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## HEIDEGGER, NATURE & RE-CREATION (*Sophia-poesis*)

Heidegger's philosophy held an intense relationship to nature in the sense of a bringing-forth or *poiesis* of being, but it was always mediated by a hidden function of the sacrificial. Even though he claims *physis* (nature) as poiesis-in-itself (*en heautoi*) it is always constructed in his text in connection to a human bringing-forth which is thematically sacrificial. There is no such thing as pure nature in his thought. The sacrificial is the hidden assumption of the disclosure of nature in Heidegger.

In hiding this assumption he also hides the crucial role of mimesis which he seeks to control within the thought of being as Plato sought to control it with the eternity of the forms.

In contrast biblical Wisdom (*Sophia*) accepts fully the human construction of nature and works to undo the violence of mimesis and the sacrificial at its base. Wisdom is a relational principle, i.e. a person, in Hebrew scripture that takes her place before God and transforms the construction and teleology of nature. In John's gospel Wisdom becomes the figure of Jesus who in his person fulfills creation as unbounded life, returning it to paradise intimacy with the Father.

Thus for Wisdom thought nature is inherently relational, an expression of relationship between herself and God. There is no such thing as an original nature in itself to be protected or conserved, nor is it enshrined in nature religions. It is always a modality either of the sacrificial or of re-creation. This can be demonstrated in respect both of traditional nature religion of and contemporary loss of environments etc.: there is always a function of violence and the sacrificial.

The great importance of Heidegger is to show us the way to see nature as a temporal human production, not an object over against the human. His stress on poiesis tells us this. Even though he reads it dogmatically as a setting-forth of being it is rooted always in temporal human action (of Dasein). Poiesis is in fact either mimesis and the sacrificial, or it is a re-making of the human space in the person and identity of Wisdom. This latter theme has such contemporary urgency it invokes a proper name; I suggest *Sophia-poesis* as a candidate, *sophoiesis* for short. *Sophoiesis* is essentially what the monks did when they cultivated and enhanced nature in the sole service of Christ and the community.