

Responding to a Cosmological Narrative and Praxis

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At the heart of the work of Mercy Global Action is a deep commitment to reflect on and understand the impact of our 'worldview' on the way we respond to global injustice. Core to any credible active response to injustice is a commitment to interrogate our own presuppositions, and perhaps, limited vision of a particular global justice issue in order that we may be open to new ways of seeing and responding. A common Western view is anthropocentric, which sees human beings as superior to all of creation. This view has led to domination over and detachment from the Earth. Education and integration of Cosmology shifts this anthropocentric view to one of interdependence and interrelatedness of the whole.

In her article, 'Earth Community and Mercy Consciousness', Theologian, Iliia Delio claims there is a crisis in consciousness that lacks a sense of the whole. She suggests that the barriers to responding in Mercy are rooted in a detached mode of being that prevents us from addressing the problems of our age, including: war, conflict, racial and religious injustice, economic greed, power corruption, control and manipulation. She claims that 'if the Church wants to see a new earth empowered by mercy then we need a renewed sense of Catholicity, developing a new theology consonant with the new cosmology'.¹

In other writings she calls for a new cosmological narrative, Delio argues

We do not have a consciousness of interrelatedness; we do not see ourselves related to the poor, and thus we do not feel compelled to limit our consumer patterns to aid the poor or to develop alternate economies. Until we have a new cosmological narrative that binds us together in a new way, we will not change. In fact, we will continue to (implicitly) insist that the rest of the world become like us.²

Likewise, in her writings, Spiritual Ethicist and Social Activist, Barbara Holmes states that our collective efforts to make mutuality and justice, integral to the life space, must include spiritual and cosmological realities. She claims

Our desire for justice is deeply rooted in systems that are holistic and relational. We have not forced, created or dreamed this shared destiny; it seems to be the way of the

¹ Delio, Iliia. *Earth Community and Mercy Consciousness*, HD Magazine V36 Winter 2016 20-27

² Delio, Iliia. *A new level of thinking about Creation*, Global Sisters Report. 2015

universe. Perhaps we will find paths toward mutuality when we consider how our lives are spent within a complex cosmos³

The late Australian theologian, Denis Edwards, reiterates this point when he calls for a theology of Cosmic Praxis.

The concept of praxis... refers to our participation in the shaping of the world in which we live. It is based upon the idea that we are meant to make a difference. We are called to be contributors, people of reflection and action...This is our common human task. It is our call to be participators in God's continuous creation.⁴

The challenge then is to embrace this new cosmology to enable this paradigm shift to influence and impact the way we respond to global injustice. It is only when we see ourselves as 'part of', rather than 'apart from' that we can truly respond in Mercy.

In working for global justice, Mercy Global Action seeks an alternative vision to: Patriarchy, Unsustainable models of development, Neoliberalism, Anthropocentrism, Gendered Violence, Racism, Sexism, Colonialism and other systems that exploit and exclude all creation.

³ Holmes, Barbara A. Race and the Cosmos: An Invitation to View the World Differently, Trinity Press International 2002. 172

⁴ Edwards, D. Jesus and the Cosmos, Paulist Press, 1991. 115