

Daily Meditation 01/11/22

The Modern Era Kills Father Sky

Good morning.

We're continuing our meditations on Father Sky.

I'm going to share a few teachings from Aristotle. We've talked about indigenous people, we've talked about the Scriptures, and many mystics, who embrace and take in the sense of the sky, of the cosmos, of a Whole.

And of course, Hildegard of Bingen was that way, she had so much to say about the macrocosm, she painted it! She had visions of the universe as a circle; she painted that several times; and she had visions of the universe as an egg; and she painted that as well. The important point is that she was so aware that the macrocosm of the universe relates to human beings as microcosm, and it's that microcosm/macrocosm relationship that keeps us healthy, and sane, and energized, and growing.

Now, Aristotle wrote in a very early book, probably put together when he was a student in Athens, when he was a student, the following. He said,

Those who first looked up to the heavens, and saw the sun running its course, from its rising to its setting, and they saw the well-ordered choral dances of the stars--

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...after the craftsman of this very beautiful design, and conjectured that it came about not by chance, but by the agency of some mighty and incorruptible nature, and they called that God.

So, in the Greek tradition of the fourth century, there was this aspiration that was named by many people, but in this particular passage by very young Aristotle. And notice that it comes from looking up to the heavens, seeing the sun running its course, rising and setting, the well-ordered choral dances of the stars, and they concluded that there was a craftsman, very smart, preparing this beautiful design. It could not have happened by chance, they concluded, but it was the agency of mightier, and incorruptible nature, that they called God.

So again, this consensus we find among indigenous people, among biblical people, among some philosophical seekers like Aristotle. All this is another way of saying that all of them are touched and find the universe sacred.

And finally, let me point out what Teilhard de Chardin, 20th century scientist and Jesuit priest, poet and mystic says; I think it is so, so important. It's one sentence:

Because it is not sufficiently moved by a truly human compassion, because it is not exalted by a sufficiently passionate admiration of the universe, our religion is becoming enfeebled.

Religion becomes enfeebled when it loses a passionate admiration of the universe, or in other words, when it gets all bogged down into our anthropocentric, narcissistic agendas. Am I saved? Are you a sinner? And so forth.

You have to re-begin the spiritual project with what is and what birthed us. That is the universe. It is Father Sky and Mother Earth. In that shift from the anthropocentric, to the cosmic, to nature, lies real hope for grace, for healing, for redemption.

Thank you. We'll see you tomorrow.