

Priestly and Religious Vocations in The Light of Genesis (2:5-9): Insights and Actions for the Jubilee Year

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Abstract

This article presents a study of religious vocations within the context of Genesis 2:5-9. The historical, literary, and theological implications of this text, particularly in relation to the understanding of vocations, and the interpretation of contemporary vocations crisis was explored. While there are several works on the understanding

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of religious vocation, the present piece distinguishes itself by its understanding and interpretation of the present experience within religious vocations in the light of the Book of Genesis. Through careful analysis of the Hebrew text and adequate interaction with scholarly perspectives, the article argues that this passage of Genesis offers a rich, multi-layered view of religious vocation. The study adopts the historical critical approach of exegesis and the analytical method of research for the achievement of the aim and objectives of this work. This study reveals how the creation narrative in Genesis 2:5-9 emphasizes stewardship and divine-human partnership, which are fundamental for various understandings. These insights are then applied to contemporary religious life, offering recommendations for reimagining priestly and religious vocations in the light of modern challenges.

Keywords: Religious Life, Priesthood, Scripture, Genesis, Vocations

Introduction

The creation narrative in Genesis 2:5-9 has long been a wellspring of theological insight, offering profound perspectives on human nature, our relationship with the divine, and our role within creation (Middleton, 2005). While substantial scholarly attention has been directed towards the cosmological and anthropological aspects of this text, less focus has been given to its implications for understanding religious vocation, particularly in the context of contemporary challenges facing priests and religious (Witherington, 2011). This article seeks to address this gap by presenting a comprehensive exegesis of Genesis 2:5-9, with a specific focus on its relevance for modern conceptions of religious vocation. Analysis

employed draws on historical-critical scholarship, literary analysis, and theological reflection to unpack the rich layers of meaning embedded in this ancient text.

The historical context of Genesis 2:5-9 is crucial for understanding its significance. Composed during the post-exilic period, likely in the 6th or 5th century BCE, this text emerged from a time of profound theological reflection as the Israelites sought to understand their identity and relationship with God in light of the exile experience (Carr, 2021). Recent scholarship further emphasizes the text's engagement with broader ancient Near Eastern traditions, suggesting a complex interplay of cultural influences in its formation (Gnuse, 2019). This historical setting provides an important context for interpreting the passage's themes on human purpose and divine-human partnership. Literally, Genesis 2:5-9 is part of the Yahwist (J) source, characterized by its more intimate and anthropomorphic portrayal of God. The passage's narrative style, moving from a state of absence to fulfillment, reflects common patterns in ancient Near Eastern creation myths (Baden, 2012). Recent literary analyses have also highlighted the text's sophisticated use of wordplay and intertextual allusions, suggesting a highly crafted narrative designed to convey complex theological ideas (Batto, 2022).

Theologically, the researchers argue that Genesis 2:5-9 presents a multifaceted understanding of human vocation that has profound implications for contemporary religious life. Our exegesis focuses on four key themes: Creation-Oriented Vocation, Relational Aspect of Vocation, Stewardship and Service, and Holistic Understanding of Vocation. The concept of Creation-Oriented Vocation emerges from the passage's framing of human creation within the context of a world requiring cultivation and care. This suggests that religious

vocation should be understood primarily in terms of creative and nurturing work within God's creation (McFague, 2021). Recent eco-theological interpretations have further emphasized the relevance of this theme for addressing contemporary environmental challenges (Conradie, 2023).

The relational aspect of vocation is grounded in the intimate act of God breathing life into Adam, providing a basis for understanding vocation as fundamentally rooted in relationship with the divine. Scholarship has explored how this relational understanding of vocation can inform spiritual practices and community formation in religious life (Wang et al., 2023; Cunningham, 2019; Schneiders, 2019; Cunningham, 2016). The theme of stewardship and service is derived from the dual role assigned to humanity in relation to the garden, offering a framework for understanding all human work, especially religious vocations, as a form of divine service. Recent studies have examined how this concept of stewardship can be applied to issues of social justice and ecological responsibility (Peppard, 2021). Finally, the holistic understanding of vocation emerges from the integration of physical and spiritual elements in human creation, suggesting that religious vocations should encompass both material and spiritual aspects of existence. Theologians have explored how this holistic view challenges dualistic tendencies in religious thought and practice (Johnson, 2022; Equina & Longchar, 2019; Du Toit, 2006; Martell, 2016). By exploring these themes, the researchers aim to demonstrate how an exegesis on Genesis 2:5-9 contributes to ongoing discussions on the nature and purpose of religious vocation in the modern world, demonstrating the enduring relevance of this ancient text for

informing and inspiring new understandings and approaches towards religious vocations in the face of contemporary challenges.

Vocation: Priesthood and Religious Life

Generally, vocation is a call from God to a distinctive state of life, in which the person can reach holiness. It comes from the Latin word *vocatio*, which means ‘a calling’, ‘summoning’. Vocation is from the verb- *vocare*, ‘to call’. The Second Vatican Council made it clear that there is a “Universal call [*vocatio*] to holiness in the Church” (*Lumen Gentium*, 39). In this case, the priestly, religious and lay states are all vocations. However, for the sake of this paper, the focus is on the priestly and religious states of life in the Church.

The Catholic priesthood is a sacramental ministry and a vocation in the Catholic Church, wherein men are ordained to serve as spiritual leaders, intermediaries between God and humanity, and representatives of Christ. One becomes a priest through priestly ordination, which is a sacrament, conferring sacred authority. Priests receive authority through an unbroken line of bishops tracing back to the apostles, and act in *persona Christi* (in the person of Christ), representing Him in worship, teaching, and service. The Catholic priesthood is based on the following scriptural foundations: Matthew 10:1-4 (Jesus appoints the apostles); 1 Corinthians 11:24-25 (the institution of the Eucharist); John 20:21-23 (Jesus sends out his disciples) and 1 Timothy 4:14 (laying on of hands). The primary responsibilities of priests include: Leading during worship, celebrating the sacraments (especially Eucharist); providing counsel, reconciliation, pastoral care, proclaiming the Gospel, interpreting the scripture, and administering sacraments, blessings, and sacramentals (CCC 1536-1600).

Apart from the priestly vocation, there is also the religious life. The religious life refers to a vocation within the Catholic Church where individuals dedicate themselves to a life of prayer, service, and community, living according to the evangelical counsels of poverty (which involves, renouncing material possessions and desires), chastity (embracing celibacy for the sake of the Kingdom), and obedience (submitting to the will of God and community leaders) (Usman and Paul, 2024; Kanu 2011, 2015 and 2016). The religious life begins with a public commitment to follow Christ more closely. This state of life could be monastic, involving mainly the contemplative life, focusing on prayer and work, or a combination of the monastic and apostolic life (CCC 916-933; *Perfectae Caritatis* 1-25; *Vultum Dei Quaerere* 1-37; Kanu 2018, 2019 and 2024).

Exegesis of Genesis 2:5-9

Historical and literary context of Genesis 2:5-9

The historical and literary context of Genesis 2:5-9 is crucial for understanding its significance and interpreting its message for contemporary readers. This passage is part of the second creation account in Genesis, which offers a more intimate and detailed narrative of human creation compared to the cosmic scope of Genesis 1. Historically, the text of Genesis 2:5-9 is believed to have been composed during the post-exilic period, likely in the 6th or 5th century BCE (Carr, 2021). This period was marked by significant theological reflection as the Israelites sought to understand their identity and relationship with God in the light of the exile experience. According to Blenkinsopp (2011), the creation narratives in Genesis 1-11 were likely compiled and edited during

this time, incorporating older traditions and myths into a coherent theological framework.

The literary context of Genesis 2:5-9 is equally important. This passage is part of what scholars often refer to as the “J” or Yahwist source, characterized by its use of the divine name YHWH and its more anthropomorphic portrayal of God (Friedman, 2017). The narrative style of this section is more intimate and focused on human experience compared to the majestic, cosmic perspective of Genesis 1. Baden (2012) argues that the literary structure of Genesis 2:5-9 follows a pattern common in ancient Near Eastern creation myths, moving from a state of absence or lack to fulfillment. The passage begins by describing what is missing (no shrub, no plant, no rain, no human to work the ground) and then narrates how these lacks are addressed through divine action.

The garden motif in this passage also has significant literary and cultural resonance. As Stordalen (2000) notes, the garden in Eden serves as an archetypal sacred space, echoing themes found in other ancient Near Eastern literature. The description of the garden and its rivers (though not explicitly in verses 5-9) connects this local, intimate creation account to the broader world, suggesting a cosmic significance to the seemingly localized events. The linguistic play in this passage is also noteworthy. The Hebrew words for “man” (adam) and “ground” (adamah) create a wordplay that emphasizes the connection between humanity and the earth (Alter, 2004). This linguistic feature underscores the theological point about humanity’s intimate connection to and responsibility for the created world.

Furthermore, the passage’s emphasis on the absence of cultivation and its remedy through human action sets the stage for understanding

human vocation in terms of partnership with divine creative activity. As Fretheim (2005) argues, this portrayal of creation as incomplete without human participation has profound implications for understanding the human role in the world. Indeed, understanding Genesis 2:5-9 within its historical and literary contexts, reveal a rich tapestry of theological reflection, cultural engagement, and literary artistry. This passage, composed and compiled in a time of national crisis and identity formation, draws on ancient traditions to articulate a profound vision of human nature and vocation that continues to resonate with readers today.

English Text of Genesis 2:5-9

Genesis 2:5-9 presents a nuanced account of creation that offers rich insights into the nature of human vocation, particularly relevant to contemporary priests and religious. The passage reads:

When no bush of the field was yet in the land and no small plant of the field had yet sprung up – for the Lord God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground – then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. (ESV)

Analysis of Gen 2:5-9

The Hebrew creation narrative in Genesis 2:5-9 provides rich linguistic and conceptual insights into the nature of human vocation, particularly in relation to religious and priestly roles. The text employs several key terms that illuminate the relationship between humanity, the divine, and the natural world. To begin with, the wordplay between *'ādām* and *'ādāmâ* (ground) in v. 5 is fundamental to understanding the human condition and purpose as presented in Genesis (Wenham, 1987). This linguistic connection emphasizes humanity's intimate relationship with the earth, suggesting that human vocation is intrinsically tied to stewardship of creation. The very essence of human identity is thus linked to the soil, implying a profound responsibility towards the environment (Alter, 1996).

The verb *la`áböd*, meaning “to work” or “to serve,” in the same verse 5 and carries significant theological weight. Interestingly, this same root is used elsewhere in the Hebrew Bible to denote religious service, implying that human work, including agricultural and priestly duties, is fundamentally a form of divine service (Sarna, 1989). This linguistic connection elevates everyday labour to the realm of sacred activity. The concept of *nūšamâ* (breath of life) breathed into Adam, presents a unique perspective on human creation and vocation. This divine breath can be interpreted as the source of human vocation, suggesting that all callings, including religious vocations, stem from this intimate act of divine gifting (Cassuto, 1961). The implication is that humanity's very existence is imbued with sacred purpose.

The “*Gan*”, or garden, in v. 8 represents an ordered and cultivated space, contrasting with the uncultivated land beyond its boundaries.

This juxtaposition suggests that human vocation involves participating in and extending God's creative and ordering activity (von Rad, 1972). The garden becomes a microcosm of divine order, with humanity as its caretaker, mirroring the role of priests and religious in maintaining sacred spaces. In this regard, v. 15 sheds more light by employing the phrase *lū`obdāh ūlūšomrāh*, meaning "to work it and keep it" (v. 15), is also an added insight that is crucial for understanding the vocation described in the creation narrative. These terms, which describe humanity's role in Eden, also appear in later texts to describe priestly duties (Milgrom, 1991). This linguistic parallel suggests that the primordial human vocation encompassed elements that would later be formalized in religious institutions.

Thus, it is noteworthy, that the Hebrew text of Genesis presents a multi-layered understanding of human vocation that transcends simple categorizations of the secular and sacred. Through careful word choice and linguistic connections, the narrative portrays humanity's role as inherently tied to both the earth and the divine, with implications for understanding religious and priestly vocations in particular. This holistic view of human purpose continues to influence religious and philosophical thought to this day.

Theological Implications from Genesis 2:5-9

a) Creation-Oriented Vocation

The creation narrative in Genesis 2:5-9 presents human creation within the context of a world that requires cultivation and care. This framing suggests that vocation, including religious vocation, should be understood primarily in terms of creative and nurturing work within God's creation. This perspective has profound implications for how we conceptualize religious calling. The text portrays a scene

where the earth is barren, lacking vegetation due to the absence of rain and, significantly, human cultivation (Westermann, 1994). This sets the stage for humanity's entrance not merely as passive inhabitants, but as active participants in the flourishing of God's work and gift. The implication is that human vocation, at its core, is intimately tied to the stewardship and development of the divine gift (Brueggemann, 2010).

The image of God planting a garden (verse 8) and placing the human within it to work and keep it (verse 15) presents a model of divine-human cooperation in the care and development of creation (Fretheim, 2005). This implies that religious vocation should be understood not as separate from the material world, but as deeply engaged with it. This creation-oriented perspective on vocation also has implications for how we understand human creativity and innovation. As Middleton (2005) argues, the text presents humans as created in the image of God, implying that human creative activity is a reflection of divine creativity. This suggests that scientific, artistic, and technological pursuits can be seen as expressions of religious vocation when they contribute to the flourishing of creation. In this way, the Genesis 2:5-9 passage presents a rich theological foundation for understanding vocation as fundamentally oriented towards creative and nurturing engagement with God's creation. This perspective challenges us to reconsider traditional notions of religious calling, expanding our understanding to include a wide range of human activities that contribute to the care and development of the world.

b) Relational Aspect of Vocation

The creation narrative in Genesis 2:5-9, particularly the intimate act of God breathing life into Adam, provides a profound basis for

understanding vocation as fundamentally rooted in relationship with the Divine. This perspective has significant implications for how we conceptualize religious callings, especially for priests and other religious vocations. The text describes God forming man from the dust of the ground and breathing into his nostrils the breath of life (Genesis 2:7). This act of divine inbreathing is unique in the creation account and suggests a special, intimate connection between God and humanity (Wenham, 1987). As Brueggemann (1982) notes, this “breath of life” is not merely a biological animation but implies a sharing of God’s own life-giving spirit with humanity.

This intimate act of creation implies that vocation, at its core, is about relationship with God. Fretheim (2005) argues that this relational aspect of creation sets the stage for understanding all human activity as potentially reflective of divine-human partnership. For those in religious vocations, this underscores the primacy of their relationship with God as the foundation of their calling. The relational nature of vocation is further emphasized by the setting of the garden, where God places the human (Genesis 2:8). Von Rad (1972) suggests that this garden setting symbolizes a place of intimate divine-human interaction, a prototype of later sacred spaces. This implies that religious vocation involves cultivating a space—both literal and metaphorical—for divine-human encounter.

For priests and those in religious life, this relational understanding of vocation has profound implications. As Heschel (1955) argues, their primary calling is not to perform rituals or maintain institutions, but to cultivate and model this intimate relationship with the Divine. Their vocation becomes, in essence, an invitation to others to enter into this relational space with God. Moreover, the relational aspect of vocation extends beyond the individual’s connection with God.

As Verdianto (2022) points out, the creation of humanity in God's image (Genesis 1:27) implies that human relationships also reflect divine relationality. This suggests that religious vocation includes fostering community and nurturing relationships among people as a reflection of the divine-human relationship.

The idea of vocation as relationship also challenges traditional notions of work-life balance in religious vocations. Rather than seeing spiritual practices as separate from "work," this perspective suggests an integration of relationship with God into all aspects of life and service (Peterson, 2005; Kanu et al., 2024). For priests and religious, their entire life becomes an expression of this foundational relationship. By and large then, the intimate creation of humanity in Genesis 2:5-9 provides a theological basis for understanding vocation, particularly religious vocation, as fundamentally relational. This perspective emphasizes the primacy of the divine-human relationship in religious calling, shaping how we understand the nature and purpose of priestly and religious vocations.

c) Stewardship and Service

The dual role assigned to humanity in relation to the garden in Genesis 2:5-9, provides a profound basis for understanding vocation in terms of stewardship and service. This perspective has significant implications for how we conceptualize all human work, especially religious vocations, as a form of divine service. The text describes God placing the human in the garden of Eden "to work it and keep it"; further down in v. 15. These two verbs, to work or serve and to keep or guard, are richly significant in Hebrew thought and usage. Walton (2001) notes that these terms prefigure the later priestly roles of service and guardianship in the Temple.

This linguistic connection between the primordial human vocation and later priestly duties, suggests a fundamental continuity between all constructive human work and divine service. Milgrom (1991) argues that this parallel elevates all human labour to the status of sacred activity. For those in religious vocations, this implies that their service is not fundamentally different from, but rather a specialized form of, the universal human calling to stewardship and service. The concept of stewardship implied in these verbs is particularly significant. As Wright (2004) points out, the idea of humanity as God's stewards of creation challenges both the notion of absolute human dominion over nature and the idea that the material world is somehow separate from spiritual concerns.

The pairing of work with keeping or guarding suggests a balanced approach to stewardship that involves both active cultivation and protective care. Fretheim (2005) argues that this dual responsibility reflects God's own activity in creation, implying that human stewardship is a participation in God's ongoing creative and sustaining work. For those in religious vocations, this perspective on stewardship and service provides a framework for understanding their role. As Brueggemann (1982) suggests, religious leaders are called not only to perform rituals or teach doctrine but to model and facilitate this fundamental human vocation of stewardship and service.

The connection between everyday work and divine service challenges the traditional dichotomy between sacred and secular vocations. Volf (2001) argues that this perspective suggests that all human work, when done in the spirit of stewardship and service, can be understood as participation in God's purpose for creation. The implications of this understanding extend to how we conceptualize

religious institutions and practices. If all work is potentially sacred, then religious vocations and institutions should not be seen as separate from the world but as catalysts for the sanctification of all human activity (Peterson, 2005). In conclusion, the Genesis account of humanity's role in the garden provides a rich theological foundation for understanding vocation in terms of stewardship and service. This perspective elevates all human work to the status of divine service, while also providing a specific framework for understanding religious vocations as specialized forms of this universal calling.

d) Holistic Understanding of Vocation

The creation narrative in Genesis 2:5-9 presents a holistic view of human nature and vocation, integrating both physical and spiritual elements. This perspective has profound implications for how we understand religious vocations, suggesting that they should encompass both the physical and spiritual dimensions. The text describes humanity's creation as a two-fold process: being formed from the dust of the ground and receiving the breath of life from God (Genesis 2:7). This dual nature of humanity - at once earthly and divine - provides a framework for understanding vocation as inherently holistic (Wenham, 1987). The physical aspect of human creation, being formed from dust, grounds human vocation in the material world. Brueggemann (2010) argues that this connection to the earth implies that religious vocations cannot undermine the tangible or physical aspects of existence and formation. This challenges any notion of spirituality that seeks to escape or denigrate the material world.

Simultaneously, the divine breath infused into humanity suggests a spiritual dimension to human nature and vocation. Von Rad (1972)

posits that this “breath of life” represents not just biological animation, but a sharing in God’s own spirit, implying that religious vocations, should reflect this divine connection. This holistic understanding of human nature and vocation has significant implications for the priesthood and religious life. According to Fretheim (2005), it suggests that religious vocations should not be limited to purely “spiritual” activities but should engage with the full spectrum of human experience, including physical, psychological, emotional, and social dimensions. Moreover, this perspective challenges the traditional dichotomy between contemplative and active religious life. McFague (1993) argues that the integration of physical and spiritual in the creation account suggests that authentic religious vocation involves both contemplation and action, both “being” and “doing.”

The holistic nature of vocation also has implications for how we understand religious leadership and ministry. Cahalan (2005) suggests that this perspective calls for religious leaders who can integrate spiritual insight with practical wisdom, addressing both the spiritual and material needs of their communities. Furthermore, this holistic understanding of vocation has ecological implications. Habel (2011) thinks that the connection between humanity and the earth in the creation account suggests that care for the environment should be an integral part of religious vocation, not an optional add-on. In the context of modern society, this holistic view of vocation challenges the compartmentalization of life into separate “spiritual” and “secular” spheres. Volf (2001) argues that it suggests that religious vocation should seek to integrate faith with all aspects of life, including work, relationships, and civic engagement. In conclusion, the Genesis account presents a holistic understanding of

human nature and vocation that integrates both physical and spiritual elements. This perspective calls for a reimagining of religious vocations as encompassing the full breadth of human experience, engaging both the material and spiritual dimensions of existence in service of God and creation.

Contemporary Application

The closer look at Genesis 2:5-9 offers several crucial insights that can profoundly shape the understanding and living out of religious vocation. First of all, their vocation is rooted in the very act of creation, giving it profound significance. This understanding can provide a deep sense of purpose and meaning, especially in times of challenge or doubt. Crosby (2005) holds that this creation-based understanding of vocation situates the priesthood and religious life within the broader context of God's ongoing creative activity, infusing it with cosmic significance. In fact, Rolheiser (2019) suggests that this perspective can help priests and religious to see their vocation as a participation in the ongoing evolution of creation, thereby linking their personal calling to the grand narrative of cosmic development.

Their calling involves stewardship of both the natural world and the spiritual realm. This holistic view of vocation challenges the false dichotomy between "spiritual" and "worldly" concerns, calling for an integrated approach to ministry that addresses both material and spiritual needs (Pilani, 2023; McFague, 1993). Expanding on this, Delio (2013) proposes that this integrated understanding of stewardship calls for a "new monasticism" that engages deeply with scientific and ecological concerns as part of spiritual practice. Additionally, Hart (2004) argues that this holistic stewardship

extends to the realm of culture and society, calling religious individuals to engage in the transformation of social structures as part of their vocation.

The intimate breath of God implies a deep, personal relationship as the foundation of their vocation. This perspective emphasizes the primacy of personal encounter with the Divine over institutional roles or expectations (Peterson, 2005). Building on this, Schneiders (2013) suggests that this relational understanding of vocation calls for a reimagining of religious formation, focusing on fostering intimacy with God rather than merely imparting knowledge or skills. Moreover, Radcliffe (2005) argues that this relational foundation of vocation should extend to human relationships within religious communities, seeing them as reflections of the divine-human relationship (Kanu et al, 2024).

Their work, whether in ministry, education, or service, can be seen as a continuation of God's creative and ordering activity. This view elevates all aspects of religious life to the status of divine collaboration, infusing even mundane tasks with sacred significance (Cahalan, 2005; Richard, 2024). Expanding on this, Johnson (2018) proposes that this understanding of vocation as divine collaboration calls for a radical rethinking of traditional hierarchies within religious institutions. Furthermore, Sheldrake (2019) argues that this perspective on vocation as divine collaboration should lead to a more contemplative approach to action, seeing all work as a form of prayer and communion with God. The creation narrative's emphasis on humanity's connection to the earth implies that care for the environment is an integral part of religious vocation. As Berry (1988) argues prophetically, the ecological crisis calls for a new understanding of vocation that includes "Great Work" of

transitioning to a mutually enhancing human-earth relationship. Building on this, Boff (1995) proposes that religious vocations should be at the forefront of developing an “ecological spirituality” that sees care for creation as central to religious life.

The ongoing nature of the tasks given in Eden (to work and keep the garden) suggests that vocation is not a static state but a dynamic process. Hahnenberg (2010) avers that this calls for an understanding of vocation as a lifelong journey of discernment rather than a one-time decision. Furthermore, Schillebeeckx (1981) proposes that this dynamic understanding of vocation allows for a more flexible and responsive approach to ministry, adapting to changing needs and contexts. These insights from Genesis 2:5-9 offer a rich theological foundation for reimagining priestly and religious vocations in the contemporary world. They call for a deeper, more holistic, and more engaged understanding of religious life that responds to the complex challenges of our time while remaining rooted in the foundational narrative of creation.

Recommendations

The following recommendations are presented for priests and religious to apply the theological insights from Genesis 2:5-9 to practical aspects of contemporary priestly and religious life, fostering a more holistic, engaged, and dynamic approach to vocation.

- i. Religious institutions should embrace a cosmic perspective by integrating the understanding of vocation as rooted in creation into spiritual practices, teachings, and ecological ministries. This should include developing retreats, formation programs, and environmental stewardship initiatives that explore the

- connection between personal vocation, cosmic evolution, and ecological justice.
- ii. Formation programs should be reimagined to emphasize personal relationships with the Divine, increasing time for contemplative practices and spiritual direction while also integrating ongoing vocational discernment throughout religious life.
 - iii. There is need for religious communities to promote interdisciplinary dialogue by engaging with scientific and social disciplines, organizing symposiums and collaborative projects with experts in fields like ecology, psychology, and social sciences to inform and enrich religious life.
 - iv. Deeper contemplative action needs to be cultivated by developing practices that integrate mindfulness and reflection into daily work and ministry, fostering a deeper connection between spiritual life and practical service.
 - v. It is important for community relationships to be prioritized, emphasizing the importance of nurturing connections within religious communities as a reflection of the divine-human relationship. This should include implementing community-building practices and conflict resolution strategies.
 - vi. The promotion of an ecological spirituality is of great significance, through the development of liturgies, prayers, and spiritual practices that celebrate and deepen connection with creation, including new rituals that honour the natural world.
 - vii. Religious institutions should ensure implementation of changing contexts by flattening hierarchies, exploring more collaborative and inclusive models of leadership, and

developing mechanisms for regularly assessing and responding to evolving societal needs. This is to help religious communities stay responsive to evolving challenges.

Conclusion

The analysis of Genesis 2:5-9 has yielded profound insights that reshape our understanding of religious vocation in the contemporary world. This ancient text, when examined through historical, literary, and theological lenses, reveals a multifaceted view of human calling that challenges traditional dichotomies and offers a more integrated, ecologically conscious framework for religious life. Four primary insights emerge from this study. Human vocation is framed within the context of cultivating and caring for creation, elevating environmental stewardship to a central aspect of religious calling. The intimate act of divine inbreathing underscores the fundamentally relational nature of vocation, emphasizing deep connections with both the Divine and creation. The mandate to “work and keep” the garden provides a framework for understanding all human work as a form of divine service, dissolving the boundary between sacred and secular work. The integration of physical and spiritual elements in humanity’s creation suggests that religious vocations should encompass both material and spiritual dimensions of existence.

These insights have significant implications for vocational discernment and formation in contemporary religious contexts. They call for formation programs that incorporate ecological awareness, emphasize authentic relationships, see all work as participation in God’s creative activity, and aim for the integrated development of the whole person. While this study has yielded valuable insights, further research is needed to explore cross-cultural resonances,

facilitate interdisciplinary dialogue, examine practical implementations, trace historical evolutions of vocational understanding, and develop specific practices of ecological stewardship. In conclusion, this fresh perspective on Genesis 2:5-9 offers a holistic, creation-oriented, and relational understanding of vocation that is both ancient and remarkably relevant to contemporary challenges. It invites religious individuals and communities to reimagine their role as co-creators and stewards, working in partnership with the Divine to nurture the flourishing of all creation.

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