

Daily Meditation 12-29-25

More Artists on the Christmas Archetype

Good morning.

Today in our meditations, we continue our reflections on the Christmas season, and the birth of Christ — not really meaning the birthday of Jesus, but a birthday of all of us, as we become other Christs.

And I confess that there was so much to talk about this morning, that had a little trouble getting it all together. There is, for example, I picked up my book that contains *Hildegard's Book of Divine Works*. And in that *Book of Divine Works*, which is her very last book, she herself has a long exegesis, and a rich one, of John 1. And she emphasized there how all Being is an expression of the Word of God for the Christ, the Logos. And also in our book on the *Stations of the Cosmic Christ*, the station of the Nativity. And a picture of that is in today's meditation.

Much is said about our birthing of the Cosmic Christ, and how I'm not the only one. But other theologians, Thomas Merton, Dorothy Sola, Dorothy Day, they all write about ourselves as other Christs, and of course, Meister Eckhart.

What I've chosen to focus on, is from my book on *The Coming of the Cosmic Christ*, since we are talking about that, as being integral to the meaning of Christmas, and to a non-sentimental Christmas and a non-nostalgic Christmas. A nostalgic attitude takes you back to the manger and the shepherds and so forth, in the first century. And of course, we don't want to forget that, and all the wisdom that is in those stories and archetypes, as I pointed out.

But I'd like to focus on the dimension of creativity itself, which is part of Art as Meditation, and which we all have within ourselves: the artist, the birther, the mother, the image of God, therefore. And I want to focus on what Russian Orthodox theologian Nicholas Berdyaev has to say about the new spiritual era. Now he lived in the early part of the 20th century. He says,

The new spirituality will be, first and foremost, an experience of creative energy and inspiration. Christian Renaissance can only be a creative renaissance, the problem of creativeness is a fundamental problem in the new spirituality.

So for him, creativity is at the heart of a new spirituality. And he emphasizes how art is creative transfiguration, and an anticipation of transfiguration. Transfiguration is another incarnation, if you will, of the Christ, who appeared not only in the nativity, but certainly at the moment of the Transfiguration, when Jesus was at the top of mountain with the three closest friends, and they had an experience of him. He lit up. The doxa, the glory, just glowed, and they found themselves in the presence of Elijah as well. But Berdyaev says that

The beauty of a dance, a poem, a symphony, or a picture, enters into eternal life. Art is not passive, but active, and divinity is integral to it. He says, God expects from me a free creative act.

So divinity is waiting for our creativity to manifest itself, to explode in so many ways, and so creativity is our responsibility. He says, *It is imperative to bear in mind that human creativity is not a claim or right on the part of humanity, but God's claim on, and call to, humanity. God awaits humanity's creative act, which is response to the creative act of God.*

And this creative act covers so much: it covers our work, covers our politics, our economics, our education. All this deserves to be reborn with a vision of the promise of justice and compassion and forgiveness and joy. As Meister Eckhart put it, *We are heirs for the fearful, creative power of God.* This is a new era that Nicholas Berdyaev believes that Christ ushered in, and we haven't lived up to it yet. So I wrote in this section about what the Cosmic Christ is saying about creativity — so these are my words:

Do not hide your light, your divine creative powers, under a bushel, and thus allow human creativity to be manipulated and misused by forces of war-making, destruction, pessimism and bureaucracy. Find the creative person, the I Am, the divine child at play and at generativity in yourself. Give birth to yourself: your lifestyles, your relationships, your learning, your sexuality, your joys, your healing, your work. And build up in one another, the same courage to create. Enter the great power of the universe, a power of constant generativity. And do not be afraid, for I am with you always when you are creating. I, too, am a creator, sometimes called The Creator. But in fact, I ask you to be my companions, to share the birthing of images with me, to be my co-creators. Do not bore me by refusing. Do not scandalize me by saying "I can't." Do not oppress Mother Earth and her future by refusing to create and recreate. Come play with me. Let us create together.

That's on page 211 of the *Cosmic Christ* book. But that invitation to play and to create together, and it certainly applies to the need today for a new politics, a new economics, new forms for worship, celebration and ritual, and certainly new forms of education. All this, I think, is part of the vision that Berdyaev had, that a new Christianity will be characterized by creativity.

And so many of the archetypes and the stories of the rich Creation story, the rich Christmas story, that we've been considering in the daily meditations lately, all these archetypes feed this paciferous, to heed the call of creativity. Here's how Grace will once again, Holy Spirit will once again, descend on the human race and bring us forward.

Thank you. We'll see you next week.