work is presented with the author's permission. The article originally appeared in 'Our of the Batsiri,' Published by the Patron of Ecolgy'. In the same year, it was published as part of the Essay on Ecology. The essays feature significant contributions by Franciscon, the first number of which was never been seen in print.

Franciscan. The view that Franciscon may not be a Franciscan is reiterative of a Franciscan with a Franciscan Fire of spirit. But one need not be a Franciscan to have a Franciscan Fire of spirit. For all the spiritualists and the intellectuals giving witness to the same, there is a need to be a Franciscan with a Franciscan Fire of spirit.

On Easter Sunday, 1981, Pope John Paul II named the Franciscans as the patrimony of the Franciscan. Now that we have passed the third

Kath D'ouglas Warner, OP

What does it mean to have a Franciscan Theology?

Get Him Out of the Batsiri!

Dawn M. Northway, OSF

An Introductory Reader

Environment:

Franciscan Theology

Edited By

Franciscan Press

Gannon University
I have argued for a reconsideration of the creation story seen through the eyes of human experience. I argue that the creation story is not a literal account of the beginning of the universe, but a metaphor that helps us understand the spiritual and moral dimensions of our existence. The story of creation is a narrative that reflects the human experience of the world and our place in it.

In the story of creation, God creates the world and all that is in it. This is seen as a metaphor for the spiritual and moral dimension of human existence. The story of creation is a narrative that reflects the human experience of the world and our place in it.

The two major components of our understanding of creation are science and faith. These two components are not in opposition, but complement each other. Science provides the factual information about the natural world, while faith provides the moral and spiritual dimension of human existence.

The story of creation is a narrative that reflects the human experience of the world and our place in it. It is a story that invites us to reflect on our relationship with the world and our responsibility to care for it.

In conclusion, the story of creation is a narrative that reflects the human experience of the world and our place in it. It is a story that invites us to reflect on our relationship with the world and our responsibility to care for it.
This understanding of incarnation is both deeply Christocentric and at

the same time, it is a natural and necessary component of the Christian faith. The doctrine of incarnation, the belief that Jesus Christ was fully God and fully human, is central to the Christian faith and has profound theological implications. The fact that Jesus Christ, who is both God and Man, actually became flesh and dwelt among us, is a cornerstone of Christian theology. This understanding of incarnation is not just a theological concept, but a concrete affirmation of God's love for humanity. It is through the incarnation that God entered into human history, taking on human nature, and becoming fully a human person. This is the foundation of the Christian faith, and it is through this understanding of incarnation that we can truly understand and appreciate the depth and breadth of God's love for humanity. In some ways, it is the foundation of the theology of the Christian faith.

CHRISTOCENTRIC CHRISTIANITY

THE COSMIC CHRISTIANITY: REDemptive COMPLEMENTATION

Jesus is the very essence of God's existence in the world. He is the word of God made flesh, the embodiment of God's love for humanity. Through his incarnation, God became one of us, taking on human nature and experiencing all that we experience. This is the profound truth of the Christian faith, and it is through this understanding of incarnation that we can truly appreciate the depth and breadth of God's love for humanity. In some ways, it is the foundation of the theology of the Christian faith.

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The concept of Creation is central to understanding the human experience. Two of the texts which provide the perspective of the human mind, the Bible and the Koran, have a unique relationship with the concept of Creation. The Bible contains references to various traditions, such as the Stoics, Platonists, and Neoplatonists, while the Koran contains references to the idea of Creation. Although the two texts are written in different languages, their ideas about Creation are similar.

In both texts, Creation is presented as a process of bringing forth a new reality. In the Bible, this process is described as the work of God, who created the world out of nothing. In the Koran, the process of Creation is described as the work of Allah, who created the world out of elements. In both texts, Creation is presented as a gift to humanity, which is to be used responsibly.

The concept of Creation is also closely related to the concept of justice. In both texts, Creation is presented as a just and fair process, where all beings have a place in the world. In the Bible, this idea is expressed through the concept of stewardship, which means that humanity is responsible for taking care of the world. In the Koran, this idea is expressed through the concept of preserving the environment, which is an obligation for humanity.

In both texts, Creation is presented as a source of knowledge. In the Bible, this knowledge is gained through the process of reflection and contemplation. In the Koran, this knowledge is gained through the process of learning and understanding. Both texts emphasize the importance of understanding Creation in order to live a just and fair life.

In conclusion, the concept of Creation is a central theme in both the Bible and the Koran. It is a process of bringing forth a new reality, a gift to humanity that is to be used responsibly, and a source of knowledge. The concept of Creation in both texts is deeply connected to the concept of justice, and both texts emphasize the importance of understanding Creation in order to live a just and fair life.
BEYOND THE STEWARDSHIP MODEL: NATIVE AS FAMILY

Understanding the relationships between human, economic, and natural resources is fundamental to sustainable development. Both intrinsic and extrinsic dimensions are crucial for a holistic approach. This involves recognizing that economic, social, and environmental systems are interconnected and interdependent. The False Economy model repositions economic growth at the center of our thinking, emphasizing that economic growth is not synonymous with sustainable development. It encourages a more holistic approach to economic development, recognizing the importance of social and environmental factors.

The False Economy model proposes a different way of understanding economic growth. It suggests that economic growth alone is not sufficient for sustainable development. Instead, it advocates for a more holistic approach that considers the social and environmental dimensions of economic growth. This model is based on the idea that economic growth must be accompanied by social and environmental improvements.

In this model, economic growth is not seen as a linear process that can be achieved through the exploitation of natural resources. Instead, it is viewed as a process that requires a fundamental shift in how we think about economic development. This shift involves recognizing the importance of social and environmental factors in the decision-making process.

The False Economy model challenges the traditional view of economic growth as a means to an end. Instead, it argues that economic growth should be seen as a process that is inherently linked to social and environmental outcomes. This model encourages a more holistic approach to economic development, recognizing that economic growth must be accompanied by social and environmental improvements.

The False Economy model also highlights the importance of recognizing the role of indigenous knowledge and traditional practices in economic development. It suggests that economic growth can be achieved through the preservation and enhancement of these knowledge systems, which are often overlooked in traditional economic models.

In conclusion, the False Economy model provides a new perspective on economic growth, challenging traditional approaches and offering a more holistic approach to sustainable development. It encourages us to think beyond the narrow focus on economic growth and to recognize the importance of social and environmental factors in the decision-making process.

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The function of our demonstrating our passion and love for God demonstrates God's love and passion for us. We are called to be a reflection of God's love and passion in the world. This love and passion are expressed in our actions and words, as well as in our thoughts and attitudes. We are to be a living example of God's love and passion for the world.

In order to do this, we must first understand and internalize God's love and passion. This love and passion are not abstract concepts, but are deeply felt emotions that we experience in our daily lives. We must allow ourselves to be touched by God's love and passion, and then we can begin to express it in our own lives.

Our love and passion for God should be evident in the way we live our lives. We must make choices that reflect our love and passion for God, even when it is difficult. We must pray for guidance and strength to make the right choices, even when it means saying no to things that do not align with our love and passion for God.

Our love and passion for God should also be evident in the way we treat others. We must show mercy and compassion to those who are in need, just as God has shown mercy and compassion to us. We must be willing to help others, even when it means sacrificing our own comfort or convenience.

Our love and passion for God should also be evident in the way we use our talents and abilities. We must use our gifts to serve God and others, just as God has given us these gifts to use for his purposes.

In conclusion, our love and passion for God are the foundation of our relationship with God. We must allow ourselves to be touched by God's love and passion, and then we can begin to express it in our own lives. Our love and passion for God should be evident in the way we live our lives, treating others with mercy and compassion, and using our talents and abilities to serve God and others. We must also be willing to pray for guidance and strength to make the right choices, even when it means saying no to things that do not align with our love and passion for God.
Diversity is the variety of different plant, animal, and microorganism species within a particular environment. It is the foundation of life and helps maintain the balance of ecosystems. Protecting and preserving biodiversity is crucial for the health and well-being of all living organisms. The loss of biodiversity can have far-reaching effects on ecosystems and human societies. It is essential to ensure that efforts are made to conserve and protect biodiversity for future generations.
We are called to be advocates for those who cannot speak for themselves. We are called to be advocates for those who are threatened by actions of violence, greed, and callousness.

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Followers of Francis are called in a special way to call all people to a deeper relationship with creation. As followers of Francis, we are called to be advocates for those who cannot speak for themselves. We are called to be advocates for those who are threatened by actions of violence, greed, and callousness.

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