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*All things arise and cease due to  
interdependent causes and conditions*

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# The Seven Crises of Christianity

By

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*Summa Sophia: Questions for further study and for group discussion*  
*What do you think? What does it mean? What ought to be done?*

- 1 • Original Sin
- 2 • Immaculate Conception
- 3 • Virgin Birth
- 4 • Only Begotten Son
- 5 • Papal Infallibility
- 6 • Eternal Hell
- 7 • One True Apostolic  
Universal Church

## The Seven Crises of Christianity

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The prominence of Christian churches in the West is equally made fragile by the seven crises of Christianity. So much so that the disaffection by thoughtful Christians has been interpreted as a decline in religion. If the universal ethical truths that are the bedrock of all the world religions could be better understood, the strengthening of the unity of all religions would truly bring peace to our troubled humanity. It is in this spirit that we shall hereby attempt to resolve the above enumerated crises of Christianity.

The Christian belief of salvation is founded on the doctrine of **Original sin** and the sacrament of Baptism, followed by the intervention of a Savior. We will not digress into the outright contradiction of divine justice and the inescapable inheritance of original sin, as it is commonly interpreted from the Biblical story of Adam and Eve in the Garden of Eden.

The only **Original sin** we are born with is of a karmic nature. Of the total karma generated through a series of human lives on earth, a portion becomes suitably allocated for discharge in one life. This is the *sin* one is originally born with. What we have sown in a past life is now destined to be reaped, either for weal or for woe. In accord with divine justice, no one else is to be blamed or praised, except ourselves.

The exit from Paradise is our own descent from spirit into matter, which is followed by the ascent from matter returning into spirit. This is our own progression from nescience to ignorance, from ignorance to belief or superstition, from belief to knowledge, from knowledge to wisdom, and then from wisdom to that original omniscience of the spirit that appeared to have descended into the nescience of matter.

When all accumulated karma has been resolved by spiritual living, the next physical birth becomes the real **Immaculate conception**. It is the true state of *theotokos* or God-bearer, a state of karmalessness or selflessness by which the Divine consciousness takes incarnation on earth.

The birth of the Christ consciousness in each one of us is a **Virgin birth** because no one outside of ourselves can father the divine realization in us. Divine perception is a self-awakening. It is the self-awakened Christ within that saves us from perdition.

The spiritual intuition or Christ-consciousness is the **Only begotten Son** of the Monad, our *Father in Heaven*. In other words, for every Monad, there is only one central Christ-consciousness or intuitive principle in a human individual. Stated simply, there is only one human soul to a Monad.

The Monadic consciousness is the *Spark of the Flame*. The *Flame* is a poetic expression referring to the Logos or Creator of our universe. The soul is an extension of the *Spark* in the lower regions of spiritual matter. As the soul shall one day come to that conscious oneness with the Monad or *Father in Heaven*, so shall the Monad as a *Spark* grow into a *Flame* or a Logos as a Creator of its own universe.

The controversy of **Papal infallibility** arises out of its personalized character relating to a man-made position in an administrative organization. The introduction of a split personality functioning *ex cathedra* further complicates an untenable position. Nevertheless, the position of the Pope as a representative or Vicar of Christ on Earth can be a powerful esoteric metaphor.

The Intuitional or Christ nature within each one of us is represented on Earth (physical body) by our popish lower mind. Our intuitive nature is of the Christ-like virtues. The mental nature has the ideals as our higher mind and, the ideas as our lower mind.

Therefore, ideas that are in accord with the spiritual ideals and divine virtues are infallible. When decisions are based on spiritual principles, the acts that follow cannot be incorrect. The living of the ideals are never ever a mistake. For an ideal put into action is a perfective Christ-like endeavor. Our ideas reflect the ideals.

**Eternal hell** is none other than the lowest state of matter in our manifested universe. Spirit-Matter is eternal in its unified and dual nature. The lowest descent of Spirit is into physical matter. As long as we are in a body in this physical world, we have already descended into eternal hell. But our stay here is not eternal. Our cyclic descent into hell is followed by our ascent into heaven. The final ascent, freedom or liberation, from the cycle of birth and death, is accelerated by living the life spiritual, enabling us to transcend our earthly limitations into the infinite possibilities of divine consciousness.

The transcendental truth of **Apostolic succession** (of the one true apostolic universal church), is in our divine connection from lowest Matter to highest Spirit. From our human individuality to that divine universality within. From our ordinary consciousness of the senses to the awakening of the higher reaches of spiritual consciousness. And all these universally apply to every human being.

Thus the **One true apostolic universal church** is the entire of humanity gathered around the planet Earth. Now it can be very clearly understood: the one who serves the one true church, that is, humanity, truly serves God, finding oneness with Supreme Reality.

Origin of Major Christian Beliefs Established  
by Ecumenical Councils of the  
Early Christian Church

[A group of men meet to decide what the rest of humanity have to believe in.  
Non-believers are condemned to eternal hell.]

1. **First Council of Nicaea**, 20 May to 25 [?] July, year 325. Pope Sylvester I, 314-35. Nicene Creed against Arius; the Son consubstantial with the Father. Twenty canons. [Adopted the belief in Jesus as the Second Person of the blessed or Holy Trinity of God. From this stems the belief in Jesus as the Savior.]

2. **First Council of Constantinople**, May to July, 381. Pope Damasus I, 366-84. Nicene-Constantinopolitan Creed: the divinity of the Holy Ghost. Four canons.

3. **Council of Ephesus**. Five sessions, 22 June to 17 July, 431. Pope Celestine I, 422-32. Mary, Mother of God, against Nestorius. Six canons. [The belief in Mary as the Virgin Mother of God who is Jesus. Ecclesiastically condemned doctrine ascribed to Nestorius, that divine and human persons remained separate in the incarnate Christ.]

4. **Council of Chalcedone**. Seventeen sessions, 8 October to 1 November 451. Pope Leo I, the Great, 440-61. Two natures in the one person Christ. Twenty-eight canons. [The belief in Jesus as the Christ with a human and divine nature.] ...

11. **Third Lateran Council**. Three sessions, 5 to 19 (or 22) March 1179. Pope Alexander III, 1159-81. Twenty-seven chapters; two-thirds majority [vote] for papal election. [Later on, fallible votes can elect an infallible pope. See No. 16, Degree Sacrosanta, and No. 20, below.] ...

16. **Council of Constance**. Forty-five sessions, 5 November 1414 to 22 April 1418. Termination of the Great Schism; resignation of the Roman Pope Gregory XII (1405-15) on 4 July 1415; deposition of the conciliar Pope John XXIII (1410-15) on 29 May 1415; deposition of the Avignon Pope, Benedict XIII (1394-1415) on 26 July 1417. election of Martin V, 11 November 1417. Condemnation of John Hus. Degree *Sacrosancta* on the superiority of the Council over the Pope and degree *Frequens* on the periodicity of councils. Concordats with five conciliar nations. [See Nos. 11 and 20.] ...

19. **Council of Trent**. Twenty-five sessions, 13 December 1545 to 4 December 1563, in three periods; sessions 1-8 at Trent 145-47; sessions 9-11 at Bologna 1547, all under Paul III, 1534-49; sessions 12-16 again at Trent 1551-52, under Pope Julius III, 1550-55, sessions 17-25 at Trent under Pius IV, 1559-65. Doctrine of Scripture and Tradition, original sin and justification, sacraments and sacrifice of the Mass, veneration of the saints, reform decrees.

20. **Council of the Vatican**. Four sessions, 8 December 1869 to 18 July 1870. Pope Pius IX, 1846-78. Definitions of Catholic doctrine, the Pope's primacy and his infallibility. [See Nos. 11 and 16.]

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Hans Kung, *The Council, Reform and Reunion*, translated by Cecily Hastings (New York: Sheed and Ward, 1961). Originally published as *Konzil und Wiedervereinigung*, 3rd ed., 1961, by Verlag Herder, Freiburg im Breisgau, Germany. [Imprimi Potest: Dr. Knaupp, Vicarius Generalis, Rottenburgi, die 19 Aprilis 1961.] Pp. 202-204, Appendix 2.

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