

Down to earth as an occasion to review the meaning of incarnation

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Christianity had no luck with "nature" in its 17th century definition. It had to invent the "supernatural" to cope with the invention of "materialism". It has never recovered from this flight away from matter. What happens when it is "nature" itself which appears as a rather idealist conceit? Then traditional oppositions have to shift. So far, and in spite of Francis' encyclical *Laudato Si'*, Christians have resisted reinterpreting the direction of their affects to the Earth. What will happen to the body of teachings, scriptures, rituals and prayers associated with the scheme of incarnation, when the views of "nature" are so deeply reshaped?