

QUESTIONS FOR DISCUSSION

What attracts your heart and mind from the readings?

What do you wish Ilia had developed more clearly?

Interesting Quotes from LAUDS Chapter 4 “Can We Discover God Anew?”

“Teilhard considers matter and consciousness not as two substances or two different modes of existence, but as two aspects of the same cosmic stuff. From the Big Bang onward there is a “withinness” and “withoutness” or what he called radial energy and tangential energy. Consciousness is, in a sense, the withinness or “inside” of matter, and attraction is the “outside” of matter; hence, the energy of matter is both attractive (tangential) and transcendent (radial). In this respect, Teilhard identified the core energy of the universe as love, which both unifies and transcends by way of consciousness. The greater the exterior levels of physical complexity, the greater the interior levels of consciousness.”

CONSCIOUSNESS IN RELATION TO MATTER

“Teilhard saw the reality of mind and matter as the incarnation of God. He believed that without of creation, something would be absolutely lacking to God, considered not in the fullness of God’s being, but of God’s act of union. God and world are in a process of becoming a new reality together. A mindful material universe giving birth to God is a radically new way of understanding the relationship between God and world and the world’s future.”

THE INCARNATION OF GOD

“The dwelling of the Divine might better be understood as becoming conscious of our aspirations toward Mystery because the Divine already dwells within us.” The meeting of mind and heart is the “space” where the Divine dwells, god I the absolute depth of the seeker’s self.

DIVINE DWELLING

Interesting Quotes from LAUDS Chapter 5 “Mercy and the Humility of God

“The medieval theologian Bonaventure described the incarnation as “the eternal God humbly bending down and lifting the dust of our nature into unity with his own person.”

“Christianity sees the mystery of divine love in a particular way expressed in the person of Jesus Christ.”

“We know more by way of love than by way of knowledge because love is based on personal relationships and experience.”

GOD IS LOVE

“This may be the real import of the birth of Jesus, an awakening of consciousness to what is already present.”

“God is the absolute power and depth of the seeker. Delving into ourselves we find the presence of the mystery in our dynamism toward it.”

LOVE DWELLS WITHIN

“In his own day Jesus was immersed in a violent culture, a culture of conflict and anxiety. But he also knew of the deeper truth hidden beneath the surface of human judgment, namely, that the broken, anxious world is oozing with God.”

“There is no other path into the heart of God, as Bonaventure noted, than through the burning love of the crucified Christ.”

“...those sharp edges we experience as constriction at the same time call forth some of the most exquisite dimensions of love which require the conditions of finitude, in order to make sense—qualities such as steadfastness, tenderness, commitment, ... forbearance, fidelity and forgiveness. Let me be clear here, I am not saying suffering exists in order for God to reveal himself. I am only saying where suffering exists and is consciously accepted, the divine love shines forth brightly.” Cynthia Bourgeault

“Anyone who enters into love, and through love experiences the inextricable suffering of fragile humanity, enters into the human history of God.”

FAITH, LOVE AND SUFFERING

“This “bending low” of God, this “foolish nearness” of God says to us that God lives in human hearts, God’s compassion needs human hands, human eyes, and human touch. Our only credible action is to bless this world by allowing God to break through our less-than-stellar lives.”

COMPASSION: THE ARMS OF MERCY

Interesting Quotes From LAUDS Chapter 6 “God In The Midst of Pain”

“Anyone who enters into love, and through love experiences the inextricable suffering and the fatality of death enters into the history of the human God.”

“When the crucified Jesus is called the “image of the invisible God,” the meaning is that this is God, God is like this, God is not greater than he is in this humiliation. God is not more glorious than he is in this self-surrender. God is not more powerful than he is in this helplessness. God is not more divine than he is in his humanity. The nucleus in everything that Christian theology says about “God” is to be found in this Christ event.”
Jurgen Moltmann

“The identity of suffering is entwined in the act of love. Suffering is an indispensable aspect of God’s life, one that is necessary to understand the power of God’s selfless love.”

“To have faith in a God of unconditional love is to realize how intimately close God is. So close that our joys and sorrows, our grief and anguish are wrapped up tightly in God’s humble embrace.”

LOVE AND SUFFERING

Interesting Quotes From LAUDS Chapter 7 “Do We Make a Difference to God?”

“Modernity brought with it a strange disconnect from nature; the human was observer of nature but not related to nature. While scientists mastered the details of nature, human lost a spiritual connection to the Cosmos. Knowledge became a means to power rather than a path to love.”

“Teilhard de Chardin, however, thought otherwise. First he held that God and nature belong together; they are mutually affirming opposites. Second, he believed that creation was essential to God, that it contributed to God what was lacking in God’s divinity, namely materiality. God and creation have a real relationship; what takes place in the physical world makes a difference to God.”

“The true function of religion is ‘to sustain and spur on the progress of life. Thus the religious function increases in the same direction and to the same extent as ‘hominization’, that is, the emergence and growth of religion corresponds to the growth of humankind.” Teilhard de Chardin

“God’s invitation (grace) activates or motivates our choices. God does not determine what is good for us, rather God invites us to make choices. Our nature is already endowed with grace and thus our task is to be attentive to that which is within and that which is without— mind and heart— so that we may contribute to building the world in love.”

“Every action can be sacred action and in this way can participate in the emerging body of Christ.”

“Sanctification means freely participating in this stream of life that is ascending towards fullness, that is, being incorporated into God’s light in the evolving world.”

“Our lives and our work, therefore, fill out God’s relational self. Thus, God receives into God’s self the good that occurs in creation.”

“This orientation towards the future is missing in natural law, which advocates are moral order based on the divinely ordained good; however, natural law does not support an ethics for an unfinished universe.”

“Teilhard’s ethics is for people who are on the move. He proposes an ethics based on evolving into a future of more life, more being, and more consciousness— what he called ultrahumanism.”

“Our lives have meaning and purpose. We are created to participate in something that is more than ourselves; that is, we are made to contribute to the fullest of Christ and thus to help bring about the unity of all things in God.”

OUR LIVES AND OUR WORK FILL OUT GOD’S RELATIONAL SELF

Interesting Quotes from LAUDS, Chapter 8 One Eye, One Self, One God

“Raimon Panikkar described the whole of reality as cosmotheandric, that is, cosmos, anthropos, (human) and God not as three separate realities but as a totally integrated vision of the seamless fabric of the entire reality. This cosmotheandric reality is symbolized by the Christ, in whom divinity, humanity and cosmos exist in a unified reality.”

“Raimon Panikkar lamented that our Christology is too small to meet the needs of our age.”

“The incarnation, Panikkar states, is not only a historical event in time and space, but it is also a cultural event and only intelligible within a particular cultural setting. But the Christian incarnation is a universal human event, unless we reduce Jesus Christ to a mere historical being.”

“In Jesus, the finite and infinite meet; the human and divine are united; the material and spiritual are one. The humanity of Jesus is our humanity as well.”

“Panikkar concludes, “Jesus is Christ but Christ cannot be identified completely with Jesus.” Christ infinitely surpasses Jesus. Christ is not only the name of the person but the reality of every personal life, whether Jew, Muslim, Buddhist or atheist; that is Christ does not belong only to the Jesus of history but Christ is the living human Person united with God at the heart of the universe. Thus Panikkar points to a deep inner center in the human person with the capacity to manifest Christ, what he calls Christophany.”

“The “I” is wrapped up with God, like the double helix of the DNA molecule, in a seamless flow of life, in this dynamic complex of God -life- my- life embedded in the ongoing creativity of cosmic life.”

“The more we enter into the mystical depth of our personal lives, the more we realize there is no “I” apart from a “thou”. The “I” or the ego is the contraction of self awareness seeking the expand in this journey of life. God is mystery and we two exist in that mystery.”

“This divine indwelling, the inner fountain of every person’s life, is an invitation to manifest the divine, to become another Christ.”

“Every person is called to live from the inside, the “I-I” interabiding, rooted in our own deepest experience of spiritual seeking and finding. Christ then is no longer an external object of adoration, but the deepest reality of every person’s life, indeed all life.”

“Christophany is a planetary Christology without dogma or narrow stipulations. It is the real reality that binds us together.”

RAIMON PANIKKAR’S CHRISTOPHANY

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