Sunday January 8th

 

Theme: The Coming of the Cosmic Christ 5: Where will it all end?

SCRIPT

**Messiah on CD**

*Nicholas standing at the front podium.*

**Nicholas**

Welcome to those of you here in the chapel, and those watching on line. My name is Nicholas Vesey and I am here with Heather.

And I’m sure all of our thoughts are with our colleague Alexander Hunter who sets your chairs up every week and keeps the place tidy for us, and who is now fighting for his life after a brain aneurysm in Valley View Hospital

This first song from Dan is dedicated to him.

**Song 1**

**Talk**

So this is the last in the series we are doing on the Coming of the Cosmic Christ.

Just to recap a little,

This series has been about the bature of ‘The Christ’. Not just Jesus, but the organizing principle at the heart of the universe,a nd the one that manifested Jesus. Which is why we refer to him as Christ.

Those who wrote the bible were not aware of the science of the Big Bang, and everything that goes with it. So they tell their own story of the creation of the world.

And that has become the traditional story within the Christian religion.

Just as very other religion has their own creation story.

Ours tells of the spirit hovering over the water, the creation of man, the appearance of wisdom, or the feminine Sophia to guide us.

The appearance of that divinity to Moses, to Elijah and finally to the birth of Jesus.

It is called many things in Many religions – The Tao of Taoism, Prana in Buddhism and Hinduism. Yha We in Judeism and Allah in Islam Chi, or Shakti. The life force.

Over the last few weeks we have been through the season of advent, and one of the things that advent looks forward to is what Christian’s call the second coming.

In traditional Christian terms this is about Jesus coming again to right the world. And you have a lot of talk about it in the book of revelation.

It appears in ideas like the rapture….. (highly recopmmend the HBO show the leftovers, Armageddon the end battle of good and evil which seems to feature so predominantly in neo conservative thinking recently, And it has prompted hymns like ‘Lo he comes in Clouds descending’ which promotes the idea of Jesus coming down from heaven on a cloud to make all things right.

So if we are going to ask the question ‘where does it all end’? what sort of answer can we come up with.

Well, I think the reason that we get so many wacky ideas like the ones I have already mentioned - and even worse ones where cult leaders predict the end of the world and then persuade their followers to enter into their madness - the reason they come up with these is because we all want answers.

We all want to know.

And even if in our heart of hearts we know that we cannot know. And that is the truth isn’t it? We cannot really know can we. So all you are about to hear from me is probably a load of old you know what.

Even if in our hearts we know that we cannot know, we still want to get an idea of what it might be.

We want to have an idea that we can hang our thinking on. That makes us feel better.

Well, I cannot buy all this stuff about Jesus coming back. It all seems too comnvenient. And what about the buddhist and the hindus and the rest of them. Were they wrong, and just the Christians right?

I do not think so.

So what else have we got?

Well, when I came here on interview Ward Hauenstein kindly asked me what the second coming meant to me and I said that I thought it was the moment when all creation was aware of itself as a part of a oneness that we call God, or the Ground of all being.

In other words it is a great aha moment. The moment that all evolution is moving towards when the consciousness that is within us all is recognised by us all.

Where everything becomes aware of itself as being a part of everything.

Where God become in all, and through all, and we all know it.

This is the idea put forward by Teilhard de Chardin, and Ilia Delio.

Teilhard de Chardin says that “There is a fundamental energy at the heart of evolution, he said, that has two dimensions:

the energy within associated individual consciousness and the energy without which he associated with tangential energy or love.

Evolution is a process of deepening love and consciousness; that is, as love deepens, consciousness rises.

Teilhard spoke of love as the very definition of existence. To be is to be with in such a way that what I am is what I love and what I love shapes what I do—and what I do is what I become.

And as these two processes – inner and outer come together we are being drawn to what some call the Omega Point.

If the Alpha point is the Big Bang, the Omega point is that moment of full consciousness with the divine. When all of this and the divine are conscious of themselves as one. And this is what Christians call the second coming.

It is that moment when, through the consciousness that is love we are not all looking at one another but all looking in the same direction.

Can you get it?

That coming together of all things an advent, an arrival, coming back to the place where it all started, a oneness with the divine. A second coming.

And you know, the amazing thing is that all of it is happening right now.

It is all happening in this present space. Now. But because we are not conscious of it yet we cannot realize it.

They propose that there is a presence within creation, that is within all of us, and that presence is being called to by a presence outside of creation, God, or the Ground of all being, or whatever you like to call it.

And that presence outside creation calls us into a process of evolution.

It is always calling, calling, calling, and very gradually we are hearing, hearing, hearing. And as we hear so we evolve.

We evolve in our awareness, in the way we treat other, and in our consciousness of the great oneness that is at the center of all things.

And the final moment is that moment of great recognition.

In a way it is a second coming because it is what the creative urge meets itself through the eyes of all that has been created.

And I like that idea.

I think it fits with what I think of as the arch of time and the place of creation within that.

However the problem with it is that it is very much framed within the concept of time. It is time sensitive. It is driven within the movement of time, and I am not sure that when we are thinking of things that are eternal, that time is a concept that we should be measuring things by.

Love after Love by Derek Walcott

The time will come

when, with elation,

you will greet yourself arriving

at your own door, in your own mirror,

and each will smile at the other’s welcome,

and say, sit here.

*In other words, we will recognize the divine within us that has been there all the time*

The time will come

when, with elation,

you will greet yourself arriving

at your own door, in your own mirror,

and each will smile at the other’s welcome,

and say, sit here.

Eat.

You will love again the stranger who was your self.

*(the divine within you)*

Give wine. Give bread. Give back your heart

to itself, to the stranger who has loved you

all your life, *(your true self)* whom you ignored

for another *(your false self or your ego)*;

who knows you by heart.

*(who is in your heart)*

Take down the love letters from the bookshelf,

the photographs, the desperate notes,

peel your own image from the mirror.

Sit. Feast on your life.

It is in this now that we greet the presence of the eternal, not in the idea that we have about what might happen in time future.

We always think of us passing through time like some theme ride.

But what if we were the still point and time were passing through us.

That we hold the awareness of eternity, we are the still point in the turning world, as Eliot put it, and all of this is passing through us.

Instructions: Please reflect on T.S. Eliot’s poetic references to ‘the still
point’ and ‘the dance’ in regard to the things you have experienced or
become aware of while taking this course. Thank you!
Excerpt from BURNT NORTON
(No. 1 of 'Four Quartets')
by T.S. Eliot
*At the still point of the turning world. Neither flesh nor fleshless;
Neither from nor towards; at the still point, there the dance is,
But neither arrest nor movement. And do not call it fixity,
Where past and future are gathered. Neither movement from nor towards,
Neither ascent nor decline. Except for the point, the still point,
There would be no dance, and there is only the dance.
I can only say, there we have been: but I cannot say where.
And I cannot say, how long, for that is to place it in time*

We are that still point.

And for me the second coming is really us coming to our senses, in the literal meaning of the idea, and realizing that eternity within us.

And how do we do that?

Well we die to everything else that is not the present moment.

We allow all that is within us, that is not of the present moment to die.

We let go of our expectations. Of the bargaining we make of life. If I am good then I will get this.

If I do this, thenm that will happen.

We truly give with no expectation of return.

And we die to trying to change the way we feel.

We have that deep acceptance that takes what we are given in any moment as the milk and honey of the life in the eternal.

We accept how we feel, what comes our way.

We do not hope for else, we do not look for else. What we are given is what we are given. And that is the nature of human life.

*My experience.*

When we live in this eternal moment we come to realize that all that is going on around us, all that we are trying to change, affect or be affected by is the illusion. And the reality, the true moment is in our acceptance of what is.

It is in this coming to our senses that we arrive again.

*We love again the stranger who was our self.*

For some of us this moment comes at the moment of our deaths, when everything stops and we have to be with that present moment.

But it can come before.

It can come to us and bless us with a second arrival that allows us to experience the Christ within.

The Nicholas Christ, the Jeff Christ…..

It is this arrival that opens up our life to live in that eternal now, in that eternal life that Jesus spoke of.

*At the still point of the turning world. Neither flesh nor fleshless;
Neither from nor towards; at the still point, there the dance is,
But neither arrest nor movement. And do not call it fixity,
Where past and future are gathered. Neither movement from nor towards,
Neither ascent nor decline. Except for the point, the still point,
There would be no dance, and there is only the dance.
I can only say, there we have been: but I cannot say where.
And I cannot say, how long, for that is to place it in time*

And one more bit of Eliot:

*“We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Through the unknown, remembered gate
When the last of earth left to discover
Is that which was the beginning;
At the source of the longest river
The voice of the hidden waterfall
And the children in the apple-tree
Not known, because not looked for
But heard, half-heard, in the stillness
Between two waves of the sea.*

**Song 2**

**Heather – Meditation**

**Prayers**

The Family of our building manager Oleg Bodnar still in Ukraine.

Rita Hunter suffering with Lou Gehrig’s disease

The O’Keefe Family

Kevin Badalian suffering from Lyme disease, still at the clinic

Petra Crimmel suffering from cancer

Marian and Jack Bolz

Jon Wampler, living with cancer

Nicholas Bradley with pancreatic cancer

Bob Jenkins

Rami Shapiro suffering from Neurological problems that include loss of sight

The family of Bridger Bamford, Linda Redmond’s grandson who has had a traumatic brain injury and is in Denver Children’s Hospital.

The Rev’d Larry Curtis, Donna Ward’s 83 year old cousin suffering from extensive cancer.

Alice Davis’ sister Janice in Georgia fell and broke her tibia. She has surgery this week and has rheumatoid arthritis.

Sacha Bo Hess and Gina Bo Hess and the family struggling with mental health issues.

For Jim Vanderveer in end-of-life care, and for his family

**Song /Offertory**

**Conversation**

**Song 4**

*Thanks Dan*

The Aspen Chapel Gallery 6X17

17 high school artists from 6 schools

Next week Gregg Anderson will be here with Bishop Oliveto to celebrate the opening of Gay ski week. She is the Gay Bishop from the Methodist church and an amazing speaker.

Tuesday - 5.30pm Yoga-Meditation

6:00-7:00pm Insights Zoom on Wed

**Blessing**

**Messiah**