activity rather than a person" and the Spirit, characterized by "exuberance, elegance, passion, wildness, and prodigious fertility."[3] This re-thinking of the Spirit by Wolfart Pannenberg as "activity in the world"[4] occasioned O' Murchu to further posit the Spirit "as the marvelous depth of life out of which all life originates" and "as active in the self-transcendence of life."[5] In this sense, Pannerberg avers, it is more relevant to describe "the Spirit in the physical universe, rather than the metaphysical; in time rather than the eschaton; in space and matter, rather than the supernatural; in movement, rather than in presence."[6]

2 Ibid., 158.
3 Ibid.
4 See Wolfart Pannenberg, "The Doctrine of Creation and Modern Science," *Zygon* 23 (1): 3-21.
5 See O' Murchu, *In The Beginning Was The Spirit,* 39, 51, 58.
6 See Wolfgang Vondey, "The Holy Spirit and the Physical Universe: The Impact of Scientific Paradigm Shifts on Contemporary Pneumatology," *Theological Studies* 70/1(March 2009): 22.

1.1.3. *Rûah* of the 'perichoretic moment" of creation

As the primordial spirit power who is *a priori* present at the beginning of the Godhead, *Rûah Elohim* makes possible the Son as the prototypical "othering" of the Triune God. According to Reynaldo D. Raluto, the Son is the archetypical receptivity of the Triune God since the Son is "the receiver of the Father's infinite fullness of the divine nature."[7] This filial receptivity of God in the Son, declares Raluto, affirms the Patristic notion of the trinitarian *perichoresis* derived from the Greek notion of *perikhōrēsis* (περιχώρησις) which denotes "being-in-one-another".[8] It is this prototypical "perichoretic othering" of the Father in the Son that makes possible the "triunological othering" of the Triune God in creation.

Extrapolating from the trinitarian perichoresis, it is reasonable to posit that *Rûah Elohim* makes possible the creative process of "triunological othering" when the transcendent Triune God becomes 'immanentized' as the God-in-creation. Creation, therefore, represents a "perichorectic moment" when *Rûah Elohim* begets "God outside of God" as Elizabeth Johnson avers. [9] In Origen's understanding, Henri Crouzel posits, "God is one, who created and set in order all things,

7 See Reynaldo D. Raluto, *Poverty and Ecology at the Crossroads: Towards an Ecological Theology of Liberation in the Philippine Context* (Quezon City: Ateneo de Manila University Press, 2015), 132. See also William Norris Clark, *Person and Being* (Milwaukee: Marquette University Press, 1992), 20, 84.

8 Ibid. Also see Elizabeth Johnson, *Quest for the Living God: Mapping Frontiers in the Theology of God* (New York: Continuum, 2007), 15 and William Norris Clark, *Person and Being* (Milwaukee: Marquette University Press 1003), 23.

9 Ambrose, Holy Spirit 2.5.41, in *Theological and Dogmatic Works, Fathers of the Church Series*, vol. 44 (Washington, D.C.: Catholic University of America Press, 1963), 110. See also Raluto, *Poverty and Ecology at the Crossroads*, 135.

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and who, when nothing existed, caused the universe to be."[10] What is for Origen the "causing the universe to be" is, as Mark I Wallace asserts, is the moment when "the Creator Spirit (*rûah*) breathes the world into existence and thereby enfleshes itself in the creation and maintenance of the natural order."[11] Gavin Flood further confirms Wallace in that the "material creation is necessary for God's self-realization that comes to intense articulation in the human being"[12] who is the Son, the prototype of humankind. "Creation," according to Chardin, "is now seen to be, in some sense, a reflection of God outside of Himself rather than within Himself."[13] This is the "perichorectic moment" that represents a "creational *perichoresis*" by which creation becomes "a receptacle of divinity."[14] Creation is now specified by a "creational otherness" that shares in the profundity of the trinitarian communion and the fecundity-creativity of *Rûah Elohim*.[15] By virtue of this "creational perichoresis," the Triune Divine Spirit is now creatively present ***in*** creation, aptly expressed by the term *pan-en-theism* (all is in God), who is also particularized ***in*** each creature. Conversely, creation is ***in*** the *Rûah Elohim*, as expressed in the term *theo-en-passim* (God is in all of

10 This is taken from Parch II, 1-2, 12-18, quoted in Henri Crouzel, *Origen*, trans. A. S. Worral (Edinburgh: T. & T. Clark, 1989), 182.

11 See Mark I Wallace, "The Green Face of God: Christianity In An Age Of Ecocide," Cross Currents, http://www.crosscurrents.org/wallacef00.htm (accessed 17 December 2019).

12 See Gavin Flood, *Religion and the Philosophy of Life* (Oxford: Oxford University Press, 2019), 277.

13 See Donald P. Gray, *The One and the Many: Teilhard de Chardin's Vision of Unity* (London: Burns & Oats, 1969), 19.

14 See Leonard Boff, *Cry of the Earth, Cry of the Poor*, trans. Philip Berryman (New York: Orbis Books, 1995), 158, 169. See also Raluto, *Poverty and Ecology at the Crossroads*, 133.

15 Denis Edward speaks of "an emergent and interrelational universe springs from within the divine communion" because "that same divine communion is creation's eschatological destiny." See Denis Edward, Breadth of Life: *A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004), 20.

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creation).[16] In other words, *pan-en-theism* and *theo-en-passim* imply a mutual interpenetration of *Rûah Elohim* and creation.

Creation is now, according to Leonardo Boff, "inserted in the very life, communion and 'history' of the Trinity"[17] and covenantially sustained by the spirit power and creative movement of *Rûah Elohim* (Gen 9:1-19). As Mark I Wallace notes, the Spirit can be said to assume "a creaturely lifeform always already interpenetrated by the material world."[18] This means, Wallace adds, "the Spirit *is* in nature as its interanimating force, as important as that is, but that Spirit *is* a natural being who leads all creation into a peaceable relationship with itself."[19] And both *Rûah Elohim* and the Cosmos, Wallace contends "insofar as the Spirit abides in and with all living things, Spirit and earth are *inseparable* and yet at the same time *distinguishable* ... without collapsing into undifferentiated sameness or equivalence"[20]

In this interpenetration, God, as *Rûah Elohim* suffusing the Cosmos is, in Boff's opinion, "perichoretically involved

16 The German philosopher Karl Christian Friedrich Krause (1781–1832) coined the term "panentheism" (all-is-in-God or God-is-in-all) to articulate God's pervasive presence in the whole of creation. Also see Jose I. Gonzalez Faus, "I'm Coming, Lord: Contemplatives in Relation," *Cristianisme I Justicia* 144 (2012): 15.

17 See Leonard Boff, Trinity and Society, trans. Paul Burns (Oregon: Wipf & Stock Publishers, 1988), 227. Also see Raluto, Poverty and Ecology at the Crossroads, 133.

18 See Mark I Wallace, "Christian Animism, Green Spirit Theology, and the Global Hope in an Age of Radical Ecology," in *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, eds. Deiter T. Hessel and Rosemary Radford Ruether (Cambridge, MA: Harvard University Press, 2000), 51-72, cited in Matthew Eaton, "An-Archy and Awakening: The Ethical and Political Temporalities of Christology and Pneumatology," *Heythrop Journal* 60 (July 2019), 632.

19 See Matthew Eaton, "An-Archy and Awakening," 633.

20 See Mark I Wallace, "The Green Face of God" and "The Wild Birds who heals," *Theology Today* 50/1 (1992), 13-28, here cited 15, cited in Matthew Eaton, "An-Archy and Awakening," 633.

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in one another" so that "everything that happens in the world somehow affects God, and everything that happens in God somehow affects the world."[21] In Matthew Eaton's postulation, both *Rûah Elohim* and the Cosmos "internally condition and permeate one another without collapsing into undifferentiated sameness or equivalence" for God is not identical with the Cosmos, nor the Cosmos identified as God.[22] In this perichoretic process, God is radically immanent as *Rûah Elohim,* who acts as the immanent power in the dynamic cosmic processes. Indeed, *Rûah Elohim* pervasively suffuses, sustains, and sacralizes the entire creation. Creation now becomes a sacredly sustained cosmic space of *Rûah Elohim*.

1.2. A Pneumatic Hermeneutics of Genesis

For a better correlation of the evolutionary account of the Cosmos with the pneumatic notion of *Rûah Elohim* as the Creative Spirit of the Cosmos, this section will recourse to Amos Yong's canonical-pneumatological hermeneutics of the Priestly (P) and Yahwist (Y) creation narratives.[23] His pneumatological interpretation is premised on "the Priestly account of *Ruach Elohim* (breath, wind, even storm of God) who "swept over the face of the water" (Gen 1:2)" which "continues with the breath (**nephesh*) given to *all* living creatures (1:30)."[24] Yong crystalizes his insight by stating, "creation in all its complexity flows from *Rûah Elohim*

21 See Leonard Boff, Cry of the Earth, Cry of the Poor, 159, 169. Also see Raluto, Poverty and Ecology at the Crossroads, 133.

22 Eaton, "An-Archy and Awakening," 633.

23 See Amos Yong, "*Rûah*, the Primordial Chaos, and the Breath of Life: Emergence Theory and the Creation Narratives in Pneumatological Perspective," in *The Work of the Spirit: Pneumatology and Pentecostalism*, ed. Michael Welker (Grand Rapids, Michigan & Cambridge, UK: William B. Eerdmans Publishing Co., 2006), 183-204.

24 See Yong, "*Rûah*, the Primordial Chaos, 191.

brooding over or moving upon the primeval watery chaos (*tohu wobohu*)."[25]

In Hebrew *Rûah Elohim… meraphehet 'al* is rendered as "swept over" which literally means "the wind of God… shook" and this can be cross-referenced with "Deut. 32:11 to denote a bird brooding over its young, retaining some of the connotations of the Syriac root, *rahep,* literally, "to brood," "incubate," "shake," or "protect"."[26] Yong further clarifies that *Rûah Elohim* who "swept over" (*meraphehet 'al*) the "primeval watery chaos" (*tohu wobohu*) is rendered by the Priestly account as "water" (*mayim*). Yong further contends that "this chaos is itself neither a messy something-or-other nor literal void."[27] In addition, Yong adds that "the link between *tohu wabohu* and *mayim* is suggestive of both the chaos of disorder and randomness (the vacuum) and the primordial plenitude (or *plenum*)."[28] In this case, this chaos is comparable to the current cosmological findings of "the initial state (at 1-0) as a matter-less chaotic vacuum (entropy near infinity) and the Big Bang explosion as a quantum fluctuation in this vacuum."[29]

This canonical-pneumatology hermeneutics has portrayed *Rûah Elohim* as the primordial spirit power behind "creation emerging from out of the primordial chaos through processes of division, distinction, differentiation, and particularization, beginning with the separation of light from darkness and continuing with the separating out of species of plants and types of animals, each in its own or after its own kind (Gen1:11, 12, 21, 24, 25)."[30] In other words, according to John

25 Ibid., 193.
26 Ibid. Citation from footnote 8.
27 See Yong, "Rûah, the Primordial Chaos," 193.
28 Ibid., 194.
29 Ibid.
30 Ibid.

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Poklkinghorn, *Rûah Elohim* is "an active participant in the great improvisatory act of unfolding cosmic and terrestrial history."[31] *Rûah Elohim* is always "at work "on the inside," operating in a veiled fashion through the input of information into the open grain of natural process."[32]

Indeed, *Rûah Elohim* is at work within the cosmological processes of the rapid, infinite and eternal acceleration of the Cosmos, the early period of ionization that occasions the Cosmic Microwave Background (CMB), the early Cosmic Dark Age, the reionization that creates the first stars and galaxies, the latest merger of the Neutron Stars and super-massive blackholes, and the current emission of Fast Radio Bursts (FRB). In fact, through the Incarnation, the "creational perichoresis," Eaton remarks, has made the enfleshing of *Rûah Elohim* possible "in all things that swim, creep, crawl, run, fly and grow upon the earth."[33] This leads Robert D. Hughes to opine that *Rûah Elohim* is active within "all matter, including the dust-we-are" and more so all matter "is saved, transfigured, spiritualized because of its relationship with God in Christ through the incarnation and consummation in the final commonwealth."[34]

Hence it can be argued that a creation suffused by *Rûah Elohim* is specified by a sacramentality which led Neil Ormerod and Cristina Vanin to assert, "all of creation has the potential to reveal God's presence."[35] Rather, as Ernestina

31 See John Poklkinghorn, "The Hidden Spirit and the Cosmos," in *The Work of the Spirit: Pneumatology and Pentecostalism*, ed. Michael Welker (Grand Rapids, Michigan & Cambridge, UK: William B. Eerdmans Publishing Co., 2006), 169-82, here cited 180.

32 See Poklkinghorn, "The Hidden Spirit and the Cosmos," 182.

33 Ibid. Also see Eaton, "An-Archy and Awakening," 629.

34 Robert Davies Hughes III, *Beloved Dust: Tides of the Spirit in Christian Life* (New York & London: Continuum, 2008), 273.

35 Neil Ormerod and Cristina Vanin, "Ecological Conversion: What Does it Mean?" *Theological Studies* 77/2 (June 2016): 328-52, here

Lopez Bac expresses it, "the sacred revealed itself to humans in many creatures, such as water, earth, wind and fire, great mountains, some trees…plants (such as maize), some animals (like the quetzal, the jaguar, and the snake)."[36] In Sophia Chipana Quispe's words, creation is "inviting us to come closer to the different experiences of the 'sacred' or of 'sacrality' in cosmogenic manifestations in diverse and creative ways."[37] For this reason, Ormerod and Vanin alert us, "we are not aliens on this earth; we are made of the same elements; we are part of the same family; we share DNA with most of the rest of creation. We can come to feel the close bonds of universal communion."[38]

Above all, it is *Rûah Elohim… meraphehet 'al* (the wind of God… shook) hiddenly at work within the dynamic processes of *tohu wabohu* (creative hovering) that manifests the cosmic splendid beauty amidst the awe-inspiring and at times incomprehensible expanding-contracting processes of the Cosmos.

1.3 Multifaceted Pneumatic Actions in Creation

Having explained the emanation of Creational Pneumatology and the biblical narrative of creation, this emergent Creational Pneumatology proceeds to explain the multifaceted pneumatic actions of *Rûah Elohim* in the Cosmos-Earth.

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cited 333.

36 See Ernestina Lopez Bac, "Maya Alter' as a Theological and Inter-Religious Experience," in *Christianities and Indigenous Peoples*, *Concilium* 4 (2019): 31-37, here cited 34.

37 See Sophia Chipana Quispe, "The Place of the Bible," in *Christianities and Indigenous Peoples*, *Concilium* 4 (2019), 38-49, here cited 47.

38 See Neil Ormerod and Cristina Vanin, "Ecological Conversion: What Does it Mean?," 349.

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In creation, O' Murchu opines that *Rûah Elohim* is the "driving force of the cosmogenic and remains in it permanently to serve as the divine immanent power …from within the existence, evolution, and flourishing of creation."[39] At the same time, *Rûah Elohim* is "the marvelous depth of life out of which all life originates" and "as active in the self-transcendence of life."[40] Furthermore, *Rûah Elohim* is the Creative Spirit of "vibration, the flow, the flight, and the unfolding of God that is unending and unconfining"[41] in a universe, according to Wolgang Vondey, that is "evolving, emergent, pervasively infused with patterns and a dynamic sense of direction." In this sense, "the cosmos, in this sense, is overflowing [*sic*] with spirit because it is interactive, pan-relational, and creative."[42]

Mark I Wallace deems "the Spirit as the divine force within the cosmos" and more poignantly "as the "green face" of God who sustains the natural order and unifies all God's creation into one common biotic family."[43] Eaton opines that the Spirit "is incarnate within the totality of the phenomenal world following the Son's incarnation in Jesus."[44] At the same

39 See O' Murchu, *In The Beginning Was the Spirit*, 167. Also see Raluto, *Poverty and Ecology at the Crossroads*, 135.

40 See O' Murchu, *In The Beginning Was the Spirit*, 39, 51, 58.

41 Ibid., 171.

42 Ibid., 68, 72, 198. Wofgang Vondey opines that the Creative Spirit is no longer defined in terms of essence but movement. See Wolfgang Vondey, "The Holy Spirit and the Physical Universe: The Impact of Scientific Paradigm Shifts on Contemporary Pneumatology," *Theological Studies* 70/1 (March 2009): 35-36.

43 See Mark I Wallace, The Green Face of God: Christianity In An Age Of Ecocide," *Cross Currents*, Vol 50/3 (2000): 310-331, http://www.crosscurrents.org/wallacef00.htm (accessed 17 December 2019).

44 See Mark I Wallace, "The Green Face of God," op. cit.; "The Wild Bird who Heals," *Theology Today* 50/1 (1993): 13-28; *Finding God in the Singing River: Christianity, Spirit, Nature* (Minneapolis, MN: Fortress, 2005); "The Wounded Spirit as the Basis for Hope in an Age of Radical Ecology," 31-31; "Christian Animism: Green Spirit Theology, and the Global Crisis Today," *Journal of Reformed Theology* 6 (2012): 216-33. See also Matthew Eaton, "An-Archy and Awakening," 629.

time, Eaton believes the Spirit "draws the Earth community toward cruciform revolution," is "intimately present at the very heart of the universe, inspiring and bringing new pathways" such as "laboring for justice between humans and the more-than-human world."[45] *Rûah Elohim* is the creativity of the Cosmos, which Brian Swimme and Thomas Berry describe as three cosmological processes of differentiation, interiority/*autopoiesis*, and communion.[46] More importantly, drawing from the insights of quantum physics in relation to the cosmos, Miriam Theresa Winter enumerates the seven gifts of the Spirit as "relationality, uncertainty, probability, complementarity, nonlocality, synchronicity, and change."[47] In relation to our planet earth, Wallace further opines that "the Spirit is the hidden, inner life of the world, and the earth is the outward manifestation of the Spirit's sustaining energies."[48] In this sense, Wallace states, "the Spirit is the "soul" of the earth – the wild, life-giving breath of creation – empowering all life-forms to enter into a dynamic relationship with the greater whole."[49]

Indeed, *Rûah Elohim* is the heart of creation as the Creative Spirit that enables the Cosmos to "thrive and complexify

45 See Eaton, "An-Archy and Awakening," 634.

46 See Brian Swimme and Thomas Berry, *The Universe Story* (San Francisco: Harper, 1992). Also see Daniel P. Scheid, "III. The Threefold Nature of the Universe," in *The Cosmic Common Ground: Religious Grounds for Ecological Ethics*" (Oxford: Oxford University Press, 2016), 75-76.

47 Miriam T. Winter opines that the Spirit can be understood beyond the seven gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (Gal. 5:22-23). See Miriam Therese Winter, *Paradoxology: Spirituality in a Quantum Universe* (Maryknoll, NY: Orbis Books, 2009), 60.

48 See Marc Wallace, *Finding God in the Singing River*, 127.

49 Ibid., 163. Also see Marc Wallace, *Fragments of the Spirit* (Harrisburg, PA: Trinity Press International, 2002).

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through relationships"[50] in the 4 billion-year-old Earth, in the last 13.7 billion years in the Cosmos, particularly the birth of our Milky Way which is just one of the more than 125 billion galaxies, with around 200 billion stars, and about six billion of those stars in the Milky Way itself. This is the Creative Spirit that is at the heart of cosmic creativity or the self-creativity of the Cosmos that exhibits an ecosystemic capacity for self-organization that S. C. Morris called "a kind of homing instinct"[51] and "a preferred sense of direction" in Lombardo's postulation.[52]

Above all, God's Creative Spirit is also the Spirit of sacred sustainability because Wallace clearly states that the Spirit is the "green face of God" and the sacred "power of life-giving breath (*rûah*) who indwells and sustains all lifeforms."[53] *Rûah Elohim* of sacred sustainability ensures that the Cosmos is sustained with an everlasting divine profundity and fecundity characterized by a recurrent newness (2 Cor 5:17) in the process and at every stage of cosmogenesis till the Cosmos' final realization as the New Creation (2 Peter 3:13). In this New Creation, the Earth becomes fully the New Earth (Is 65:17, 66:22), where there is fullness of life with dignity and equity for all and a New Heaven (Rev 21:1) where the air is totally free from CO2 emission and other toxic pollutants.

50 O' Murchu, *In The Beginning Was The Spirit*, 72.

51 See Simon Conway Morris, *Life's Solution: Inevitable Humans in a Lonely Universe* (Cambridge: Cambridge University Press, 2003), 8, 20.

52 O' Murchu, In The Beginning Was The Spirit, 68, 72, 98. Also see Thomas Lombardo, *The Evolution of Future Consciousness* (Bloomington, IN: Author House 2006) and John Stewart, *Evolution's Arrow: The Direction of Evolution and the Future of Humanity* (Canberra: Chapman Press, 2000).

53 See Mark I Wallace, "The Green Face of God: Christianity In An Age Of Ecocide," http://www.crosscurrents.org/ wallacef00.htm (accessed 17 December 2019).

Creational Pneumatology portrays that all created human and more-than-human creatures are suffused by *Rûah Elohim,* and this suffusion has made the Cosmos divine and sacred. This nascent creational pneumatology serves as the foundation of a cosmic mysticism that is best described as Cosmicism[54] which will be explained in the next section.

2. Cosmicism: An Emergent Pneumatic Mysticism

A Cosmos pervasively suffused with the sacred movement of *Rûah Elohim* calls for the articulation of a pneumatic cosmocentric mysticism that emphasizes the centrality of the "spirit"[55] through the symbolic language of faith "using a religious, spiritual, or sacred discourse" proposed by John McCarthy.[56] The reason is obvious, as Wendell Berry, a noted American essayist, poet, and novelist explains, the sacred is 'the language of familiarity, reverence, and affection by which things of value ultimately are protected.'[57] This articulation is in response to the clarion call of Pope Francis for "a sound

54 Jojo M. Fung, SJ, "Postscript" in Jojo M. Fung, *Creation is Spirited and Sacred in a Mystical Age of Sacred Sustainability* (Manila: Claretian Communications Foundation, Inc., Institute of Spirituality in Asia, Inc., Jesuit Communications Foundations Inc., 2017), 128-132.

55 The "spirit" as a heuristic category of history is an addition to the three heuristic categories of progress, decline, and redemption that Bernard Lonergan explicated. See McCarthy, "How We Speak Of Nature," 938.

56 See John McCarthy, "How We Speak Of Nature: A Plea For A Discourse of Depth," *Heythrop Journal* 59/6 (November 2018): 944-958, here cited 945.

57 See McCarthy, "How We Speak Of Nature, 953; Wendell Berry firmly believes that humans "defend what they love. To defend what we love, we need a particularizing language, for we love what we particularly know." "The abstract, "objective," impersonal, dispassionate language of science can, in fact, help us to know certain things, and to know some things with certainty" but science can never substitute the language of the sacred. See Wendell Berry, *Life is a Miracle: An Essay Against Modern Superstition* (Washington, DC: Counterpoint, 2000), 41.

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ethics, a culture, and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint" (LS §105).

Cosmicism is an "awe-filled contemplation of creation" (LS §125), a sacred time and space for spiritual sojourners to be encountered by *Rûah Elohim* who generates, Pedro Walpole opines, "an interior impulse" that facilitates the blossoming of the "ontic yearning" so that the sojourners are able to plummet more profoundly the mystery of the Cosmos and rest in God's cosmic Divine Presence – a pining with a drawing to be *in God, with God, with God-in-the-poor and God-indwelling-the-Earth.* Furthermore, Cosmicism enables the stardusts that humans are to experience more fully the communion with the cosmic whole in the way Gary Synder propounds, "all is one, and at the same time, one is all since 'the self is both the individual and the whole."[58] This is truly a growth in the cosmic sense that opens the sojourners to the whole of creation and others,[59] occasioning what Elizabeth Liebert opines as "a network of cascading changes unimaginable from the point of the first contemplative action." [60]

The accumulative pneumatic experience, Walpole adds,

58 See Gary Snyder, The Old Ways: Six Essays (San Francisco: City Lights Boks, 1977), 9; see also David Landis Barnhill, "Great Earth Sangha: Gary Snyder's View of Nature as Community," in *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, eds. Mary Evelyn Tucker and Duncan Ryuken Williams, (Cambridge, MA.: Harvard University Press, 1997), 187-217, here cited 190.

59 Pope Francis, in his visit to Mozambique, Mauritius and Madagascar, remarked that "Religious faith, can never be relegated to the private sphere, oblivious to the world around it. It must be open to the whole of creation, and at all times, looking to bring the Gospel to others, to evangelize," *The Tablet* (14 September, 2019) 5.

60 Elizabeth Liebert avers, "One person can change a system, which in turn changes other systems, forming a network of cascading changes unimaginable form the point of the first contemplative action." *See Elizabeth Liebert, Soul of Discernment: A Spiritual Practice for Communities and Institutions* (Louisville, KY: Westminster John Knox Press, 2015), 30.

"inspires a shift in how we view and act in ways" as co-creators who collaborate with the triune God in the transformation of creation.[61] This transformation into co-creators is most insightfully expressed by Teilhard de Chardin, who states, "in action, I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension. And as there is nothing more personal in a being that his will, I merge myself, in a sense, through my heart, with the very heart of God."[62] This co-creative participation in the creative actions of *Rûah Elohim* led Chardin to marvel, "We shall be astonished at the extent and the intimacy of our relationship with the universe."[63] Moreover, "under the influence of faith," Chardin adds, "the universe is capable, without outwardly changing its characteristics, of becoming more supple, more fully animate – of being "sur-animated.'[64] In this pneumatic sojourn, the spiritual sojourners are transformed into the "perichoretic receptacles" who are mindful of "one-beingness-with-creation" in their everyday living. In other words, these sojourners mystically experience that they are *in* creation as an integral part of the whole, and creation is *in* them as the whole embraces and integrates the part. In this cosmic communion, the sojourners, in Deane-Drummond's postulation, acknowledge with humility and gratitude "the Giver and gift of the fragile Earth on which humanity and all other creatures are placed."[65] In life, as motivated by *Rûah*

61 See Philip Hefner, "The Evolution of the Created Co-Creator," in *Cosmos as Creation: Theology and Science in Consonance*, ed. Ted Peters (Nashville: Abingdon, 1989), 211-234, here cited 226-228.
62 Pierre Teilhard de Chardin, *The Divine Milieu* (London: Collins St. James' Place, 1960), 34.
63 Ibid., 30.
64 Ibid., 127.
65 See Celia Deane-Drummond, "Living Narratives: Defiant Earth or Integral Ecology in the Age of Humans?" *Heythrop Journal* 60/4 (2019): 921.

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Elohim, the sojourners are committed to inadvertently reverse the ecological crises and move life on Earth forward towards "the eschatological goal of sublime communion between all creatures to which human and ecological society is ultimately orientated"[66] (LS §80, §221).

2.1. Pneumatic Bases of Cosmicism

Cosmicism is an emerging pneumatic mystagogy[67] that emanates from the pneumatological insights of the early forebears of the Church and the mystical traditions of the contemporary mystics. The mystics have embodied and lived a pneumatic mystagogy that foregrounds a sapiential conviction that intimacy with the Cosmos and the Earth involves a process by which the self is consumed, purged, and transformed by God in the sacred moments of encounter. These intimate encounters make it possible for *Rûah Elohim* to intensify, in the words of Swati Samantary, "the experience of the Divine immanence, the *is*ness of the omnipresent, eternal spirit in all things, and all things in it."[68] Such spiritual attainment, as seen in the lives of the mystics, is subsequently translated *into* the praxis life (see 3.4-3.6 below) for the promotion of the cosmic common good of others, especially the marginal

66 Peter Walpole believes that the exaltation of the human spirit makes possible his optimism: "We now have a sense of spirituality and solidarity that is capable of inspiring us to nothing less than world conversion!" See his article, "DO NOT BE AFRAID Laudato Si' and Integral Ecology," *The Way* 54/4 (2015): 9-22, at 22; also see Celia Deane-Drummond, "Living Narratives," 923.

67 In deference to ecumenical sensitivity, the term mystagogy is used in preference to and also interchangeably with 'mysticism' as per reading of the Stanford Encyclopedia's reference to Mysticism which provides details of contemporary feminist criticism of the term, see https://plato.stanford.edu/entries/mysticism/#MystReliExpeGend

68 See Swati Samantaray, "Cosmic Mysticism: Quest for the Absolute in the Works of Tagore and Sri Aurobindo," *International Journal of Applied Linguistics and English Literature* 6/1 (January 2017): 298-304, here cited 298.

communities and the Earth.[69]

2.1.1. The Early Forebears of the Church

Sts. Irenaeus, Athanasius, Basil, and Ambrose, have offered some pneumatological bases for cosmicism. St. Irenaeus saw "the Word and the Spirit, the two hands of God, as reciprocally interrelated in the one great act of ongoing creation."[70] St. Athanasius deemed "God as creating through the Word and in the Spirit" and in particular, he regarded "the Spirit to be the immanent presence of God in creation."[71] For St. Basil ,"the Spirit, always in the Communion of the Trinity," is dwelling in all the diverse creatures of the universe and thus enables "them to exist from the divine Communion."[72] In the ongoing creation, St. Basil believed "the Spirit dwelling in all things already brings them into the communion of creation, and promises them their eschatological completion in God." [73] Last of all, St. Ambrose deems "the Holy Spirit as the Creator Spirit, the author of creation, who is also the author of incarnation."[74]

2.1.2. Hildegard of Bingen (1098-1179)

Hildegard's mystagogy is perceptibly inseparable from her pneumatic experiences borne of her particular space and time

69 The praxis calls for a Levisianan ethics of alterity. For details, see Matthew Eaton, "An-Archy and Awakening: The Ethical and Political Temporalities of Christology and Pneumatology" Heythrop Journal: A Bimonthly Review of Philosophy and Theology 60 (July 2019): 624-633.

70 See Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (New York: Orbis Books, 2004), 44.

71 Ibid.

72 Ibid.

73 Ibid.

74 Ibid.

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in Bingen, Germany. She acknowledged that the "Holy Spirit was co-eternal with the Father and the Son in the Unity of the Trinity."[75] Hildegard has notably specified her specific mysti-co-theological hermeneutics that offered her vision of a rich multifaceted theological, Christological, pneumatological, trinitarian, and biblical interpretations.[76]

For Hildegard, clearly, *Rûah Elohim* was the spirit power in her prophetic mission: "The Holy Spirit came openly in tongues of fire… the Holy Spirit bathed them in Its fire…And the Holy Spirit took their human fear from them, so that no dread was in them…they recalled them to memory as if they had learned them from Him in that very hour."[77]

Her mission-orientation stemmed out of her ecstatic visionary experiences. In Hildegard's vision, "Heaven was opened and a fiery light of exceeding brilliance … permeated my whole brain, and inflamed my whole heart and my whole breast not like a burning but like a warming flame, as the sun warms anything its ay touch" and "I sensed in myself wonderfully the power and mystery of secret admirable visions from my childhood - that is, from the age of five – up to that time, as I do now."[78]

Hildegard presented a time-bound, egg-shape universe, "small at the top, large in the middle and narrowed at the bottom" with "a bright fire at the circumference, and "a

75 See "Book Three: The Pillar of the Trinity," in *Hildegard of Bingen: SCIVIAS*, eds. Kevin A. Lynch et al., trans. Mother Columbia Hart and Jane Bishop (Mahwah, New Jersey: Paulist Press,1990), 418.

76 For Hildegard, the Holy Spirit "came openly in tongues of fire" to the apostles, removed their fear, enabled them to speak "in many tongues" of what "they remembered with perfect understanding" all that Christ has taught them. And when they preached, "the whole world was shaken by their voices. See Lynch "Preface," and "Book Three: The Pillar of the Trinity," 6, 415.

77 Ibid.

78 See Lynch et al (eds), "Declaration," in Hildegard of Bingen, 59.

shadow zone" beneath it.[79] Though a contextual imagery of the universe, Hildegard had a mystagogical visionary experience akin to the evolutionary period in the first year after the Big Bang when the universe was a hot but cooling soup of fundamental particles to allow the formation of atoms, with semblance of Marcus Chown's "Big Bang fireball"[80] or Michael Dowd's "the great radiance".[81] It was basically a cosmic glow in all directions now known as the Cosmic Microwave Background (CMB),[82] and the black hole and dark energy, with the supernovas in the latter evolutionary period of the Cosmos.

> And in the fire, there was a globe of sparkling flame, so great that the whole instrument is illuminated by it… over which three little torches are arranged in such a way that by their fire they hold up the globe lest it fall. In addition, the universe "sometimes raises itself up, so that much fire flies to it and therefore its flames last longer… from the fire that surrounds the instrument issues a blast with whirlwind. But from the zone beneath it rushes forth another blast with its own whirlwinds.[83]

79 See Lynch et al. (eds), "Vision Three The Universe and Its Symbolism," in Hildegard of Bingen, 93.

80 See Marcus Chown, *Quantum Theory Cannot Hurt You* (London: Faber & Faber, 2006).

81 See Michael Dowd, *Thank God for Evolution* (San Francisco: Council Oak Books, 2009).

82 See "Epoch of Ionization," https://www.haystack.mit.edu/ast/science/epoch/ (accessed 25 August 2019).

83 See Lynch et al (eds), Hildegard of Bingen, 94-5.

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> In this zone also there is a dark fire of such horror that you cannot look at it…full of thunder, tempest and exceedingly sharp stones, large and small…while it makes its thunders heard, the bright fire and the winds and the air are all in commotion…But beneath that zone is purest ether…In that ether are scattered many bright sphere, into which the white globe from time to time pours itself and emits its brightness…it moves back under the globe of red fire.[84]

Her mystical experiences demonstrated what is termed as the *teleos* of the creativity of *Rûah Elohim.* This creativity is captured in her twelfth vision entitled the "New Heaven and New Earth," the eon of the eschatological Risen Lord:

> And suddenly from the East, a great brilliance shone forth, and there, in a cloud, I saw the Son of Man, with the same appearance He had in the world and with His wounds still open, coming with the angelic choirs.[85]

> This eschaton is gloriously portrayed in Vision Thirteen: Symphony of the Blessed: "Then I saw the lucent sky, in which I heard different kinds of music, marvelously embodying all the meanings I had heard before."[86]

Indeed, Hildegard's visionary experience of the Cosmos and the egg-shaped Earth reflects a pneumatic mystagogy that portrays God's splendid creation as having been formed and being sustained by *Rûah Elohim*.

84 Coleman Barks, *Rumi: Selected Poems,* trans. Coleman Barks (London: Penguin Classics, 1995), 248.

85 See Lynch et al. (eds), 'Vision Twelve: The New Heaven and the New Earth,' Hildegard of Bingen, 515.

86 See Lynch et al. (eds), 'Vision Thirteen: Symphony of the Blessed,' Hildegard of Bingen, 525.

2.1.3. *Jalaluddin Rumi* (1207-1273)

Rumi hailed from Balkh, Afghanistan, the erstwhile Persian Empire, whose name means "from Roman Anatolia." Rumi eventually emigrated to Konya, Turkey, to escape the Mongol invasion. He was the founder of the order of the Whirling Dervishes of transcendental power and is acclaimed to be a great Sufi philosopher-poet-mystic of our times. His sensual freedom in expressing his mystic experience of his union with God, in friendship, nature, and the universe, is startling. A case in point is Rumi's expression of majesty as "a state of awareness, a presence, dawn, a company of friends, a splendor that is prior to, and the source of the universe"[87] which is a felt-experience in the conditionality of a situated earthly body:

> The human body and the universe
> grew from this, not this
> from the universe and the human body. [88]
> The body learned from the spirit how to travel.
> A saint's body moves in the unconditioned way,
> Though it seems to be in conditionedness.[89]

Rumi expressed his ascending union/return to God with an embracive inclusivity of his descending intimate love of the world and each disguise the spirit takes, in his savor of the millions of particles in the sunlight, the sun, the wind, the night sky, the surf, the evening breeze, the grove, rudder,

87 See "Majesty: This We have Now" in Coleman Barks, *Rumi: Selected Poems*, trans. Coleman Banks (London: Penguin Classics, 1995), 261.
88 Ibid., 262.
89 Ibid., 263.

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keel, flute, candle, a trained parrot, and "the taste of being just grain, chickpea, dog, camel, poet."[90] He marveled at the magnificence of the night with its display of the "millions of galaxies, and in sunlight," and such splendor of the universe is manifested in "the beauty of friends dancing at a wedding."[91] This richness of his mystic union with God is amply demonstrated in the really cosmic poem, entitled *SAY I AM YOU:*

I am dust particles in sunlight
I am the round sun.

To the bits of dust I say, *Stay.*
To the sun, *Keep moving.*

I am morning mist,
and the breathing of evening.

I am wind in the top of a grove,
And surf on the cliff.

Mast, rudder, helmsman, and keel,
I am also the coral reef they founder on.

I am a tree with a trained parrot in its branches.
Silence, thought, and voice.

90 Ibid., 268.
91 See Barks, "Wean Yourself" in *Rumi: Selected Poems*, 71.

I am all orders of being, the circling galaxy,
The evolutionary intelligence, the lift,

Jaluddin, You the one
in all, say who

I am. Say I
am you. [92]

The ascending union in cosmic Sufi mystagogy is best expressed through the "*turn*" which is a revolving meditation done by Mevlevi dervishes (which means "*doorway*"), engaging in "an ecstatic dance of surrender and yet with great centered discipline."[93] The dancers mystically arrive at a point whence "the ego dissolves and a resonance with universal soul comes in."[94] In the "turn," "when the gravitational pull gets even stronger, the two become one turning that is molecular and galactic and a spiritual remembering of the center of the universe."[95] In this mystic moment, "what is communicated moves from presence to presence, darshan occurs, with language inside the seeing."[96] Rumi's poem entitled "The Turn: Dance in your Blood" offers glimpses of this mystic cosmic union-communion:

Inside water, a waterwheel turns.
A star circulates with the moon.

We live in the night ocean wondering,
What are these lights?

A secret turning in us
Makes the universe turn.[97]

Walk to the well.
Turn as the earth and the moon turn,
Circling what they love,
Whatever circles comes from the center.

Some nights stay up till dawn,
as the moon sometimes does for the sun.
Be a full bucket pulled up the dark way
of a well, then lifted out into light.[98]

The sun is love. The lover,
a speck circling the sun.

A Spring wind moves to dance
any branch that isn't dead.[99]

Dance, when you're broken open.

Dance, if you've torn the bandage off.

Dance in the middle of the fighting.

Dance in your blood.

Dance, when you're perfectly free.[100]

In short, the Sufi cosmic mysticism of Rumi resonates with this emerging Cosmicism. The apparent mystical glow is arguably traceable to the creativity of *Rûah Elohim* that enables Rumi to acclaim that "*Sometimes when two beings come together, Christ becomes visible*"[101] and that "*there is no reality but God. There is only God*.[102] Such pneumatic creativity is startlingly manifested in his sense of "unbounded freedom" in the midst of the crusades and violent sectarian conflict: "I go into the Muslim mosque and the Jewish synagogue and the Christian church and I see one altar." And he made it clear in other places that someone who considers religion or nation an important human category is in danger of severing the heart from its ability to act compassionately.[103]

Rûah Elohim is the spirit power that plummets the depth of the Cosmos-Earth and discovers therein the fusion of the self with the Divine which is at the heart of Cosmicism.

2.1.4. *St. Ignatius of Loyola* (1491-1556)

Drawn by *Rûah Elohim,* Ignatius, a Basque mystic of the middle ages, has gifted the Church with a contemplative mysticism in the *Spiritual Exercises* that allows the power of imagination of the spiritual sojourners to visualize in *The*

100 Ibid., 281.
101 Ibid., 79.
102 Ibid., 96, 114.
103 Ibid., 248.

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Contemplation to Attain Love "the spirituality of finding and loving God in all things which is the lasting outcome of the Exercises."[104] Hence contemplative mysticism offers sojourners the grace of being "rooted unambiguously in creation, and their fascination with the Holy One happens within the enveloping mystery of creation itself."[105] This pneumatic yet contemplative "mysticism is about immersion in God's world at the service of God's creativity and liberation."[106]

Ignatius had a profound mystagogical experience of the Cosmos and nature in his life. During his convalescence in Loyola, in his dictation of his experiences to Luis Goncalves da Camara, Ignatius recounted how his heart was flooded with consolation when he gazed at the sky and the stars.[107] In Rome, Ignatius, Peter Saunders avers, "would be in tears when he prayed at night from his balcony looking up at the stars."[108] But his most profound experience of nature was at Manresa, where he sat down awhile in contemplative mindfulness toward the river Cardoner which was running deep below him. [109] His sojourn of walking long distances on foot through nature in Europe has intimated him to God the Creator and Creative Spirit of God present and at work in all things in the cosmos and in nature.

104 See Michael Ivens, *Understanding the Spiritual Exercises* (Herefordshire: Gracewing, 1998), 169.

105 See Gem Yecla, "Cosmic Intimacy: Where Intimacy, Sexuality and Mysticism Converge" an Unpublished paper. Also See Diarmuid O' Murchu, *Transformation of Desire* (London: Darton, Longman and Todd Ltd., 2007), 156.

106 See O' Murchu, *Transformation of Desire*, 157.

107 Autobiography, no. 11.

108 See Peter Saunders, "Laudato Si' and the Giving of the Spiritual Exercises," *The Way* 54/4 (October 2015): 118-28, here cited 119. Also see Paul L. Younger, "Ignatian Spirituality and the Ecological Vision of Laudato Si'" The Way 54/4 (October 2015): 57-67.

109 Autobiography, no. 20. Also see Peter Saunders, "Laudato Si' and the Giving of the Spiritual Exercises," 61.

His mystical experiences reached its acme in the *Contemplation to Attain Love* in the Fourth Week, noted in Sp. Ex. 236, in which the Divine Glory and Splendor of God breaks forth in creation. In the second point, Ignatius invites those on the sacred sojourn to bask in the Divine "who dwells in creatures, in the element, giving them existence, in the plants, giving them life; in the animals, giving them sensation; in human beings, giving them intelligence…" (Sp. Ex. 235).[110] In the third point, Ignatius invites the sojourners to consider "… how God labors and works for me in all the creatures on the face of the earth" to become mindful of how God "acts in the manner of the one who is laboring. For example, God is working in the heavens, elements, plants, fruits, cattle, and all the rest – giving them their existence, conserving them, concurring with their vegetative and sensitive activities, and so forth" (Sp. Ex. 236).[111] Finally, in the fourth point, Ignatius enjoins to sojourners to consider how everything that is good emanates from God in an integrated manner, '…as the rays come down from the sun, or the rains from their source" (Sp. Ex. 238).[112] What becomes clear is that the humans are inseparable from creation and the Creator: "Consider how God works and works for me in all the thing created on the face of the earth [...], in the heavens, in the elements, in the plants, in the fruits, in the herds, etc." In these three points, *Ruach Elohim* is the Creative power that suffuses, sustains, and sacralizes God's creation and all things created in our Common Home.

This intimacy evokes within the spiritual sojourners a gratitude that dispose them, in Philip Hefner's opinion, as "created

110 See Paul L. Younger, "Ignatian Spirituality and the Ecological Vision of Laudato Si'", 61.
111 Ibid.
112 Ibid.

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co-creators" who participate in *Rûah Elohim's* creative processes of transforming the Cosmos into a New Creation.[113] This pneumatic mystagogy invites co-creators to use the power of imagination, and visualize in the *Contemplation to Attain Love* "the spirituality of finding and loving God in all things, which is the lasting outcome of the Exercises."[114] Hence, Ignatian contemplative mystagogy offers co-creators the graces of being "rooted unambiguously in creation and their fascination with the Holy One happens within the enveloping mystery of creation itself.'[115] This pneumatic yet contemplative "mysticism is about immersion in God's world at the service of God's creativity and liberation."[116]

All the mystagogical experiences of *Hildegard of Bingen*, Rumi, and Ignatius suggest that *Rûah Elohim* has led them in the mystical pathway of Cosmicism and enabled them to plummet the depth of the Cosmos and all created things on Earth.

3. Humans as *Homo Spiritus* for Enspirited Leadership

Creational Pneumatology that portrays creation as suffused with the spirit power of *Rûah Elohim* calls for a creative reimaging of the humans on planet Earth.

113 See Philip Hefner, "The Evolution of the Created Co-Creator," in *Cosmos as Creation: Theology and Science in Consonance*, ed. Ted Peters (Nashville: Abingdon, 1989) 211-34, here cited 226-28.
114 See Michael Ivens, *Understanding the Spiritual Exercises*, 169.
115 See Gem Yecla, "Cosmic Intimacy: Where Intimacy, Sexuality and Mysticism Converge" an Unpublished paper. Also see Diarmuid O' Murchu, *Transformation of Desire* (London: Darton, Longman and Todd Ltd, 2007), 156.
116 See O' Murchu, *Transformation of Desire*, 157.

3.1. Humans-as-cosmic-spirits

The Creational Pneumatology that serves as the foundation of Cosmicism requires a creative reimagining of the humans as humans-as-cosmic-spirits (*homo cosmicus spiritus*). This envisioning hearkens to Karl Rahner's postulation that the humans are *spirit in the world* with an infinite openness to God and God's self-disclosure.[117] The *homo cosmicus s,* Philip Clayton (2008) insists, "exist as Spirit and pervasively as Spirit."[118] In the same vein, Teilhard de Chardin postulated that there is a need to consider the "phenomenon of spirit" for "we are coincidental with it. We feel it within. It is the very thread of which the other phenomena are woven for us. It is the thing we know best in the world since we are itself, and it is for us everything."[119] Moreover, as Denis Edward avers, "we are born of the universe, made from stardust, part of evolutionary history of life on Earth" [120] and as such, Ormerod and Vanin add, "we share DNA with most of the rest of creation," and we can intuit and know, intellectually and affectively, that "we are part of nature, included in nature, in constant interaction with it" (*LS* 139).[121] Indeed, as Daniel P. Scheid alerts us, we humans are "part of a larger whole,

117 See Peter Joseph Fritz speaks of the humans whose beings are in the world with the vorgriff's infinitude that remains open to the transcendent mystery of God. See "Sublime Apprehension: A Catholic, Rahnerian Construction," Ph.D. Dissertation, University of Notre Dame, 2010. Also see Jojo M. Fung, SJ, *Creation is Spirited and Sacred* (Manila: Claretian Communications Foundation, Inc., Jesuit Communications Foundation, Inc. and Institute of Spirituality in Asia, 2017).

118 See Philip Clayton, *Adventures in the Spirit* (Minneapolis: Fortress Press, 2008), 137. Also see O'Murchu, *In the Beginning Was the Spirit*, 138.

119 See Tielhard de Chardin, The *Human Energy* (New York, N.Y: Harcourt Brace Jovanovich, 1969), 93.

120 See Edwards, *Ecology*, 26.

121 Ibid., 349.

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the "splendid universal communion" of the cosmos."[122] Like the Cosmos-Earth, we subsist in *Rûah Elohim*, and we are the celestial sacred abodes of the Divine Spirit.

3.2. Ethics of Alterity

Humans-as-cosmic-spirits live for the Cosmos, the Earth, and the vulnerable. This other-centeredness of the humans-as-cosmic-spirits becomes the basis for the articulation of an Enspirited Leadership, which is committed to the ethics of alterity.[123] Awakening of the subjects occurs when *Rûah Elohim* occasions "alterity to express itself," explains Eaton, so that "alterity is encountered in the depths of its own self-expression" which Emmanuel Levinas acknowledges as the face or *kao kato*.[124] This face "is nude, stripped of the cognitive clothing that exercises power-over others."[125] Levinas adds, this face is the *illeity* of the other in which "the *il* or the *elle*," refers to "the he, she, or otherwise beyond the 'you' met in the present" through a face-to-face encounter.[126] Levinas believes that ethics erupts "only from an authentic revelation of and relation with another person."[127] Then "alterity expresses

122 See Daniel P. Scheid, "Conclusion," in The Cosmic Common Ground: Religious Grounds for Ecological Ethics" (Oxford: Oxford University Press, 2016), 182.

123 Our contemporary world is witnessing the Enspirited Leadership of Chief Oren Lyons, "Listening to Natural Law" in Spiritual Ecology: The Cry of the Earth, ed. Llewllyn Vaughan-Lee, 2nd Edition (Point Reyes, CA.: The Golden Sufi Center, 2017), 13-20; also see John Timothy C. Geoffrion speaks of the Spirit-Led Leadership in his book, The Spirit-Led Leader: Nine Leadership Practices and Soul Principles (Herndon, Virginia: Alban Institute, 2005). Also see Pieter F. Craffert, The Life of a Galilean Shaman: Jesus of Nazareth in Anthropological-Historical Perspective (Cambridge: James Clarke & Co, 2008).

124 See Matthew Eaton, "An-Archy and Awakening," 625.

125 Ibid.

126 Ibid.

127 Ibid.

beyond the alter ego of an awakened subject"[128] and actualizes "the kenotic act of leaving one's self and going to dwell in another."[129] Upon encounter, the awakened subject welcomes "an alterity that is likewise nude and irreducible to perceptible forms"[130]and thus embraces "the suffering of others"[131] who may be "'the widow, the orphan, and the immigrant' (Ex 22:21-22)"[132] or a desertified farmland, a polluted river, even a toxic lake. This indwelling enables the awakened subjects to take "responsibility for a vulnerability encountered,"[133] either by welcoming the other with hospitality or refusing the moral injunctions.[134]

Moreover, *Rûah Elohim* is the power that awakens the subject to "her or his responsibility to seek justice and the common good within a plurality of political ecologies… by reconciling difference, demanding justice, and calling the violence of sovereignty into question."[135] Guided by *Rûah Elohim*, in the kenotic art of dwelling in the other, the awakened subjects actualize a relationality with fellow humans, the natural world, the Earth, and the Cosmos. At the same time, *Rûah Elohim* "is also directly responsible for guiding subjects into a just community, driven by politics of solidarity, hospitality, and dignity," Eaton adds.[136] The politics of the Spirit ultimately, in Eaton's thinking, "aims to bring justice to the vulnerable, reconciliation to the enemies, healing to the divisions that breaks unity, and a communion of love insofar

128 Ibid.
129 Ibid., 633.
130 Ibid.
131 Ibid.
132 Ibid., 629.
133 Ibid., 627.
134 Ibid., 626.
135 Ibid., 633.
136 Ibid.

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this is possible."[137]

Furthermore, *Rûah Elohim* makes possible the "interweaving of divinity and the other human" so that alterity is an experience of the presence of God through one's relation to the Other."[138] Such sacred encounters are always a threesome, "I and you and the Third who is in our midst. And only as a Third does [God] reveal himself…inextricably entangled within the face of the other."[139] The other is divinity enfleshed in bodily corporeality, a "blending and mixing of infinity and finitude, spirit and flesh, transcendence and immanence, each able to be differentiated from the other within separation."[140] Yet divinity, while immanent, transcends any created creatures.

3.3. Awakened for Enspirited Leadership

These biblical personages who exercise Enspirited Leadership enjoy "immediate communication with the divine" and they "use religion as a dynamic power for social and religious change."[141] In scripture, the Enspirited Leadership has a contemplative and apostolic-prophetic dimensions that require discerning sensitivity to the missionary movements of God's Spirit.[142] Mary exercised a contemplative Enspirited

137 Ibid.

138 See Footnote 30 Emmanuel Levinas, "A Religion for Adults," in Difficult Freedom, pp. 11-23, now cited 16, quoted in Eaton, Ibid., 628.

139 Ibid.

140 Ibid.

141 See Gilberg, R. "How to Recognize a Shaman Among Other Religious Specialists" in *Shamanism and Eurasia*, ed. Mihaly Hoppal, 21-27. Forum 5 (Gottigen Herodot 1984), 24, cited in Pieter F. Craffert, *The Life of a Galilean Shaman: Jesus of Nazareth in Anthropological-Historical Perspective* (Cambridge: James Clarke & Co., 2008), 200.

142 Aloysius Pieris speaks of discerning persons as *Anthropos diatritikos* who are "perpetually mindful or watchful of God working in all things and at all times." See Aloysius Pieris, "Spirituality

Leadership as she was overshadowed by God's *Rûah* (Lk1:35) at the annunciation. She was braced to bear the rejection of her son by the religious authorities and their attempts to conspire and kill Jesus (cf. Matt 2:13; 17:23; 26:4; Mark 9:31; 10:34; 11:18; 14:1; Luke 18:33; 19:47; John 5:18; 7:1; 8:59; 10:31; 11:8). God's *Rûah* emboldened her to witness the crucifixion of her Son when her heart was pierced with pain (Luke 2:35; 8:59; 10:31; 11:8). Awaiting at the upper room in Jerusalem with the other apostles and disciples (Acts 1:12-14), *"they were all filled with the Holy Spirit" on the day of Pentecost* (Acts 2:4).

The baptism at River Jordan (Matt 3:13) was about God's *Rûah* encountering Jesus and "spirit-possessed" him for providing an Enspirited Leadership that was accompanied by visions, auditions and soul journeys in his ministry as a prophet, teacher, rabbi, healer, and exorcist. Jesus exercised a contemplative and prophetic mission that "certainly had social and political implications" but was allegedly interpreted by the Temple State authority as popular agitation (Lk 23:14).[143] Peter, too, exercised an apostolic-prophetic Enspirited Leadership in defense of the disciples of Jesus (Acts 2:17) as predicted by the prophet Joel in his prophecy (Joel 2:28-3:21). His Enspirited Leadership built up the early Church as a truly egalitarian community, grounded on the teachings of the apostles, the breaking of bread and sharing of possessions (Acts 2:40-47; 4:32-37). The same overshadowing of the nascent community enabled the apostles to collectively discern and embrace the missionary dynamism of *Rûah Elohim* that set aside Paul and Barnabas (Acts 13:3)

as Mindfulness: The Biblical and Buddhist Versions, in Patrick Gnanapragasam and Elisabeth Schüssler Fiorenza, *Negotiating Borders: Theological Explorations in a Global Era* (Delhi: ISPCK, 2008), 185-198.

143 Pieter F. Craffert, *The Life of a Galilean Shaman*, 215, 349.

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and latter Paul (Acts 10ff) for the evangelizing mission to the Greco-Roman world.

3.4. A Cosmic Enspirited Leadership

Cosmicism calls for the exercise of an Enspirited Leadership in the cosmic realm by mediating the spirit power of *Rûah Elohim*. Leadership at the cosmic realm, as Neil Ormerod and Cristina Vanin aver, is premised on the fact that humans are "children of the cosmos, literally the product of billions of years of comic process and biological evolution" enjoying "those interconnections with living and nonliving" worlds.[144] Moreover, as Wallace explains, the power of *Rûah Elohim* to be mediated by the enspirited leaders "is the power that transforms and renews all forms of life" since "it is a natural force that heals the violence humans have done to nature and to one another."[145]

In exercising the Enspirited Leadership, humans-as-cosmic-spirits need to visualize Mother Earth at the center of the Cosmos and direct the suffusing cosmic power of *Rûah Elohim* to bring about the ecological conversion (LS §218) through fora and seminars that influence the leaders of the G7, G20, Davos Forum, all the UN related agencies and institutions, governments and NGOs, universities and citizens. All leaders and citizens have to be freed *from* the iron grip of the "misguided" and "distorted" anthropocentricism" (LS §§68, 69, 118), a reductionist techno-paradigm (LS §§106-108), and a pervasive practical relativism (LS

144 Neil Ormerod and Cristina Vanin, "Ecological Conversion: What Does it Mean?," 351.

145 See Marc I Wallace, *Fragments of the Spirit* and comments at https://www.amazon.com/Fragments-Spirit-Violence-Renewal-Creation/dp/1563383829 (accessed 15 December 2019).

§123) that perpetuate the constant schizophrenia (LS §118) in a postmodern society. At the same time, it is an ecological conversion that encourages a bold embrace of "a prophetic and contemplative lifestyle," with a fundamental "conviction that "less is more" (LS §222), presumably less consumption and more "serene attentiveness" (LS §226) with a heightened sensitivity to "hear both the cries of the earth and the cries of the poor" (LS §49). This ecological conversion will hopefully bring about the repair of the Earth so that global warming stays below the catastrophic peril of 2.0c[146] and the level of toxicity in the crops, forests, land, ocean/sea considerably reduced, so that Mother Earth rejuvenates herself. Finally, knowing that "creation is projected towards divinization" (LS §236), this cosmic Enspirited Leadership directs the spirit power toward the enhancement of the Cosmos' creative processes of self-organization-regulation-complexification so that the Cosmos ultimately becomes a New Creation at her eschatological destiny.

3.5. Enspirited Leadership in a Postmodern Era

Guided by Agenda 2030 for a sustainable future for the world's 4 billion inhabitants today (and 7.5 billion by 2050), this Enspirited Leadership in the postmodern era is aptly exemplified in Chief Oren Lyons who warns that "to make war against Mother Earth is to destroy and to corrupt, to kill, to poison."[147] The same Enspirited Leadership is perceivably

146 As a whole, the June 2019 global land and ocean temperature have departed from an average that was the highest for June since global records began in 1880 at +0.95°C (+1.71°F). For more details, see Global Warming Update "June Global Temperature Change," https://www.co2.earth/global-warming-update (accessed 8 August 2019).

147 See Chief Oren Lyons, "Listening to Natural Law", 17 and Chief Tamale Bwoya, "Revelation at Laikipia, Kenya," in *Spiritual Ecology: The Cry of the Earth*, ed. Llewllyn Vaughan-Lee, 37, 39.

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exercised through institutional structures like the IPCC, COP 21, UN-DESA and WBGU…etc[148] which drive global development in a century of cities through three interrelated principles: sustaining natural life-support systems, ensuring integral (substantive and economic) inclusion and promoting '*Eigenart*'- a contextualized development with the hope of an eventual mitigation of climate change to below 1.5 °C, stopping fossil fuel CO2 emission and decarbonizing energy system in the megapolis by 2070.[149]

3.6. Enspirited Leadership for a Polyhedronic Church

Rûah Elohim is the principal agent that enables the ecclesial leaders in the Pan-Amazon synod in Rome (Oct 6-27, 2019) to model Enspirited Leadership to promote what Pope Francis envisions in *Evangelii Gaudium*, no. 236, as a "polyhedronic church." In the aftermath of Pan Amazon Synod, the Amazonian ecclesial leaders will have to exercise a concerted Enspirited Leadership to implement the "synodal charter" spelled out in the final document [FD] of the synod,[150] exercising synodal discernment (*Amoris Laetitia* §§293, 300 & 304) "through theological interpretation of the signs of the times, under the guidance of the Holy Spirit" (FD §90). In this way, the local churches in the Amazonia will gradually generate

148 IPCC stands for Intergovernmental Panel on Climate Change; COP 21 for Paris Climate Conference; UN-DESA refers to United Nations Department of Economic and Social Affairs and WBGU refers to a German Advisory Council on Global Change.

149 For more detail, see Dirk Messner, "The Century of Cities: Pathways Towards Sustainability," in *The City and Global Development Beyond the North-South Paradigm*, eds. Linda Hogan, Alina Krause and Markus Buker, *Concilium* 1 (2019): 12-23.

150 On the Final Document (FD) of the Pan Amazon Synod, see https://zenit.org/articles/amazon-synod-zenit-translation-of-final-document-introduction-and-chapter-one/ (accessed 29 October 2019).

their Amazonia rite (SC §§10, 38) that integrates "the native cosmovision, the traditions, the symbols and the rites that include transcendent, communal and ecological dimensions" (FD §116). An Amazonian Church will forge ahead with a preferential option for indigenous peoples, implementing "an indigenous pastoral" with "their own priests and ministers" (FD §27) who "understands the multiple existing connections between all that is created (FD §44) and its ensuing culture of 'good living' and the care of creation (FD §60).

Guided by *Rûah Elohim,* the envisioned Amazonian Church will promulgate with evangelical boldness, new ecclesial ministeriality[151] wherein suitable men (*viri probati*), as enunciated in *Lumen Gentium* §26, will be ordained priests and permanent deacons (FD §105), so as to meet the sacramental rights of the faithful to the Eucharist (*Ecclesia de Eucharistia* 1), and other sacramental and liturgical services (*Redemptoris Sacramentum,* 2004; FD §109). At the same time, "woman's vocation is fulfilled in plenitude" so that with proper theological-pastoral formation they are imbued with "the spirit of the Gospel" (Paul VI, 1965; AAS 58, 1966, 13-14. [FD §100]), takes on "the ministries of Readers and Acolytes" (Saint Paul VI, *Ministeria Quedam*) and the instituted ministry of "the woman directress of the community" for "the service of the changing needs of evangelization and care of the communities" (FD §102). Hence women's *diakonia*

151 This "lay ministeriality" calls for women to be ordained deaconesses, recognized catechists, acolytes and lectors, and for men as ordained married priests and permanent deacons for the remote indigenous communities who will boldly take up the pastoral responsibilities and the challenges of an integral ecology and readily responds to the cries of the indigenous communities and of the Amazon-Earth. See the Minor Circle Relationship Group C – Spanish, Pan Amazon Synod. See http://www.sinodoamazonico.va/content/sinodoamazonico/es/noticias/relacion-del-circulo-menor-grupo-c---espanol.html (accessed 24 October 2019).

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in catechetical work, baptizing, conducting the liturgy of the word, preaching, distributing communion, presiding at weddings, even hearing confessions of dying persons need to be institutionalized, thus making women eligible to be ordained as deaconess.[152]

Through a true "pastoral, cultural, ecological and synodal conversion" (FD, chaps. 2, 3, 4, 5), the "birthing" of this polyhedronic Church, guided by *Rûah Elohim*, for the promotion of an integral ecology in the different continents, beginning with the Amazonia, will be able to render a "revolution of service" to the poor and Mother Earth in communion with the universal Church.[153]

Conclusion

Creational Pneumatology offers a complementary and supplementary narrative to that of the modern Earth Sciences that provide cosmogenesis with a pneumatic perspective. This perspective enables many believers to realize the role of *Rûah Elohim* of sacred sustainability in the evolutionary process of the formation of creation and our planet Earth. Creation, as the "perichoretic other" of the Triune God, is the receptacle of the spirit power of the Triune Spirit. The suffusing, sacralizing, and sustaining power of *Rûah Elohim* has transformed the Cosmos-Earth into the sacred celestial abodes of the Triune God. This germinal effort to reimagine humankind as humans-as-cosmic-spirits hearkens to the realization that we

152 See 5th General Congregation: Overview presented by Vatican News, http://www.sinodoamazonico.va/content/sinodoamazonico/en/news/5th-general-congregation--overview-presented-by-vatican-news.html (accessed 15 October 2019).

153 Pope Francis to the young people before the Panama World Youth Day 2019, http://www.synod2018.va/content/synod2018/en/pope---young/pope-speaks-to-the-youth/panama-2019.html, (accessed 2 July 2019).

share the DNA with the stardusts of the Cosmos, and we are an integral part of creation. This sharing of corporeality with the Cosmos-Earth enjoins that humans-as-cosmic-spirits are led by *Rûah Elohim* to exercise an Enspirited Leadership that translates the ethics of alterity into sustainable care for our Common Home where the poor and all endangered life-forms find a home. At the same time, *Rûah Elohim* collaborates with all committed leaders to exercise a concerted Enspirited Leadership to translate the local Churches into polyhedronic churches. Finally, the spirit power of *Rûah Elohim* is directed towards the repair of wounded Earth and the Cosmos so that Creation, through the multiple processes of self-organization, regulation, and complexification, becomes a New Creation at the eschaton.