

## **The COSMIC CHRIST and Evolving Theology**

Creative man is a phenomenon of God even as God is a phenomenon of creative man. “God” is the collective conception of humanity as humanity is God-conceived. Humanity supposes divinity as divinity supposes humanity. The revelation of divinity advances as the phenomena of self-reflectivity and experience advance. Human awareness of divinity in nature is an awareness of God Presence, of the “instance of divinity” sustaining cosmic transformation.

The sciences, physics, cosmology, and neurology have greatly advanced understandings of cosmic origins, of self-reflective consciousness and evolving God consciousness, of theology, what is called “revelation”. In some religious strands the Revelation of God consciousness is attributed to divine intervention outside of nature more than to the psychological involvements of natural faculties. The poverty of human knowledge, how the physiology and neural processes of information management occur in the body system, and awareness that powers beyond ourselves have made us to be who and what we are, require answers beyond ourselves.

The essential inherency, coherency and continuity of cosmic transformation translate by communication modes of neural physiology/ psychology to real life-on-Earth and to every aspect of interdependent life and interpersonal relationship; these processes and experiences impact on personal/ social consciousness and behavior, which change and which change us in ways that may or may not be anticipated. All of which occur beyond and in spite of ourselves, but, including ourselves.

Collective consciousness informs personal awareness in matters of universal continuity and Earth-cosmic evolution, which naturally, inescapably implicate everyone. Personal wrong-doing and right-doing impacts everyone. What seems uniquely human is quick intelligence that can motivate people to change habits when they realize the good/ bad outcomes of behavior. It is the culture of conscience based on knowledge of doing what is good and avoiding what is hurtful that advances sensitivity and wellbeing. Fidelity to conscience is the trademark of what being religious, intelligent and true are about.

God consciousness is personified in the “Cosmic Christ”, in all that epitomizes divine perfection, the goal of human striving toward betterment. For Christians, Jesus Christ, in his life and teaching, epitomizes the consciousness of ultimate perfection, of divinity motivated by love for others. The way of manifesting love is learned in the experience of love.

The evolution of God-consciousness is an evolution of consciousness of the Cosmic Christ whose perfections grow in human persons and advance the cumulus of love among people, what expresses evolution of the Total Person of the Cosmic Christ. The Cosmic Christ isn't just an object of consciousness to be admired but is a model to be emulated and imitated. In emulation and imitation, the Cosmic Christ transforms human/ divine potential.

Understanding God and theology are no easy matters, nor are they settled matters, which means that a lot of different ideas and words are still being created on both subjects. And, emotions on the subjects are strong and contrasting. They range from absolute acceptance to absolute disdain. One person's understanding is another person's misunderstanding. Beliefs about God and in God vary with cultures. Dogmas and rituals are characterized by cultural customs, as with peoples of anciently settled civilizations.

The interpenetration of diverse cultures fertilizes the closed thinking of cultures and opens to potentials of newness, and also to conflict and defensiveness. Dialog about God can bring consciousness to fresh understandings, but also conflicts when cultures are fixated in absolute (objectified) beliefs and understandings. So we might do well to begin with some clarifications as to what/who God is and is not, and as to what theology is.

We might ask "Does it make any sense to objectify God?" To objectify means to fix in finite descriptions, while God is believed to be beyond the finite, beyond being captured in objects and physical description. Finitude and infinity are opposites. But the fact remains that God is objectified variously in most cultures

The shapes of objectified God are as variable as the life-forms in nature. Perhaps the most satisfying object-form for humans is the human form. The question then arises, which human form, man or woman? When control speaks, control makes the choice, and man has spoken, so in Judaic/ Christian culture, male preference continues to dominate.

In Christianity, the Jesus of history is objectified as The Son of God, who in the thinking of St. Paul is bigger than history and should be understood as the Cosmic Christ. All human behavior that is divinely attributable attaches to the Cosmic Christ, who is for every time, every people; not claimable just for "a" time or for "a" people, for "an" ideology or "an" objectification. All the wisdom already acquired and yet to be acquired are rightly attributable to the Cosmic Christ, who is representative of humankind/ humanity, male and female.

Growth in divinity consciousness represents growth in human consciousness. Affirmative personal/ social attributes accrue to God-understanding. Personality in God comes from understandings of human personality. In Christian understanding, we understand the Persons of divinity (Godhead) to be Parent-God (Father/ Mother) and Offspring-God (Son/ Daughter), for in scripture God Self-identifies humankind as being in divine image, "male and female". The Holy Spirit is the mutual consciousness of Male/ Female Parent, begotten in the Son/ Daughter Person.

Theology is "word about God", about God-ideas captured in words. In that all ideas, all words belong to and are attributable in origin to Godhead, God is identified as WORD. Because God is the source of all consciousness, all understanding, past and future "enlightenment", God is called LIGHT. And because God is the source of all bonding, of all love between parents and offspring, all committed spirituality, God is called LOVE. This personalized objectification is justified in the divine/ human sense of reciprocation, that is: "humanity (humankind) supposes divinity (God) as divinity (God) supposes

humanity (humankind).” God becomes objectified in humanity as humanity becomes spiritualized (de-objectified) in divinity.

We must ask ourselves, “Do we deceive ourselves when we objectify God?” The answer is “yes” when we fixate in objectification for whatever reasons, personal advantage, control, obsession over others and exploitation of others. The objectification of The Divine in things natural can be sheer idolatry. Divinity is about Godlikeness that humans pursue and emulate for personal and social wellbeing. The relationships in humanity are to be like the relationships in divinity, that is, “altruistic, other-directed.” This is what “communion” is about and what “Eucharist” is about. In commitment to altruism humans come to grow in wisdom, age and Grace — what is evolution, what is Godlikeness.

Every Newborn is an iteration of divine expression, a Christ-of-Second-Coming. Wisdom age and Grace are newly expressed and amplified in every Newborn, who is included in the consciousness and Person of the Cosmic Christ. Evolution divinely advances in the expansion of cosmic consciousness, Christ-consciousness. Consciousness of divinity, of God, continues in the perpetual expansion of wisdom, age and Grace, the God-insight of consciousness.

Ideational realities (ideas) embody reality no less than reality embodies ideas. “Soul and substance” are unitary consciousness, what constitutes cosmic participation. Every least component in the cosmos, as with the whole of the cosmos, participates in ideational substantiation. St. John of Damascus calls God “a Sea of Infinite Substance”. The Sea is divinity cosmically expressed in the amniotic consciousness of Motherhood/ Fatherhood.

The mystery beyond human comprehension is that humanity supposes divinity as divinity supposes humanity. God expression needs humanity as human expression needs God. In the experience of this reality humankind knows that belief in self is true because belief in God is true.

Finally, how are we to understand theology and the Cosmic Christ from the perspective of evolution? The process of evolution is to be understood as a natural process, a process of intelligence that involves all faculties contributing to consciousness. So, we must think of ourselves, of the Cosmic Christ, as advancing out of nature’s ways and means of self-advancement built on the intentional iterations of communication, consciousness and conscience — what is symbiotic evolution.