The mystery of Christ is much bigger than Christianity. And if we don’t make that clear, we’re going to have little ability to make friends, build bridges, understand, or respect anybody other than ourselves—and finally not even understand ourselves. Jesus did not come to create an elite country club with an arbitrary list of requirements for who’s in and who’s out. Jesus came to reveal something that has always been true everywhere—for everyone—and for all time. Otherwise it is not “true”!

It seems to me that we’ve had more Jesus-ology than Christology. The first 2000 years of Christianity have largely dealt with Jesus—and even that not very well because we did not recognize his “corporate personality” (which Cynthia Bourgeault and I will try to explain over these next four weeks). Jesus came to reveal the larger mystery of the Christ; Paul “demonstrated that Jesus was the Christ” (Acts 9:22). For Paul that was the exact implication of the new Risen Presence that he perceived in creation itself (Romans 8:19-23), in humans (1 Corinthians 12:12-13), and even in elements symbolized by bread and wine (1 Corinthians 11:23-26). The resurrection of Jesus was the symbolic way of saying his presence was beyond any limits of physical space and time. Jesus was historically bound; the Christ is omnipresent.

Franciscan philosopher and theologian John Duns Scotus (1265/66–1308) taught that Christ was the very “first idea” in the mind of God. In other words, God wanted to manifest the Godself externally, so an eternal love affair could
begin between matter and God who is spirit. This divine love affair, eventually called “the Christ,” has been unfolding and manifesting for personification a mere 2000 years ago, I guess when human consciousness was mature enough for a face-to-face encounter.

Father Richard Rohr is a globally recognized ecumenical teacher bearing witness to the universal awakening within Christian mysticism and the Perennial Tradition. He is a Franciscan priest of the New Mexico Province and founder of the Center for Action and Contemplation (CAC) in Albuquerque, New Mexico. Fr. Richard’s teaching is grounded in the Franciscan alternative orthodoxy—practices of contemplation and self-emptying, expressing itself in radical compassion, particularly for the socially marginalized.

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**Come, come, whoever you are!**

**CONSPIRE 2017: Transformation**

**Friday, July 7 – Sunday, July 9**

with Richard Rohr, angel Kyodo Williams, Mirabai Starr, and Ken Wilber (via video)

Continuing CAC’s seven-year series on core themes of Father Richard’s teaching, we explore the impediments to and the graces of transformation, not only for ourselves but for a hurting world.

You can sign up to take part at a distance: [https://cac.org/conspire-2017-overview](https://cac.org/conspire-2017-overview).

Article References:


Adapted from Richard Rohr, *Christ, Cosmology, & Consciousness: A Reframing of How We See* (CAC: 2010), [MP3 download](https); and *The Cosmic Christ*, disc 2 (CAC: 2009), [CD, MP3 download](https).