

14th Sunday after Pentecost (Doppelganger Cosmic Christ)

“At that time Jesus said to His disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other.”

1. In today's Gospel Our blessed Lord gives a command as well as a promise. First He commands: "*Seek ye first the Kingdom of God, and His justice.*" Then He gives a promise that is most attractive for those who do so: "*and all those things shall be added unto you.*" In seeking first the Kingdom of God, however, many in our time are confused... because there seems to be two kingdoms to choose from. The preparations being made for the upcoming Synod on Marriage and the Family come to mind. Lines have been drawn. Opposing books have been published, divisions are visible... Cardinals are opposing Cardinals, bishops against other bishops. Some say openly that there are, seemingly, two Magisteriums, two Romes, even two Churches. Perhaps soon there will be two forms of marriage accepted by the authorities of the Church just as there are now two forms of the Mass in the Latin Rite. No wonder some are fearful of a looming schism! Some claim it is already present. *Seek ye first the Kingdom of God!* Which one? What is going on here!? How can we keep our sanity at this trouble-filled moment? How can we fulfill His Majesty's commandments, avoid falling into the ditch of sin and error, and receive the promise?
2. Without passing any judgment on those involved with the divisions, let us take some time this Sunday to look into this very important matter. If we do this well, keeping our piety, fear of God and love of truth in place, we will surely be rewarded. Confusion will dissipate, and we will see more readily how to fulfill the commandments to receive the promise.
3. To begin our inquiry, recall how, once upon a time, Nicodemus was also confused about multiple kingdoms. And so, His Majesty taught him: "*Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God*" (Jn. 3:5). The Kingdom of God is the Church, most especially the Church Triumphant in heaven; and we enter by way of Baptism through the Church Militant on earth. St. Paul adds that this Church is none other than the Body of Christ Jesus, with Christ as Head and we His members (cf. Eph. 5:30, Col. 1:18). St. John says in the Apocalypse: "*Jesus Christ... hath loved us, and*

washed us from our sins in His own Blood, and hath made us a kingdom, and priests to God and His Father, to Him be glory and empire for ever and ever. Amen." (Apoc. 1:5-6). If there seems to be two kingdoms, then, one would expect to find some other christ doubling for the real one. Our Lord warned us this would happen: "*if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe. For there will rise up false Christs*" (Mark 13:21-22).

4. Recall our discussion in the Septuagesima season wherein we reflected on the proliferation of literature after the French Revolution portraying man as divided... that is, a certain Doppelganger literature style presenting an evil twin, an alter ego, or an impersonating double. Some examples: Robert Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*, Oscar Wilde's *The Picture of Dorian Grey*, Edgar Allen Poe's *William Wilson*, and Dostoevsky's *The Double*... to name only a few. Hollywood has produced numerous works based on this theme.
5. This Doppelganger literary form comes to our aid in helping us see what is transpiring at this moment inside the Church, the Mystical Body of Christ ... because there are two christs to choose from: there is Christ our Lord and Savior, the Word Incarnate, OR there is the "cosmic christ" of Teilhard de Chardin, SJ that has been promoted and supported very much in the last several decades. As I hope to show, they are not the same. And as Our Lord taught, we can only serve one master! Who will it be!? Christ the Lord as He has been revealed to us and adored, imitated and propagated by the Saints OR the Doppelganger "cosmic christ" given to us by a straying Jesuit scientist, saying "*Lo, here is Christ*"?
6. First of all, let us examine some of the differences between these two "christs", most especially under the Aspect of the Church. On the one hand, the Mystical Body of Jesus Christ has always been defined to be One, Holy, Catholic, Apostolic, and Roman. She is a moral, visible and perfect body composed of the Pope and the Cardinals, Patriarchs, Primate, Archbishops, Bishops, Priests, religious and lay faithful. To be a *living* member of this Holy Catholic Church, among other things we must be baptized and be in a state of grace, with faith, hope and charity operating in our souls.
7. On the other hand, we are told something very different by Chardin and his followers. Chardin claimed "Christ has a cosmic body that extends throughout the universe" (*Cosmic Life*, 1916, XII, 58). One of his

followers summarized his teaching thus: "For Teilhard, Christ today is not just Jesus of Nazareth risen from the dead, but rather a huge, continually evolving Being as big as the universe. In this colossal, almost unimaginable Being each of us lives and develops in consciousness, like living cells in a huge organism. At various times, theologians have described this great Being as the Total Christ, the Cosmic Christ, the Whole Christ, the Universal Christ or the Mystical Body of Christ" (Louis Savary, *Teilhard de Chardin's The Divine Milieu Explained*, Paulist Press, 2007, cf. author's Forward). Hmmm. To be a member of this cosmic body, no creed is necessary (we just have to grow in awareness or consciousness). To be a *living* member, you need only be alive physically. In this way, everyone, without exception!, is a member of the Body of God, the world, the universe! Cosmic!! And so, those adhering to Chardin say things like this: "At present, many of the cells of this Christ Body are unaware of their divine calling, unaware of how special they are in the eyes of God, and unconscious of the fact that they are already living their lives as part of this Cosmic Body" (Savary, *ibid*).

8. This is no small thing. It has affected many people. Just recently we have been told that even atheists can do things that are good and pleasing to God. Why not? After all, they too are members of the cosmic body of God. Thus, we were informed: "The root of this possibility of doing good - that we all have - is in creation" (Pope Francis, homily May 22, 2013). In other words, all that is needed to be good is found in nature, not grace or the supernatural virtues of faith, hope and charity infused at Baptism.
9. What does this say about the urgency for Baptism? And what about the need for missions to convert the unbelieving? Can this be why a certain very famous preacher said over and over, *we no longer bring Christ to the pagan, we bring Him out of the pagan!?*
10. Is not the presence of a doppelganger christ obvious in all this? In the one that we call Holy, Catholic, and Apostolic we must strive to fulfill the Command of His Majesty to "*Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned*" (Mark 16:15-16). In the other, we are told "It is [the cosmic] Christ's divine task as well as ours to turn this fragmented world, *through love of it in all of its visible and invisible dimensions*, into one immense shining Being, the Body of Christ, glowing with divine energy" (Louis Savary, *ibid*). In the one, we

need truth and faith, baptism, virtue, fear of the Lord. In the other, all we need... is to be alive and to love. In the one, those who work out their salvation in fear and trembling are dubbed "Pelagians." In the other, we need only be humble, "do good: and we will find a meeting point" all of which makes perfect sense when you enthrone the cosmic christ as king.

11. Again, we hear from the Chardinians: "For Teilhard, this Cosmic Body is meant to become fully conscious of itself in every cell of its being in such a way that every cell is also conscious of the whole Body's magnificent destiny. When this Christ Body realizes itself as the divine reality it has always been meant to be, that moment will be what Teilhard calls the Omega Point" (Savary, *ibid*). Recently we heard this: "all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things" (*Laudato Si*, no. 83). We are all heading in the same direction... all will be saved. Hell will be empty! Dare we hope? The dogma of no salvation outside the Mystical Body of Jesus our King, becomes no salvation outside the world, the universe, the cosmos. Viola! All are saved in the end, and there is really no reason to pass judgment now. Reconciliation, mercy, therefore, is possible without dogma, doctrine or religion getting in the way! Oh yes! We certainly will all be gathered together...TO BE JUDGED by the KING. Some will be saved and some will not. That is the Gospel truth!
12. If that were not enough, for this cosmic church of Chardin, in the end, it appears that gender is not going to be an issue either, for then there will be a "totalization" and an "unanimization" ... a universal gathering into one being, God Himself! And, so why make gender an issue now!? All will be made one... with no male or female. I hope you see how serious this Mr. Hyde like doppelganger cosmic christ really is!
13. A few more very important comparisons make this even more relevant. Recently we have heard this novel teaching: "As Christians, we are also called `to accept the world as a *sacrament of communion*, as a way of sharing with God and our neighbours on a global scale'" (*Laudato Si*, no. 9). This fits perfectly into the "cosmic theology" proposed by Chardin and his adherents. For example, we have this from a recent pontiff: "The role of the priesthood is to consecrate the world so that it may become a living host, a liturgy: so that the liturgy may not be something alongside the reality of the world [Mass is NOT something

alongside but something that LIFTS UP the world!! It is more of heaven than earth!!], but that the world itself shall become a living host, a liturgy. This is also the great vision of Teilhard de Chardin: in the end we shall achieve a true cosmic liturgy, where the cosmos becomes a living host" (B-XVI, Homily, Cathedral of Aosta, 24 July 2009). *Lex orandi-Lex credendi...* cosmic liturgy, cosmic theology. The World becomes an altar as well as a sort of cosmic communion, a living host. So, why not open communion to all peoples, including the divorced and remarried? Why worry about fragments of Holy Communion falling on the ground, or spills of the Precious Blood? Would they not just be re-absorbed into the world from which they are already a part? Is it not Pelagian to use three altar cloths, communion patens, and take so much care to "*Gather up the fragments that remain, lest they be lost*" (Jn. 6:12) as we do in this Traditional Latin Mass!? So it would seem, the abuse of the Eucharist is not what makes people sick and the world fall apart (as St. Paul indicates in 1 Cor 11), but rather we are being told the earth cries out in pain due to the lack of care for the environment! (cf. *Laudato Si*, nos. 53, 246). Cosmic theology.

14. What is going on here? How did Chardin do this? He simply formulated a new beginning. He set down a new foundation. He figured out that to get a different, shall we say, more popular way of thinking for those living in our time, one that is seeming more "scientific", it is best to start over. Thus, he gave evolution the pride of place, making his cosmic christ "the Great Evolver". Listen Chardin's profession of faith: "when all is said and done, [the evolutionary process] is the first, the last, and only thing in which I believe" (*Christianity and Evolution*, p. 99). But we know St. Paul says: "other foundation no man can lay, but that which is laid; which is Christ Jesus" (1 Cor. 3:11). Chardin responds: "The mystical Christ, the Universal Christ of St. Paul has neither meaning nor value in our eyes except as an expression of the Christ who was born of Mary and who died on the Cross" (*The Divine Milieu*, 1926-1927, IV, 105). We have progressed! We have evolved! This proves these two "christs" are not the same! There is a Doppelganger here! And the double has evolution as its foundation. It will do whatever you want except go back!
15. Finally, although many more things could be examined and lessons drawn from this, it is important to note that doppelgangers require a host agent to exist (like a virus). They are not stand alone. That is the whole

point of the DOPPELGANGER literature... it is an attempt to explain the split found in one person. Thus, those who say the impersonating doppelganger cosmic church is totally independent and separate from the Mystical Body of Jesus Christ the King are mistaken! No, it is an impersonation, a doppelganger that is nearing the end of its life.

16. Take it or leave it, Edgar Allen Poe captured this quite well at the end of his doppelganger story *William Wilson*. The ending scene takes place in Rome of all places, with Wilson attending a carnival masquerade ball, attempting to seduce a married woman. Hmmm. Sound vaguely familiar??? Hmmm. The world is in a huge party and marriage is not valued, and many are hiding behind masks pretending to be something they are not. The story continues with the good William Wilson arriving to stop his other side, his Mr. Hyde. This enrages the bad side of Wilson, who drags his "unresisting" double into an antechamber, and stabs him fatally.
17. After Wilson does this, a large mirror suddenly appears to show him what he looks like. I saw "mine own image," he recounts, "but with features all pale and dabbled in blood, and I could have fancied that I myself was speaking while he said: "You have conquered, and I yield. Yet, henceforth art thou also dead... dead to Heaven and to Hope! In me didst thou exist—and in my death, see [...] how utterly thou hast murdered thyself."
18. Is not the application of this insight clear: The doppelganger cosmic christ is attempting to put the Church, the real Mystical Body of Christ, to death; and so, as many have noted, including Popes, the Church is in Her Passion! But we know, that like Her Head and Lord, She cannot really be killed... She cannot stay dead! Like Her Head, She will rise victorious! One, Holy, Catholic, Apostolic, and Roman. As Poe noted, the Doppelganger dies and does not rise. Let us love her and never leave her. Let us seek this Kingdom with all our hearts, suffer with Her, die with Her, and all that she has stored away in heaven will be added unto us! *"No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other."*