

**Daily Meditation 02/17/2023**

## **From Amnesia about the Cosmic Christ to Holding the Earth Sacred**

Good morning.

We are considering the early theologians of the Christian church, especially from the East from the Greek church.

And there's a fine study done years ago by Jaroslav Pelikan, called *Jesus through the Centuries: His Place in the History of Culture*. And Pelikan's mother was Eastern Orthodox, devotes a chapter to the Cosmic Christ.

He cites Basil of Caesarea who says, "The Word of God pervades the creation..." (Word of God, logos, pervades the creation.) "...from the beginning to the present day. In Christ, it's God's cooperator who represents Logos, or reason, order of the cosmos. And to be without Logos, alogos, is to be insane."

So that's quite a statement on the importance of cosmology. If you don't have that big picture of logos, you're literally insane. Alogos.

This name Logos was given to Christ because He exists in all things that are. And according to Basil, "All things are held together by the Cosmic Christ." And Athanasias says that "Logos of God who is over all and governs all."

Now as Pelikan points out, the later Christian individualism in Western thought, strongly influenced by Augustine and his introspective conscience, is starting out with sin instead of with the universe, the Cosmic Christ. Starting with sin, which is a human thing, and gets us intraverted, works us into fits of shame and guilt.

Says "Contrary to the later Christian individualism, the Greek or Christian philosophers of the 4th and 5th century always viewed humanity and the cosmos in close proximity." So, cosmic consciousness is in contrast and even opposition to individualism. We're wrestling with that again, of course, in today's world.

And the Greek fathers, who are not afraid to cite the letter of Peter, the epistle of Peter in the New Testament: "We are partakers in the divine nature."

So this whole idea that God became human in order that humans might become divine, that is found in St. Irenaeus in the second century, was Celtic. And it's also found in these other Greek theologians.

And again, the meaning of salvation in that tradition is theosis, to divinize the universe. So, not only is Christ divinizing the universe, all of us are to participate in that, that is co-creation, that is our Christhood coming forward.

So you can see that the Cosmic Christ is an important archetype from the very beginning of the church, the first century, from the time of the writing of the scriptures, but also in the earliest centuries of living with these scriptures and trying to make more meaning of them. The work of the theologians.

Thank you. We'll see you tomorrow.