

PERSONAL DEITY VERSES COLLECTIVE DIVINITY

A Homily on Life's Struggle for God

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Quote from Bishop Phelan:

“In the early stages of the spiritual unfoldment process we have long and frequent periods in which we are not fully aware of our Divinity. This is due to the fact that we are part of a long culturized history of separation from the concept of our Individualized Divinity. For generations most of us have been taught that God is a distant and separate Elite Being who is out of touch with us because we have been disobedient and therefore we are imperfect” (CJP, Ch. 15, p. 214).

Personal God Versus Individuated God-Consciousness:

In chapter 15 of “We Can Get There From Here, Bishop Christopher raises the theological point of ‘a personal God’, which has been the Lott of humankind for centuries, juxtaposed to a ‘collective Divine consciousness, which can and does remain ‘omnipotent, omniscient and omnipresent’. He tells us that at this time in humanity’s expression of Divinity we have been undergoing a ‘state of occlusion’, that has led us to uphold and adhere to a theology of duality and separation, namely the ‘imperfect ones’ here ‘below’, and the ‘supreme being’ out there somewhere. He also asserts that as long as we hold to this false conceptualization, this idea of being disobedient inferiors to our own Divine consciousness, we cannot reclaim our true roles as co-creators, soul-being participants, in the expression of the ongoing Divine plan. In other words, we are not able to realize the true meaning of ‘living in a state of grace’.

The point I am interested here in is the one relating to the personal ‘unfoldment’ of our unitive consciousness.

My Own Journey into Realization:

When I was a child I found myself speaking to Saint Bridget at the little local parish in Nevada, I found no separation of self and God, much less separation of self and Saint. For a long time, I had had dreams of soul beings, which my young mind interpreted as

‘millions of matches in heaven’. Later, as a teen, I continued to dream Big dreams; the major one being of an endless corridor of life doors with the ‘portal of transition’ at the end, a threshold one could ‘choose to cross at the right moment.

Still later, when I entered ZC at twenty-three, I found that the idea of a strictly ‘personal God’, one who sat high above in heaven somewhere, hadn’t been a part of my own personal cosmology for a very long time. But Zen did not foster a belief in either ‘soul’ or ‘god’, although the sense of a ‘divine order’ was always implicit in the Sanskrit and Poly texts we studied. Indeed, the co-origination of all matter and being, including spirit, was acknowledged and taught from these same ancient texts. At that time, my idea of Deity changed to a universal conceptualization of ‘The All Being’, a view I felt was more cogent for my own integration of Source.

When later I studied Edgar Cayce and Celtic Druidry, this view was confirmed.

My Own Mystical Journey:

Edgar Cayce referred to God in impersonal terms I could relate to, even though many of his interpretations were difficult and convoluted. The Celts went even farther. The idea of the ‘Uncreated One’ or ‘First Cause’ seemed to me to be the essence of the Universal Order that I had been seeking much of my life. Very much like that childhood connection with the Saint but yet, somehow very different. *St. John of the Cross* gave me deeper insights into the mystery of the saint’s life and its attainment, and I knew that the Zen path of enlightenment was leading me ever deeper into self-realization and Mysticism. And here I remained for some little while.

For years, I wondered why there were times I was ‘on the track’ and then ‘off the track again’. I could never quite put it together. I knew there was something I had ‘forgotten’ or hadn’t quite ‘reached’. But now, coming full circle to Christianity as a priest in the Esoteric tradition, completely and with openness of heart, I could realize the totality of Christ Consciousness without attaching my childhood perception of Jesus and

the resurrection to it. Now, I am able to realize the Oneness of Being – The I-AM with the Father-God-Head -- without falling off the Divine path/track/wheel or plan.

Divine Consciousness:

Although we can ‘say’ that the ‘knowledge of the essence of Divine Source has rooted itself in the intellect, we all need to ‘practice the ‘Way’ that must be refined. Master Jesus said, “I Am the Way the Truth and the Life.” By that he meant he was the way shower, the Prince of Peace, who revealed to us the path to the Ascended Life. Like diamonds in the rough, we need to scrape this knowledge of enlightenment against all our humanness to actualize everyday that ‘I Am Presence’ is also I.

Learning to Live in At-One-Ment:

As Bishop Christopher reminds us, “Praying without ceasing means to be in a state whereby we are continually aware of our Divinity, and also aware that as we pursue our daily activities we are doing so as *God in action*”. *It is this daily living in awareness that polishes our diamond, that liberates us from doubt, pain, confusion and despair. Every time we fall, the God within, the Father of us all lifts us up. We are released from the toil of life when we step into the realm of Divine Consciousness and free ourselves from the tether of suffering – the earthly form that we have voluntarily taken on as our spiritualization of matter upon the earth.*

This is Oneness, or as Bishop Phelan tells us, “At-one-ment”.

So, it isn’t so difficult to step onto the path of the gaitless gait; it is a matter of choice and willingness to set aside that quiet time for personal reflection and connectedness with Divine Source. It is time to put aside our old thoughts about Divinity and rediscover our spiritual nature, our individuated-God-Consciousness.

I wish you peace and joy in that discovery,

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