

A Meditation on the Incarnation of Christ, Advent 2025

**The following reflections and prayers are taken from the writings of Pierre Teilhard de Chardin SJ, who sought to reinterpret the meaning of Christ in terms that would make sense to people with today's science-based outlook.
He offers a cosmic interpretation of who Christ is for us.**

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**Who is the Christ we await
in Advent?**





‘From the time of the Renaissance...
the cosmos has looked more and more
like a world–becoming–itself
(cosmogogenesis);
and now we find that Humankind, in turn,
is starting to be seen as
as humanity–becoming–itself
(anthropogenesis).

This is a major event
which must lead us to radically adapt
the whole structure
of how we think and believe.’



‘Nothing can enter into the universe that does not emerge out of it. Nothing can be absorbed into things except through the road of matter...

For Christ to enter into the world by any side-road would make no sense.

The Saviour could penetrate the stuff of the cosmos, could pour into the life-blood of the universe, only by first dissolving in matter, then to be reborn from it.



‘Christ did not lessen, but consecrated the integrity of Mother Earth.

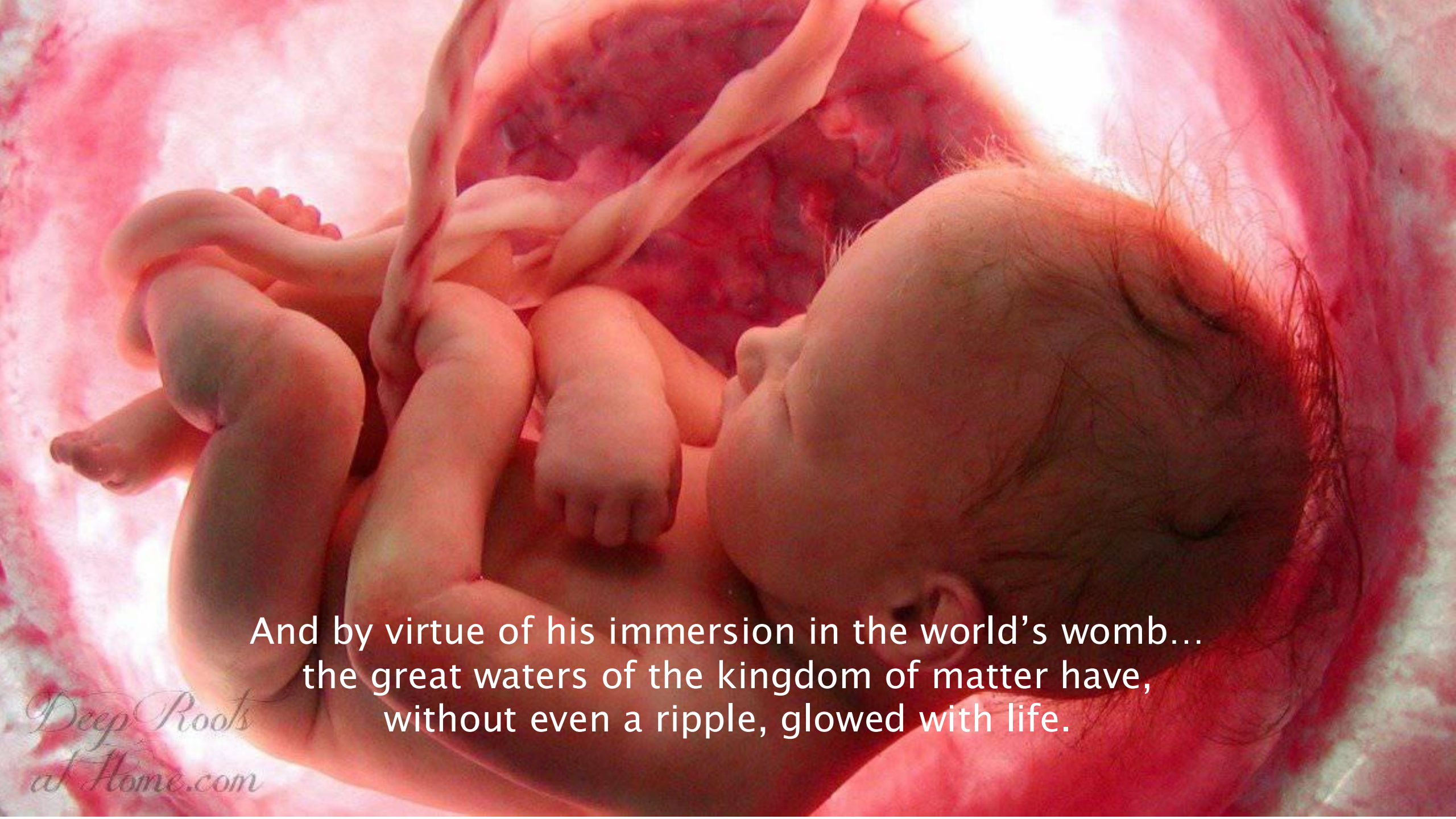
The smallness of Christ in the cradle, and the even tinier forms preceding it, are more than a moral lesson in humility.

They are in the first place the working of a law of birth, and the sign of Christ definitively taking possession of the world...



‘It is because
Christ was *inoculated* into matter
that Christ can no longer
be separated
from the growth of Spirit.

Christ is so engrained in the visible world
that Christ could only be torn away from it
by rocking the foundations of the universe.’



And by virtue of his immersion in the world's womb...
the great waters of the kingdom of matter have,
without even a ripple, glowed with life.




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‘And then comes the question,
who is Christ?

Christ is not something
added on to the world
as an extra, or an ornament.
Christ is the alpha and the omega,
the principle and the end,
the foundation stone
and the keystone,
the Fullness and the Fulfiller.

Christ is the one who completes all things
and gives them their consistence...



...And Christ is the fulfilment of the universe,
its principle of synthesis,
something more than
all the elements of this world
put together.

It is towards Christ and through Christ,
inner life and light of the world,
that the universal convergence
of all created spirit
is achieved, in sweat and tears.

Christ is the single centre, precious and consistent,
shining at the summit that is to crown the world...

Christianity bids us look toward the future,
toward realising the Kingdom of God.

Expressed in many ways
by St Paul and St John,
the doctrine of the Mystical Body,
is essential to the Christian tradition.

“The essence of Christianity
is nothing more or less
than a belief in the world’s
coming to be one in God,
through the taking of
human nature by Christ.”



**Scripture itself attests
to this status and function of Christ.
Everything has its being in him,
is brought into unity by him.**

**In him everything finds its completion,
not only in the order of grace
but in that of nature too.**

**The whole of history is directed toward
unifying the entire human race into a supernatural community,
of which Christ is the head and all of us the members.**



“If we want to unite faith in God and faith in the world, the best possible thing for us to do is to highlight... in the person of Christ, the cosmic aspect and the cosmic function which make him organically the principle and controlling force, the very *soul* of evolution.”



So it seems
that the perspectives of
both science and faith
are converging
toward one and the same point.

How could it be otherwise,
if both are true at their own levels?
God's work is *one* work.



The Christian view is capable of seeing Christ's Parousia as the very moment at which humankind will have reached its natural completion, in the moment Omega.

Christ's original birth on earth could only have taken place after certain human conditions were in place.

Likewise, a certain natural completion would form the condition, as it were, for the second coming of Christ.





Christ will defer his return in glory until the human community has fulfilled its natural potential and become able to receive through him its supernatural consummation.

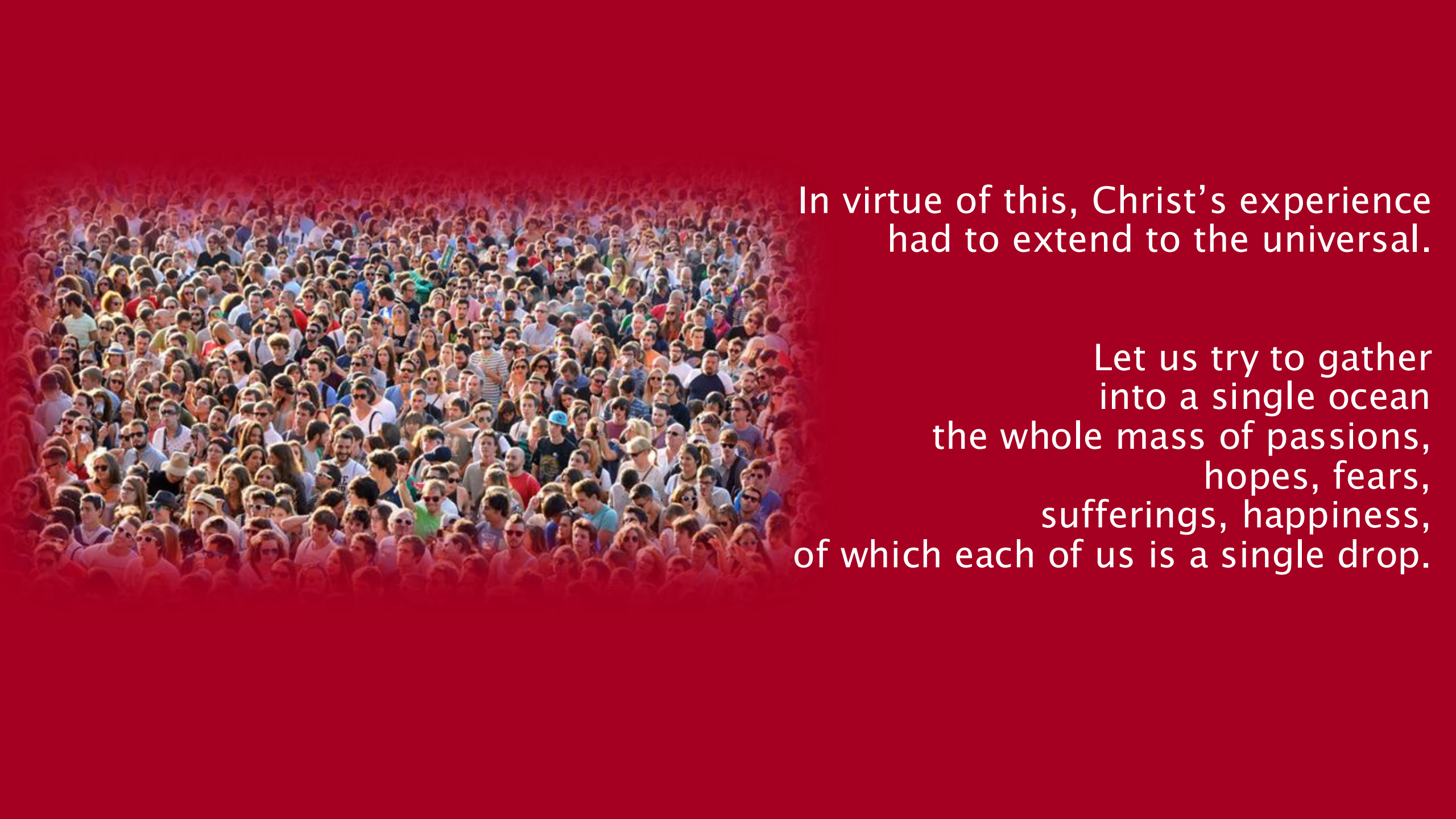




‘In Christ there was not simply a human—
there was *the human*;

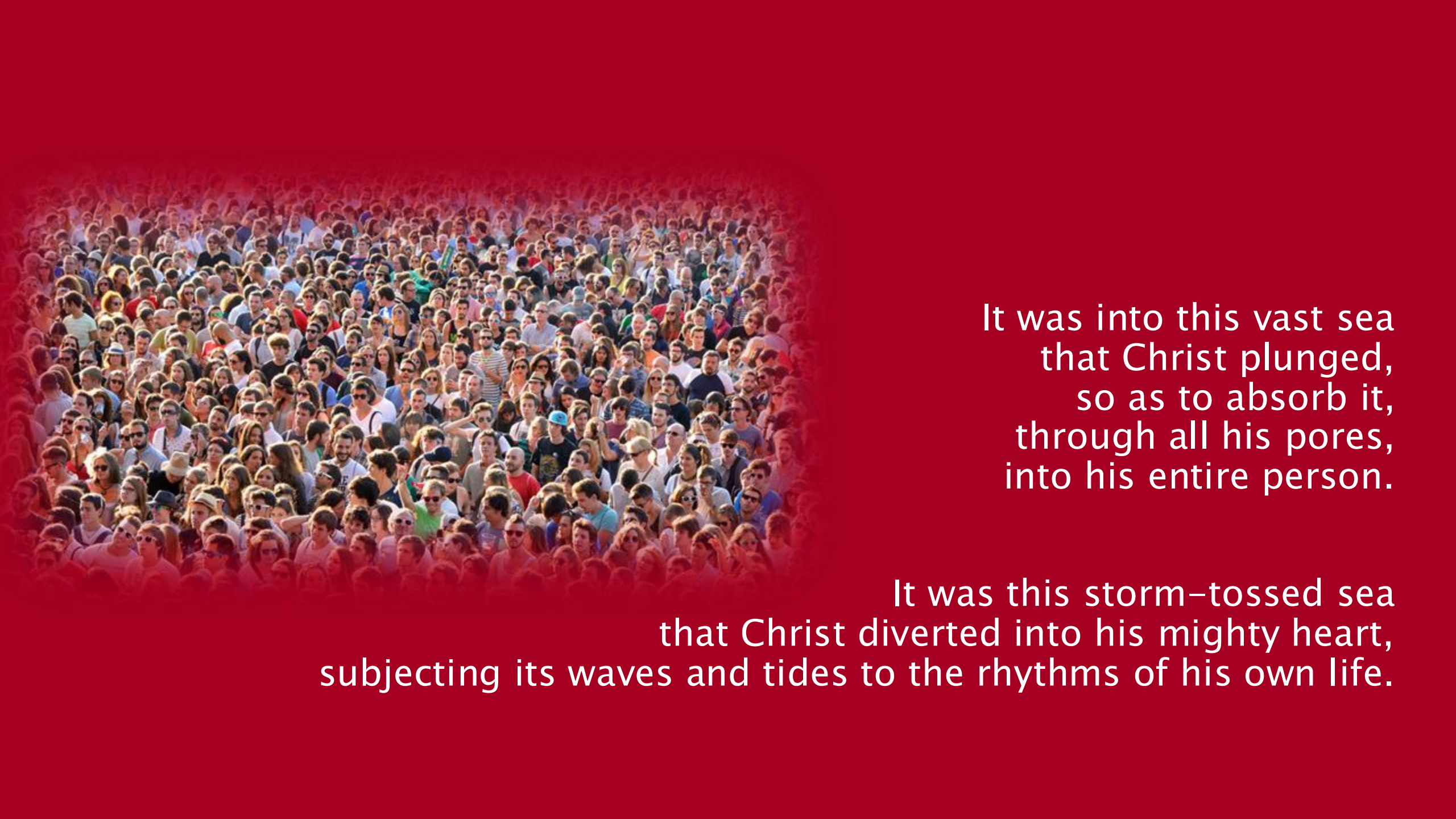
not only the perfect human,
the ideal human—
but *the total human*,

the one who drew together,
in the depth of his consciousness,
the consciousness of all...



In virtue of this, Christ's experience had to extend to the universal.

Let us try to gather into a single ocean the whole mass of passions, hopes, fears, sufferings, happiness, of which each of us is a single drop.

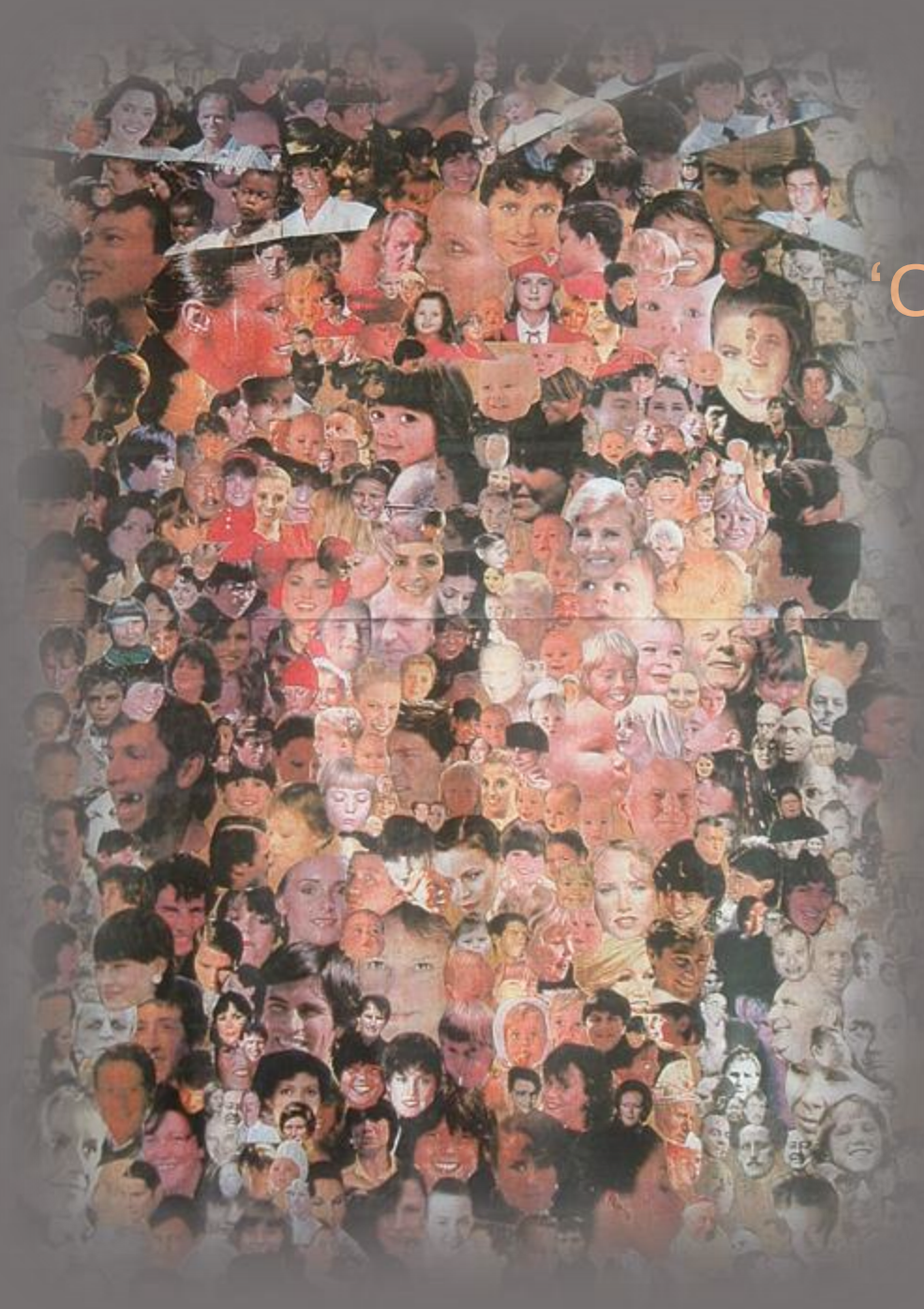


It was into this vast sea
that Christ plunged,
so as to absorb it,
through all his pores,
into his entire person.

It was this storm-tossed sea
that Christ diverted into his mighty heart,
subjecting its waves and tides to the rhythms of his own life.



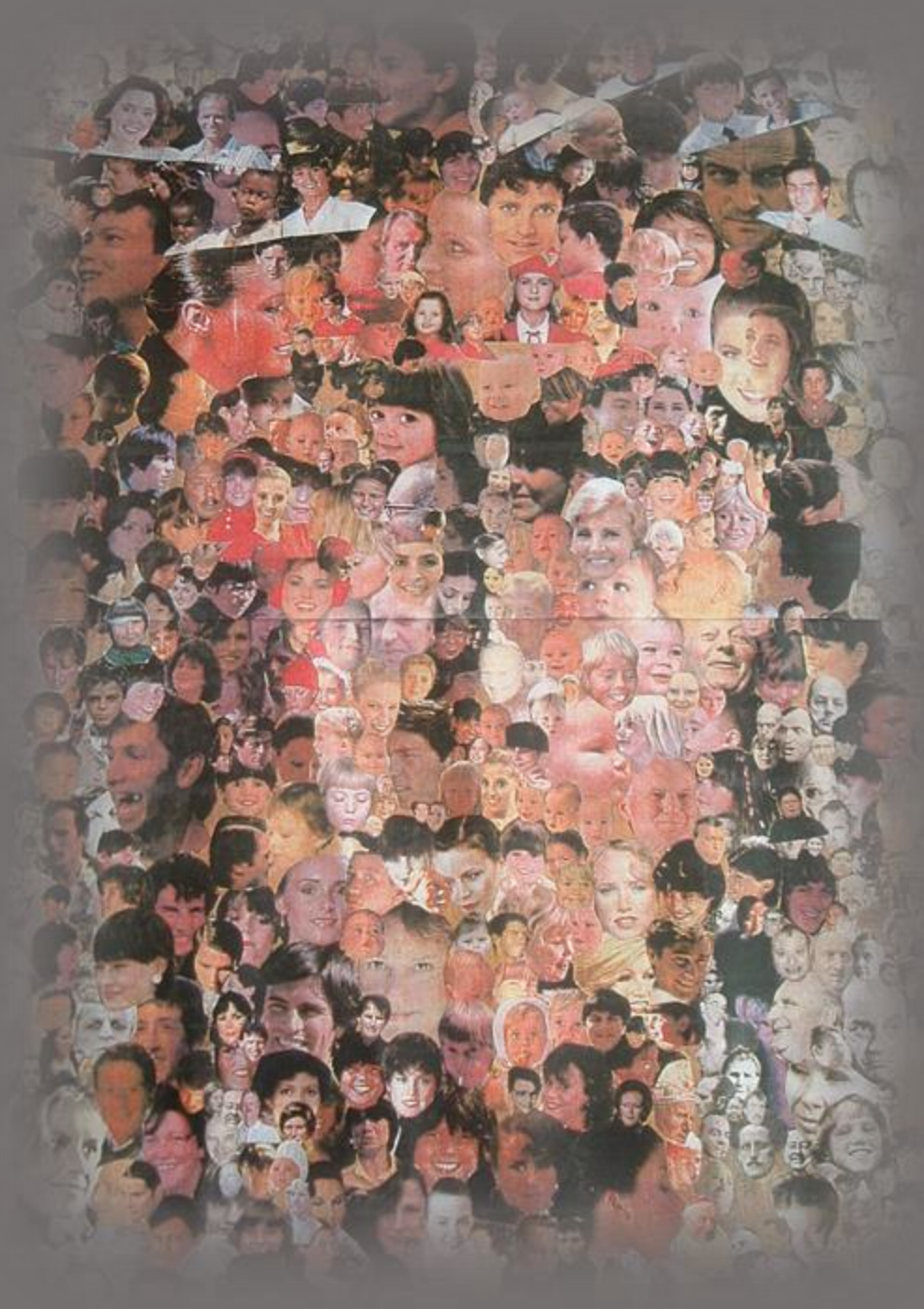
That is the meaning
of the ardent life of Christ,
Christ, the source of all our good, of Christ as he prays;
and therein lies the mysterious secret of his agony
and the unique virtue, too, of his death on the Cross.'



‘Christ has already appeared in the world;
but a long growth process
awaits Christ in this world,

either in single individuals
or in human spiritual unity,

of which our present society
is only a foreshadowing...



...The whole function, task and drama
of the universe,
the whole economy of human progress,
take on their final meaning
in how the Universal Element,
which is the Incarnation,
enters into our individual selves.'



‘Lord Jesus Christ, in Your gentleness and humanity,
You truly hold all the relentless immensity and grandeur
of the world.

And that is why my heart, in love with cosmic reality,
gives itself passionately to You.



‘To live the cosmic life is to live supremely aware that one is an atom in the body of the mystical and cosmic Christ.

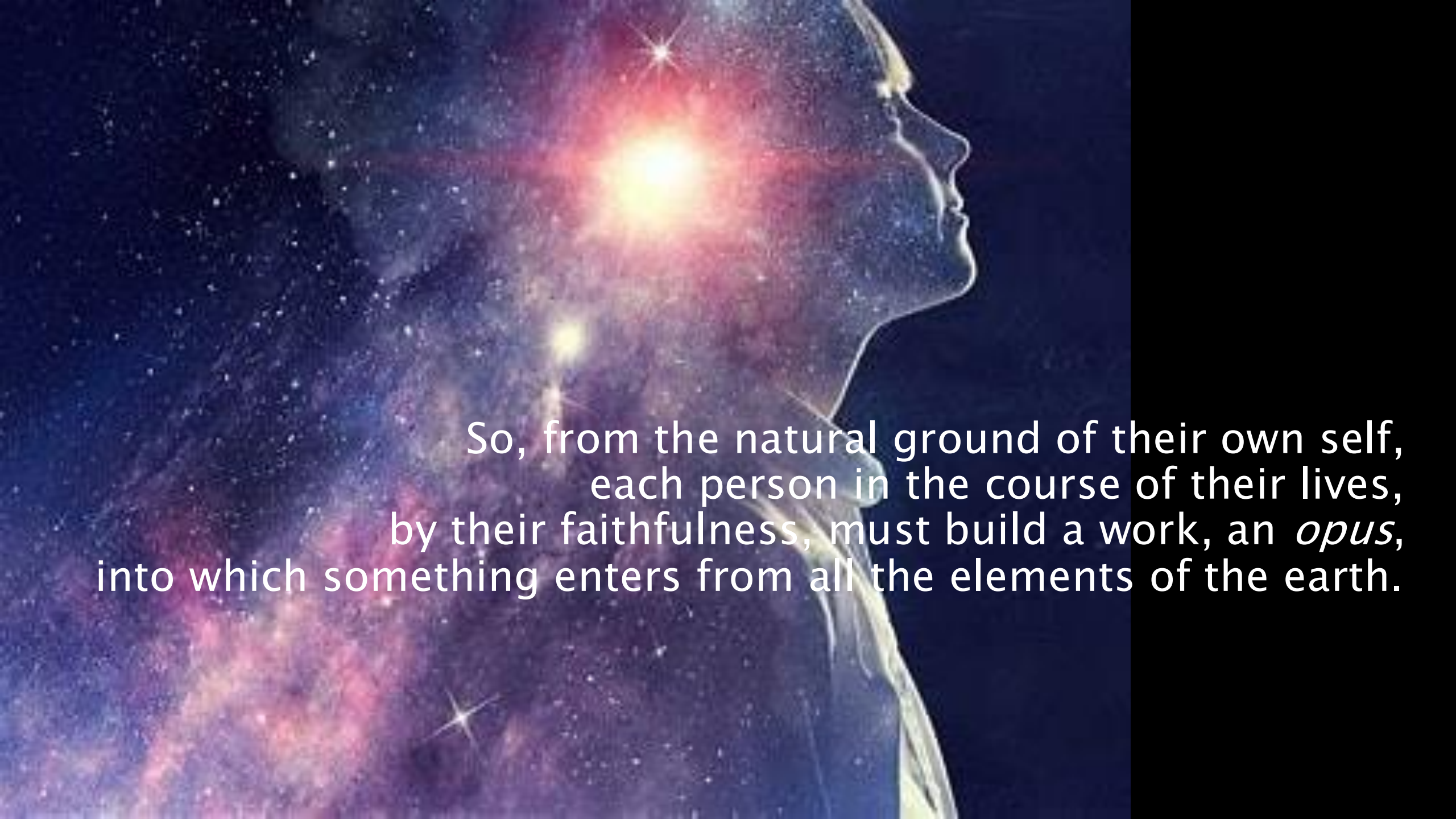
The person now living like this finds irrelevant many of the concerns absorbing other people.

Such a person’s life is open to larger horizons, their heart always more receptive.’




‘We must not forget
that the human soul,
in its birth and in its growth,
is inseparable from the universe into which it is born.

In each soul God loves, and partly saves, the whole world
which that soul sums up in its own incommunicable way...



So, from the natural ground of their own self,
each person in the course of their lives,
by their faithfulness, must build a work, an *opus*,
into which something enters from all the elements of the earth.



Under our efforts to put spiritual form into our own lives,
the world slowly amasses,
starting with the whole of matter,
that which will make of it the Heavenly Jerusalem,
the New Earth.'

A group of diverse children, including a girl with blonde hair, a girl with dark hair, a girl with curly hair, and a boy with curly hair, are laughing joyfully. They are positioned in front of a blurred background of warm, glowing string lights, suggesting an outdoor evening setting. The children are wearing casual clothing, and their expressions are full of happiness and excitement.

In the new humanity, begotten today,
the Word prolongs the unending act of his own birth.



**We are, all of us,
carried together in
the one world-womb...**



...yet each of us
is our own
little microcosm,

in which
the Incarnation is wrought
independently,

with degrees
of intensity.



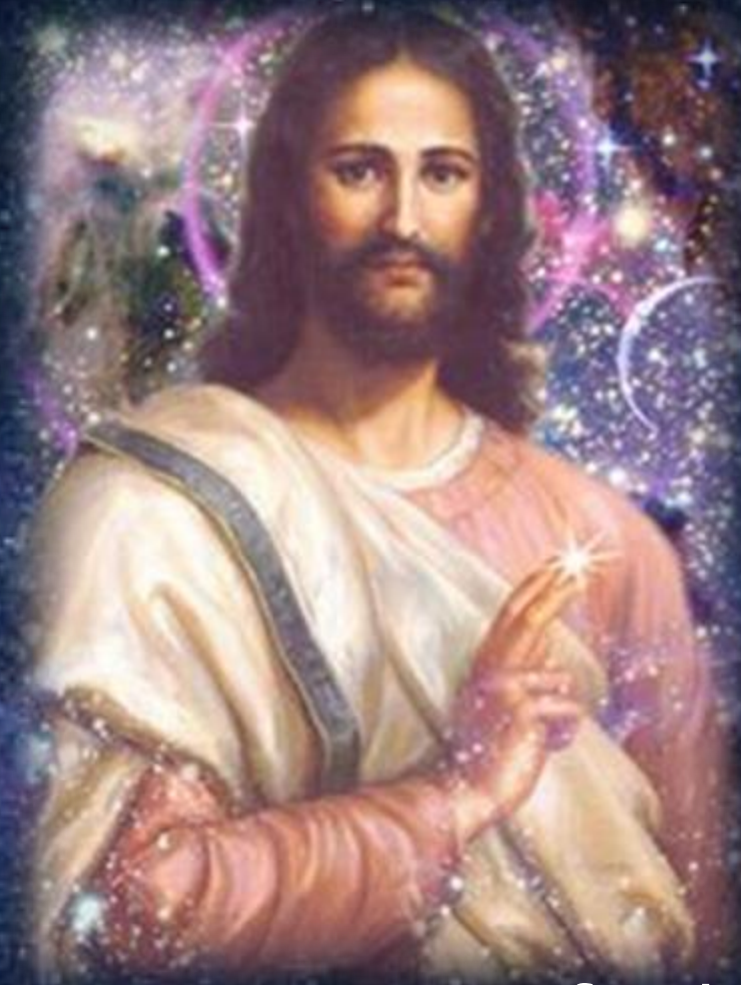
‘Take up in Your hands, Lord,
and bless this universe,
destined to sustain
and fulfil the fullness of Your being
among us.

Make this universe ready
to be united with You:
and for this to happen,
intensify the magnetic energy
from Your heart
to draw to itself the dust
we are made of.’



So, we are to see
the whole of history
as an ascent of the whole universe
toward its fulfilment in the natural and supernatural order.





“His purpose He set forth in Christ,
as a plan for the fullness of time,
to unite all things in Him,
things in heaven and things on earth.” (Eph 1:9–10)



A person is silhouetted against a night sky filled with stars and the Milky Way galaxy. The person is standing on a dark, rocky outcrop or hillside, looking up at the vast expanse of the universe. The Milky Way is visible as a bright, colorful band of light stretching across the sky, with hues of blue, purple, and pink. The background is a deep, dark blue, and the overall scene is serene and awe-inspiring.

**We prepare our hearts
to welcome Christ.**



End

References may be found in the slide below

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The Future of Man, p. 274.

The Heart of Matter, in an essay *The Mass on the World*, p 123.

Science and Christ, pp. 60-61.

Christianity and Evolution, p. 184.

Activation of Energy, pp. 59- 60.

Science and Christ, p. 62.

Writings in Time of War, p. 298.

Writings in Time of War, pp. 64-65, 69-70.

- *The Divine Milieu*, pp. 60-61.

The Heart of Matter, in an essay *The Mass on the World*, p 123.

Writings in Time of War, p. 207.