SEEING GOD IN EVERYONE AND EVERYTHING

2. Ilia Delio, “God, Entanglement, and Evolution,” Part 3, Wednesday, September 25, 2019
Ilia Delio explains the meaning of Jesus

Oneing: An Alternative Orthodoxy is the biannual literary journal of the Center for Action and Contemplation.

This edition is the 13th and was published on the occasion of Rohr’s publishing his book, The Universal Christ. Each contributor offered their take on Jesus and the Christ.

- “Oneing” is an old English word that was used by Lady Julian of Norwich (1342-1416) to describe the encounter between God and the soul. Here it is used to express the divine unity that stands behind all of the divisions, dichotomies, and dualisms in the world. “We pray and publish with Jesus’ words, “that all may be one” (John 17:21).”
Jesus had a deep and startling awareness of God’s immanent presence and he announced to those around him that God had broken into history and was now present in their midst. “Christ the Future,” Oneing, p.35,
But what does the message of Jesus mean?

The reign of God is within you.

Jesus knew he must suffer and die to fulfill God’s mission.

Jesus was less interested in human friendships than his one single focus – the reign of God – and he was willing to suffer and die a shameful political death so that God’s reign could be realized in history.
The Issue: Nothing bounded should impede the Infinite

Jesus allowed nothing to stand in the way of God’s invasive love – no law, ritual, belief system, or person – nothing bounded should impede the infinite.

So, there was a paradox when Jesus proclaimed Peter the “rock” on whom he would build his church, founded on love.

Yet, Jesus said he would have to suffer and die in order to fulfill his mission. Peter said, “Never.” In that reaction, Peter, the rock, became an obstacle to God’s way (nothing bounded should impede the infinite)

“Get behind me Satan…You have only human concerns, not the concerns of God.”
“Jesus’s love-based life fiercely centered on God’s indwelling presence and anything that interfered with or obscured this love was to be rejected.”

So, the death of this innocent young man who, at the prime of his life submitted to execution in the name of God and then rose from the dead, was experienced by the disciples as a new power within themselves. Jesus was seen among them as a new, transformed presence.

An EXPERIENCE of DIVINE POWER enkindled the disciples to risk their lives for the sake of the Gospel, believing that earthly life was opened to a new future of life in God. While earthly death was integral to this new life, ULTIMATELY, THEY WOULD NOT DIE.
How can **WE** EXPERIENCE this **indwelling** presence of **DIVINE POWER**?

1. This is the question of the meaning of the universal Christ.

2. Our understanding of nature has radically changed, thanks to modern science.

3. We’re no longer within a Mediterranean basin of Greek thought.

4. Our answers must make sense on the basis of our experience of ourselves and our world. (both a genuine intelligibility and desirability.)

5. The humanity of Jesus relates to every human person, no matter their race, religion, language, or creed.
More presumptions about the Christ Experience

6. The heart of every human person – rich, poor, black, white, Jew, or Hindu – is entangled with the spirit of God’s love.

7. Every person has a God-center, every person is part of the Christ mystery, and every person can manifest the Christ
Ilia then relies on Raimon Panikkar’s theology of “Christophany” (recognizing the inner Christ).

I left Europe [for India] as a Christian, I discovered I was a Hindu and returned as a Buddhist without ever having ceased to be a Christian.

— Raimon Panikkar —
Raimon Panikkar

Born to a Spanish Roman Catholic mother and a Hindu Indian father in Barcelona.

“We can see the new waves of Christianity moving toward the non-European world in the 21st century, and he prepared the ground for an authentic dialogue between Christianity and other faiths, and beyond that for the cross-cultural conversation which marks our globalized world.” (Joseph Prabhu)

Panikkar argued that Christ, as a universal symbol of the divine and the human intertwined, belonged to the world, not just to Christianity, and could be found under other names in other religions. His dissertation was later published as “The Unknown Christ of Hinduism” (1981).

In his later work, he tried to recast Christianity as a nontriumphal faith and to combat what he called “tribal Christology.” Christianity, he argued, was not intended to be an invasion force bent on conquering other gods and, in the colonial period, other peoples.
“Christophany” as the answer to Ilia’s question: How can **we** experience this *indwelling presence* of divine power that the early disciples experienced?

8. Panikkar wrote, “Christ is not only the name of a historical personage but a reality in our own life (Phil 2:7-11)

9. Christophany stands for the disclosure of Christ to human consciousness and the critical reflection upon it; each person bears the mystery of Christ within.

10. Christ is the symbol of our human identity and vocation which is the union of all created reality in the love of God.
11. “Every person has a God center—a part of the Christ mystery. Christ is a reality in our own life.”
12. The first task of every person, therefore, is to complete and perfect his or her icon of reality.

13. We must enter THE CAVE OF THE HUMAN HEART of we seek to know the Christ.

14. Thomas Merton wrote, “If we want to being together what is divided...[then] we must contain all divided worlds in ourselves and transcend them in Christ.”

Unite all divided worlds
Recognizing the inner Christ means awakening to spiritual reality which initiates a personal revolution by relativizing everything that one had previously experienced or known. In the deep silence of the heart, we are opened up to “A new depth of consciousness and a new relationships with this reality beyond the self.”

When we awaken to the REALIZATION that the meaning of Jesus the Christ is somehow the venter of reality, that our porous humanity is open to divine reality, we find that our life must be reordered to correspond to that realization. Through the human person a new reality emerges, born out of new structures of consciousness. Humanity becomes a new “creative center” of God’s self-involving love.
Inner Unifying Powers

The evolution of humanity toward greater unity, in Teilhard’s view, “will never materialize unless we fully develop within ourselves the exceptionally strong unifying powers exerted by inter-human sympathy and religious forces.” A new interspiritual religion of the earth is necessary for the work of panetization or the linking together of global spiritual and material energies.
Christ improvising at the frontier of the future

If I am asked, then, “Who do you say I am?” my answer is: “You are the new and ever renewing act of creation. You are all of us, as we are united in You. You are all of us as live in one another. You are all of us in the whole cosmos as we join in Your exuberant act of creation. You are the Living One who improvises at the frontier of the future; and it has not yet appeared what You shall be.” (Beatrice Bruteau)