

Priesthood of the Cosmic Christ

If every Newborn is a “Christ of Second Coming”, then, every person like Jesus Christ is called to a life of service, a life that mirrors Divinity Present in the Sacrament of Natural Order.

The life and work of the universal priest is revealed par excellence in the life and work of Jesus Christ. Every Newborn is born with priestly prerequisites, namely, with **innocence** that “**does no harm**”, and **altruism** that “**intends the wellbeing of all other**”. In preparing his disciples to be priests, Jesus set a child before them and instructed, “**Unless you become as one of these there is no place for you in my Company**”.

The social/ political implications of personal/ communal living very much complicate and confuse, especially when ignorance, arrogance and greed are the cultural coinage of the time. These anti-trinitarian vices have no place in the life of a person who would be a priest as Jesus would have him/ her be.

The imperial mind of theological culture and the dominion mode of ecclesiastical structure are antithetical to the **Priesthood of the Cosmic Christ**. The theological commission of Christian Priesthood continues to be flawed in modern times because it roots in the colonial mindset of Church from a time when theology was premised in a closed and myopic worldview of imperial dominion, imposition and overreach, all of which are antithetical to the mission and example of the Cosmic Christ.

The cult of the traditional Roman Catholic Priesthood is antithetical to belief that every Newborn is a Christ of Second Coming, rather, its belief is fixated in the narrow expectation of the physical return of the Jesus of history at **The Endtime**. Only God knows “The Endtime”; truth is that what we who live in the present know is that the “endtime” for us personally comes with our personal death.

Those who live as Jesus did, innocently and altruistically are “Other Christs”, Cosmic Christs of Second Coming. All are called to be, to represent Christ in Second Coming, in readiness to meet his/ her Maker in real time, any time, all the time. The accomplishment of Divinity’s Cosmic Expectation, Judgment, is rendered at the end of the individual life.

The present condition of Earth-life is desperate, the condition of human religion/ civility is desperate for the same reasons that adult culture loses the idealism, innocence, and altruism of the child who does no evil and commits personally and unqualifiedly to do only good.

Cultic vs. Universal Priesthood

Like all cults, patriarchal priesthood (clerical) has been rationalized on and evolved on a myopic worldview that self-affirms and self-sustains its own preferred myopia. The problem for patriarchal cult is that its theories of worldview and priestly service are narrowly elitist and misinformed.

Patriarchal culture has hyper inflated its isolationist priesthood in such a way that its inner instincts are blind to nature and the larger world to which it owes first obligation.

Like other hyper-inflated and misinformed theories, cultic priesthood is also destined to implode — as is happening at the present time.

Male priesthood (ministry) needs to break out of the eggshell of its idiosyncratic world-view, open itself to the evolutionary world, and recover what priestly credibility it can by recognizing its undivided allegiance to the Sacrament of Natural Order and universal priesthood in service of holistic nature and global people.

<http://ncrcafe.org/node/2367>

TRUE Religion, TRUE Priesthood

*Submitted by **Sylvester L. Steffen** on June 19, 2007 - 10:10am. --- Parish Life*

From times immemorial, social/religious sense motivated people, men and women, to serve communities in the capacity of “priests”. The “religious” service of priests is in matters of deep consciousness, of the mysteries of life, spirituality, of “ultimate realities”, all of which are matters “that pertain to God”.

The Latin word for priest is “sacerdos”, meaning “holy giver”, a person who does sacred things for and on behalf of the people, the community. Priestly work and priests have historically been respected and valued. However, in the course of time, cultural ideologies have subverted the priestly role and sidetracked religion to serve ideological pretexts and purposes.

Such subversion happened to early Christianity and to its priesthood when Constantine formally invested Christianity as the official religion of imperial Rome. Christianity took on the ideologies of the dominion culture advanced in/ by Roman imperialism. Culture and worldview radically defined religion and priesthood. European history evolved on a dominion ideology/ theology that subverted nature’s essential paradigm of symbiosis advanced in gene-meme complexes. “Intrinsic disordering” happened(s) when culture subverts essential natural authenticity with ideological inauthenticity.

After the model of Jesus Christ, all people without discrimination, are called to be and are shared “givers of sacred things”. Such calling conforms with paradigmatic nature which requires all life to self-express in processes of “self-donation”. We exist not for ourselves apart from others, but for and by necessary relationship with other. “Self-donation” is the universal work and call of priesthood, of “religious” fidelity. Jesus instructs us, “As I have done, so also you should do”.

In the tradition of dominion culture, the Roman Catholic Priest is primarily understood to be the agent of the institutional church, a “bureaucrat” who enforces and teaches the ideologies and objectives of imperial Catholic culture. The bishop (“episcopos”, from the Greek meaning “overseer”) is called from the ranks of priests to serve as “chief” priest who keeps priests schooled in institutional protocol. Imperial Catholic culture is in stark contrast to the example and teaching of Jesus Christ.

Jesus stood a child up before his disciples/apostles and informed them that there was no place for them in his kingdom except they were childlike. We should ask, what is “being like a child?” Children are “innocent”; they mean no harm and they do no harm. Children are “altruistic”; they give of themselves without measure and are accepting of each other. Children are “imaginative”; they are open to and search for creative relationships.

The “preferential option” of the Church of Vatican II reaffirms the preferential option of Jesus Christ, namely, for a servant priesthood which serves the needy, the marginalized, the hungry, the sick, the “different”, the social outcast. Jesus precisely identified himself with the hurting children and women.

Authentic priest, authentic religion serves the urgent and specific needs of the time. The enforcement of old and irrelevant ideologies handed-down culturally is not what religion or priesthood is about. The obligations of faith require “aggiornamento”, updating in the context of contemporary urgencies.

Bureaucratic priesthood, as it functions today, is “intrinsically disordered” because of its dogmatic fixation in imperial enthrallment. True religion is not a party to institutional overreach and exploitation—no matter the forms they take. The urgent matter at hand, for priests and for the Church (The People) is how to claim religious authenticity in the context of today’s social/ ecological urgencies.

Conversion from Schismatic Culture

Submitted by [Sylvester L. Steffen](#) on October 18, 2008 - 4:51am. --- [Spirituality & Culture](#)

Because we are cosmically one in origin and in expressive community, we are, by nature, human and divine. The voice of personal conscience is divinity speaking within and seeking expression without. We are humanly paradigmatic, indivisibly female/ male.

The perfected expression of spirituality is intuitional (emotional) and purposeful (intentional, rational). The intuitional is faith experientially grounded; and the purposeful, rational, is reason engaged in and challenged by reality. Intuitional consciousness supposes maturity as purposeful rationality supposes changing reality.

Paradigmatic spirituality is intuitional/ intentional in its perfecting potential. The motivational integrity of faith, of maturity, supposes purposeful rationality in dealing practically with contingent reality. If either aspect of intelligence fails, the outcome, spiritual and physical, is defective — truncated.

Cultural patriarchy, and the evolution of cultural dominion by males over females, has led to the cultural breakdown of faith and reason. The male hyper-culture of fideistic expectations has deformed faith expression. Defective dominion rationality continues to suppress the intuitional health of emotional intelligence (faith). This defect is at the root of cultured distrust, of “**the culture of death**”.

Conversion away from schismatic culture can restore humankind to its natural paradigmatic role of essential mutuality, effective complementarity, and intuitional/ rational subsidiarity. “Sabbath and Jubilee” are celebratory treasures in necessary remembrance of ecozoic health and spiritual sanity; we need to recover and celebrate them anew. Church hierarchy needs to reconsider the role of Church in habits of cultural inauthenticity, and make necessary accommodations for change.

New Evangelical Vision and Mission

In the **DIVINE WORD Missionary Magazine**, (Summer 2002 and Winter 2002), P.O. Box 6099, Techny, IL 60082-6099, **Dr. Stephen B. Bevans, SVD, PhD**, the Louis J. Luzbetak, SVD, Professor of Mission & Culture, at the Catholic Theological Union (CTU) Chicago, **presents a new vision of evangelical mission.**

On the one hand, Dr. Bevans **acknowledges the past errors of missionaries** being in the role of **servicing colonialism**, and on the other hand, the **future risk** associated with **transnational corporations and globalization**. He writes, "The modern missionary era was in many ways the 'religious arm' of colonialism, whether Portuguese and Spanish colonialism in the sixteenth Century, or British, French, German, Belgian or American colonialism in the nineteenth. This was not all bad — oftentimes missionaries were heroic defenders of the rights of indigenous peoples...We find ourselves today, however, in another equally ambiguous context...the phenomenon of globalization poses a threat that is in many ways much more dangerous than the old colonial order. Particularly, in the economic realm, global corporations are ruthless in their search for profits and expansion, and while many are benefiting, the poor of the world are becoming poorer and more desperate."

The transformation that has occurred within the church over the past four decades (following the Second Vatican Council) is the changed condition that gives new insight into the evangelical mission to the world.

Divine Word Missionary Bevans (missioned in the Philippines, 1972-1981), identifies **five "important shifts"** that have brought about this new insight:

The first shift is "from expansion to communication". In conjunction with colonialism, the preaching of the Christian gospel is now globally widespread. Christianity has shifted its population center from the "North" to the "South"... "Brazil, for example, is now the largest Catholic country in the world, and the world's fastest growing church is the church of Africa." Further expansion, as with the followers of Islam, Hinduism and Buddhism, will continue to be "slow and difficult... **The missionary era just now beginning is communication.**"

The second shift is "a new motive: from the mission of the church to the mission of God." Past emphasis of mission engagement was on "obedience to Christ's command." Trinitarian theology, as it has been developed in recent decades, makes it clear that God "is the real missionary...Mission is not merely something that God does; mission is who God is...Mission" is now not so much what "church is commanded to do, [rather] it becomes [is] the church's very essence."

The third shift is the "new breadth: from mission as one task to mission as many tasks." (Emphasis added.) "While...the direct proclamation of the gospel" is the "permanent priority of mission (RM 44)", it now includes persistent focus on the every day Christian life of the people and the community's efforts to make real the whole church's commitment to justice and peace on behalf of all peoples, **including "commitment to ecological concerns."**

The fourth shift: "from missionary specialists to missionary Christians." Missionaries serve not to transplant a new culture (colonial) and/ or a new nationalism but to blend

the message of Jesus into the lives of people where they are. **Mission witness is to personify Jesus' presence.** In such witness local churches develop mission focus and become missionary churches, for "missionary activity is a matter for all Christians (RM 2). **Every parish is a missionary parish.**"

The fifth shift is the "new context: from colonialism to globalization." The missionary is to be neither the arm of past colonial overreach nor a new arm for the overreach of transnational corporations. The communication tools of modern technology, for example, may be useful to facilitate the missionary's work, but the missionary's work remains "**to preach the gospel and promote the values of God's reign.**" The problem is the real threat of harm that globalization poses to the poor of world, and to missionaries in being identified with globalization even as they were with colonization.

Missionaries, all Christians like Jesus should relate to others solicitously not arrogantly, compassionately not pretentiously, altruistically not opportunistically, for such behavior is conducive to personal/ social justification, salvation, peace and civility. The human mission is universal and individual, characterized in authentic relationship and service.

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<http://www.authorhouse.com/BookStore/ItemDetail~bookid~16722.aspx>

THEOGENESIS, "Personal Conscience", Ecopriesthood at page 1

<http://www.evolution101.org/PRINTBK9a.pdf>