

Donnybrook

12 November 2021

Welcome

The lens of a cow's eye might not be that familiar to us all. A biologist friend of mine once told me that her faith in God was bolstered by the sheer beauty of things such as the lens of a cow's eye. Probably we all have such glimpses of the glory of God. If you were a mathematician, the omnipresence of the Fibonacci numbers, evident in such everyday things as flowers and pine cones, might do it for it.

Topic

This is the experience behind this morning's first reading. And it arises a question: why not recognise the giver behind the gift?

Steps

The book of Wisdom was written in Egypt, where they had a fabulous number of gods, represented a four-footed animals, such as cats, and even reptiles. As a good Jew, the writer is bemused and shocked. You will have notice the way he swings: they're to blame, how could they be so stupid. They'd not to blame, the natural world is so wonderful. They's still to blame!

In a way, the Psalm today said it all, in a different translation:

The heavens declare the glory of God; the sky displays his handiwork.
Day after day it speaks out; night after night it reveals his greatness.
There is no actual speech or word, nor is its voice literally heard.
Yet its voice echoes throughout the earth;
its words carry to the distant horizon. (Psalm 19:1-4 NET)

Recognising the giver behind the gift doesn't actually go far enough. Another Wisdom book goes a step further. After a long meditation on the beauty of creation, Sirach 43 concludes:

We could say more, but we could never say enough.
Let the final word be, he is the All.

Conclusion

This means that when we respect creation we are not dealing indirectly with God; instead we are dealing directly with him, who is "the All," present even in the lens of a cow's eye.