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Message from the President

Francis Peddle

I

This issue of *ELEUTHERIA* contains the second part of James Lowry's essay on *Reason and Religion* as well as the conclusion of my article on *Hegel, Habermas, Piaget and Epistemology*. Both articles distinguish between speculative reason and the modern appeals to what may be loosely called "quasi-rationalities".

On April 9, 1994 the Institute held the first of a series of seminars on Plotinus' *Enneads*. These seminars will concentrate on Book VI of the *Enneads* entitled "On the Kinds of Being". There are three treatises on the kinds of being in the *Enneads*. On April 9th the seminar dealt with Chapter Two or number forty-three in Porphyry's chronology. Chapter Two opens with a discussion of the Platonic categories of sameness, otherness, rest and motion as found in Plato's *Sophist* and raises the issue of whether or not "being" itself is a category.

A substantial portion of Plotinus' text focuses on the exclusivity of the categories. A crucial matter for exegetical insight into the text is how the interpreter is to understand Plotinus' use of Aristotelian language and turns of phrase. It should be remembered

that Neo-Platonists were required to study Aristotle before taking up Plato. The first writings of Proclus were, for example, commentaries on Aristotelian texts.

The description of Plotinus as a Neo-Platonist is misleading since even a cursory acquaintance with the *Enneads* reveals a wide-ranging synthesis and rearticulation of the complete history of the Greek philosophical tradition. The references are subtle and the arguments richly terraced. "On the Kinds of Being" is not simply a restatement of the Platonism of the *Sophist* or the *Parmenides* but an original metaphysics expressed in a refined and highly nuanced language.

In future issues of *ELEUTHERIA* we hope to publish a commentary on Plotinus that captures the work currently being undertaken in the Institute seminars.

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The Institute now has available for purchase **Volumes One and Two** in its **MONOGRAPH SERIES**. The monographs, entitled, *Speculative Philosophy and Practical Life* and *Psyche and Cosmos*, are by James Lowry, and originally appeared in *ELEUTHERIA*. Each volume in the **MONOGRAPH SERIES** contains a **Concordance** and **Line Numbering** for easy reference.

ἀλλ' ὑπεράνω κείμενον μόνον τοῦτο ἀληθεῖα ἐλεύθερον, ὅτι μὴδὲ δουλεῦόν ἐστιν ἑαυτῷ, ἀλλὰ μόνον αὐτὸ καὶ ὄντος αὐτό
Alone, it rests above in truth and free, since it is not enslaved to itself, but is itself alone, absolutely.

II

SPECULATIVE REASON AND THE FRENCH REVOLUTION

Francis Peddle

A leitmotif of speculative philosophy is its striving for resolution of the seemingly irreconcilable. The need for such resolution or, more precisely, for such stabilization is more acute in the practical sphere than in the theoretical because the oppositions in the former are a much more immediate and brittle representation of the colliding structures which are circumscribed by the theoretical.

Hegel's political writings are an attempt to harmonize the radical autonomy of the Kantian moral agent with an objective community wherein such autonomy can find its fullest realization. This endeavour should not be taken as something peculiar to the turmoil in late eighteenth and early nineteenth century political thought and affairs. It certainly pervades contemporary political theory and was very much a matter of concern for ancient Greek philosophers and tragedians. It is well known that Hegel, along with contemporaries such as Goethe, Hölderlin and Schelling, were powerfully influenced by classical Greek culture.¹⁷

The manner of Hegel's, and classical Germany's, idolization of the ancient *polis* must however be carefully qualified. The Greeks could effect more easily a harmonization of individual and state because the modern principle of a radical subjectivity was wholly unknown to them. Sophocles' *Antigone* is a struggle between the natural *mores* of traditional familial ties and the positive rights of the state. This is a struggle that is far removed from the modern conflict between a morally autonomous and free individual on the one side and on the other a state which superimposes certain obligations on that individual. If Hegel and his compeers suffer unduly from

polis envy, then it is only because in the ancient *polis* they saw an analogy for a reconciliation that they were trying to achieve.

The significance of analogy in this context cannot be underestimated. There is an immediacy in the ancient reconciliation of subject and object that is a function of the lack of radical distinction between the two. The ancients had no deep principle of subjectivity. This principle, in its protean forms, is a distinctive feature of modern culture that had its initial formulation in the Cartesian *cogito*. The Enlightenment further radicalized subjectivity and elevated it into a universal abstract principle. Individual self-determination became a new and often unpredictable force in artistic endeavours and the affairs of state. The mediation of subjectivity and objectivity, seen as either the natural or the political order, now became a far more involved and urgent matter than had hitherto been the case.

The ancient *polis* as an integrated community was looked upon by Hegel as an ideal to be attained. It was, however, equally recognized by him that the realization of this ideal would involve mediating oppositions, subsequent in the development of the history of philosophy, which had become rigid and unyielding. Hegel's political harmony is to be accomplished with a greater dialectical struggle than the ancient world could reflect upon or envisage. Likewise the resolution which Hegel entertained is of a different order and calibre than the classical Greek paradigm. The Greeks demonstrated that such a harmonized life and vision is possible and from this the heroic Germany of Goethe and Beethoven took much inspiration.

The single most shattering and influential political event in Hegel's life was undoubtedly the French Revolution. Habermas puts forth the thesis that in order not to have philosophy sacrificed by the revolution Hegel elevated revolution to the primary principle of his philosophy.¹⁸ This thesis puts into focus Hegel's overall ambivalent attitude to the French Revolution. It is an ambivalency that is deeply rooted in his ontology and logico-metaphysical vision. Hegel's political writings are very much in congruence with this vision and cannot be dismissed as an unthoughtful exercise that only peripherally touches his more basic insights.¹⁹ Hegel's ambivalent relation to the French Revolution exemplifies consistently his hope that the abstract rights of the autonomous individual might be able to be mediated with an objectively existing community or rather that community should be able to recognize and fulfil the abstract rights of the individual instead of thwarting them.

Hegel along with the rest of intellectual Germany welcomed the French Revolution with open arms and hailed it as a great step forward in world history. The onset of the Jacobin Terror repulsed Hegel and led him to denounce the course that the Revolution had taken. Liberal and conservative interpreters alike have found much grist for their mills in Hegel's pronouncements on the French Revolution. Hegel's Prussianism has also been much cause for concern. Anglo-American commentators have been particularly guilty of depicting Hegel either as an unfeeling reactionary or as a Kantian transcendental ego run amok.²⁰ The truth of the matter lies in the fact that the breadth of Hegel's speculative synthesis makes it vulnerable to onesided and distorted extrapolations. This does not, however, nullify the interpretative responsibility of examining in detail the changing historical circumstances that inextricably accompany Hegel's thoughts on the French Revolution and its outcome in his time. The radical intersection of a transcendental metaphysics with the particularized historical milieu of the

French Revolution is both the glory and the bane of Hegelian philosophy. Hegel's articulation of this intersection was certainly a watershed in Western formulations of the interrelation between theory and practice.

RIGHTS AND REVOLUTION

In *Theory and Practice* Habermas states: "Hegel conceives the French Revolution as the world historical event that for the first time conferred real existence and validity on abstract right."²¹ Habermas examines Hegel's views on the French Revolution within the general context of a historical survey of the relation between theory and praxis from the time of the ancient Greeks to our own scientific civilization. The relation between theory and praxis in Hegel's discussion of the French Revolution is most apparent in the doctrine of the actualization of abstract right. Hegel's lifelong preoccupation with the Revolution focuses on some of the most intransigent and perplexing problems of his philosophical undertaking.

An examination of the relation between theory and praxis within the context of this issue can, of course, telescope a wide range of complex interrelations in the Hegelian system, such as, for example, necessity and contingency, individual self-determination and the state and so on. In the following I shall attempt a Hegelian response to Habermas' thesis that Hegel elevated revolution to the primary principle of his philosophy in order to save philosophy and that Hegel desired the revolutionizing of reality without any revolutionaries.

What does Hegel mean by abstract or formal right? The *Philosophie des Rechts* has as its Idea an absolutely free will. This absolutely free will from one perspective has the static, transcendental character of the Kantian principle of the autonomous subject. From another perspective, however, this absolutely free will has inner development and differentiation

that thoroughly embroils it in the historical and the processual.

The most immediate and abstract form of this differentiation is what Hegel calls abstract or formal right. Under this category Hegel considers such things as possession, property, and contract. Habermas points out that the structure of Hegel's consideration of abstract right could lead one to believe that his peculiarly historical conception is actually independent of history.²² Abstract right is not the conceptualization of a will in isolation from the external world but on the contrary it is, according to Hegel, the necessary form in which that will becomes related to external reality.

The formality or abstraction of this relation lies in the personal nature of this externalization of the inner. Through the possession of property and the manipulation of the external by labour one comes to the standpoint of the freedom of a legal person who, as such, is equal to other freely existing individuals. The category of abstract right is in one sense ahistorical because this relation of the will to the external is initially the necessary form that it must take. On the other hand, abstract right is also necessarily historical not only in the obvious sense that the individual will in manipulating the finite becomes inextricably interwoven with the mutable but also in the sense that the legitimation of this will in the eyes of others is a long historical and intrinsically and socially mediated process.

With regard to the French Revolution Habermas states: "Thus the French Revolution could bring about the positive assertion of abstract right, almost overnight, only because the individuals had during the preceding centuries advanced themselves by their labour to become the true children of a bourgeois society in the modern sense and thus had matured to the formal freedom of legal persons."²³ In other words, abstract right had a historical legitimacy that not only made the Revolution possible but also bestowed in turn a legitimacy on a revolutionary order that was the inevita-

ble outcome of the Idea of an absolutely free will's development in history and objective reality.

If the French Revolution was such an inevitable and legitimate world historical event, then why could it not properly consolidate itself and avoid the excesses of the Terror? Habermas points out that Hegel had explicated a close relation between the development of abstract right and the subjective revolutionary actualization of this in the objective revolutionary process.²⁴ In 1789 nobody anticipated the negative power of the abstract rational principles of Natural Law. Abstract right contains a deep ambiguity. On the one hand it is the first and necessary form in which the will emancipates itself and creates the circumstances that make possible the formulation of an autonomous and formally free individual. On the other hand it may unleash a subjectivity that has no tolerance whatsoever for existing conditions and differentiations. This subjectivity is in itself abstract and has a purely negative and destructive relation to all differentiation and ultimately to anything that is other to it. A subjectivity that tries to absolutize itself by destroying all the attributes of the external order that deviate from its abstract principles in the end also destroys itself.

Hegel himself was acutely aware of the turmoil and evil that such a subjectivity could cause.²⁵ Habermas feels that in this way Hegelian philosophy elevates revolution to its first principle because the actualization of the will is an objective world-historical process that legitimates social transformation within the context of the underlying tenets of speculative metaphysics. As a corollary to this Habermas believes that such elevation or re-orientation of the revolutionary locus is an attempt by Hegel to legitimate the revolutionary order without the subjective requirements of revolutionaries or the French Revolution.

REVOLUTION AND EPISTEMOLOGY

The question before us now is whether or not Habermas' interpretation is accurate and whether or not it is commensurate with Hegel's ontology and dialectico-speculative principles. Habermas feels that certain elements of Hegel's relation to the Revolution and the subsequent interpretations of these elements by commentators are irreconcilable. He says that attempts at reconciliation are not simply a "literary extravagance of the neo-Hegelians" but more importantly the whole issue shows that Hegel had not fully come to grips with his critique of the French Revolution.²⁷ Habermas' interpretation in effect makes the world spirit or the Theodicy of God in History, apart from finite subjectivity, totally responsible for the Revolution and the establishment of an objective revolutionary order. This position, however, violates that basic tenet of Hegel's speculative vision that finite human subjectivity plays a necessary and inextinguishable role in this Theodicy.

The revelation of Spirit to itself is equally the revelation of ourselves to ourselves and to Spirit. The bourgeois actualization of abstract right which had already a certain historical and theoretical articulation was a revolutionary act of a finite subject that is consonant with a world-historical development. Habermas tends to equate subjective revolutionary force with the self-absolutizing subjectivity of the Terror. Hegel's critique of this abstract and self-absolutizing type of freedom leads Habermas to say that Hegel wants a revolution without revolutionaries. This, however, is not the case because Hegel maintains that the burden of much of Spirit's self-mediation is upon our shoulders. In other words, Hegel believes that the Theodicy of the universe would be immeasurably impoverished without human history. Likewise human history and the development

of our own sense of awareness and freedom would be impossible without being part and parcel of the universal Theodicy. Contemporary epistemology merely attempts to abstract a theory of knowing from this Theodicy by postulating an ahistorical subjectivity and for that matter an ahistorical objectivity.

The strife and dialectical interplay of history or the constant revolution to which history testifies is not something that Hegel elevates to a first principle in order to save philosophy. On the contrary, Hegel seeks to show that philosophy *is* this revolution that takes place throughout history. Philosophy does not need to be saved from itself. Revolution has its essence in philosophy or what from the transcendental and atemporal angle appears to be decidedly non-revolutionary. The adequacy of Hegel's reconciliation of these two sides should be the issue on which he is judged and not whether or not he recognizes one side or the other to the detriment of its opposite.

Habermas' interpretation does, however, have another side which is not so easily dealt with by conventional Hegelianism. The French Revolution can initially be seen as a world-historical event that is being legitimately carried out by a finite subjectivity. As we know this actualization of abstract right was hailed by Hegel and many of his contemporaries. The will that is embodied in abstract right is also the same will that made possible the Terror. How then does one account for the appearance of a recklessly destructive and finite but self-absolutizing subjectivity? Certainly the explanation, from one point of view, is not to be grounded in the absolute subjectivity of Spirit itself because the finite, self-absolutizing subjectivity is not only thwarting but destroying the structural pattern, presumably preordained in the Theodicy, of the necessary actualization of

abstract right or the transition of abstract right to concrete right. On one level it is the revolutionary consciousness of Spirit itself which guides world-history. On another level this universal revolutionary consciousness spawns a radical, finite, revolutionary consciousness which is diametrically opposed to the order out of which it came and indeed to all order whatsoever. Hegel's fundamental problem is to account for such a consciousness without having to dismantle his whole speculative system.

We seem here to have the positing of a negativity that not even Hegel's own dialectics could contain. It would in fact be the positing of a principle that denies all differentiation, which in turn would mean the denial of revolution and philosophy since it is only in differentiation, that is, Spirit's self-differentiation, that revolution and philosophy have their life and development. The Revolution can therefore be saved only if an extreme revolutionary subjectivity is absorbed into an objective revolutionary order. Such absorption not only guarantees concrete right in an objective and stable community but also preserves subjectivity albeit in the non-absolute, non-abstract, and mediated form which made possible the transition to concrete right.

The proper maintenance and articulation of differentiation is the Hegelian response to radical subjectivity but certainly not for us the definitive answer to the question as to what makes such a subjectivity possible. In the twentieth century this question is even more urgent given the historically demonstrated capacity of radical subjectivity for destruction and oppression. Hegel merely notes as a historical fact that whenever a new principle appears on the scene in history it usually does so in a strident and onesided manner. For example, Plato's belief in an intelligible realm made its first appearance in a very abstract and pure

form. In the *Phaedo* there is a marked dualism between the eidetic world and the world of sensibility. In his later thought Plato tried to overcome this dualism by articulating in a number of ways how the sensibles are related to and participate in the Ideas or how the Ideas instantiate themselves in the particular. Similarly, the formal and general principles of liberty and equality must suppress all individuality and differentiation in order to declare themselves in their purest form. It could be argued that such a declaration is necessary so that these principles can be announced for what they are. Only after this declaration can the individual and the differentiated be reinstated. This argument tends to legitimate destruction and conflict in the name of advancement.

The historical record of the twentieth century has engendered great scepticism towards this form of legitimation. All too often the barbarous suppression of people by Latin American dictators or revolutionary juntas is justified on the basis that this is only a transition to a more just and free society in which all the rights due an individual will be restored. Equally, many today see the primary role of government as redefining the individual in the postmodern era. For Hegel, as for many eighteenth and nineteenth century Anglo-American writers, the autonomy of the individual and the abstract rights inherent in the subjectivity of that individual are brought into society and not to be rationed out to individuals by positive law or legislative fiat on the basis of the rule of the majority or the greater "good" of such majority. Appealing to such externalities is the principle weakness of Habermas' theory of communicative action. He has relied too heavily on Piaget's "genetic structuralism", which suggests a naturalistic understanding of the human developmental story.²⁸

Hegel's speculative system is not merely a description of the developmental narrative of mind and human history. Nor can it be seen as a history of epistemology. It is a philosophical explanation of a self-grounding subjectivity that has achieved a full statement of its constituent principles only in modernity. Reason in modernity is the dialectico-speculative development of this subjectivity. For Habermas reason in modernity is the account of a "procedurally regulated inter-subjective discourse".²⁹ Habermas attempts to get beyond a simply instrumentalist approach to reason, i.e. a modernist approach where reason is a function of and a tool for extra-rationalist forces, by concentrating on communicative activity and the mutually recognized norms and regulations therein, as the locus of intersubjective understanding. Thought and the forms of thought are not, in Hegel's view, to be found in language *per se*. Hegel's speculative reason would abandon its own self-understanding and reduce itself to the turmoil of a pure dialectics if it saw language as somehow architecturally prior to itself. Continuing the conversation of the West leads to the negation of concrete reason and this for Hegel leads to a parlous state inhabited primarily by revolutionaries without a revolution.

From a conceptual standpoint the appearance of a new principle in its pure form is necessary and valid. The purity and abstraction of this form inevitably puts the principle in a negative, i.e. in a destructive and eliminating, relation to that which it is not. The self-enclosure of the abstract principle is eventually recogniz-

ed to contain the seeds of its own destruction. Such a recognition usually initiates a process of deisolation. Through this process of deisolation the principle becomes interrelated with that from which it is initially abstracted. This interrelation makes it possible for the principle to avoid its own self-annihilation in the mistaken belief that it is only in isolation that it can preserve itself.

The dialectical and speculative stages of this analysis can provide novel insights into the peculiarities for Hegel of the French Revolution and of the lessons of history in general in spite of Hegel's admonition that the only thing we learn from history is that we do not learn anything from history. Hegel's critique of the French Revolution and Habermas' interpretation of that critique focuses on a crucial problem in Hegelian philosophy. This is the enigma of the interrelation between modern human subjectivity and the beguilingly intractable and malleable world in which that subjectivity stumbles about. It is the conventional *and* revolutionary problem of mediating the universal and the particular, the necessary and the contingent, and the many corollary oppositions of these terms. Hegel's position on the French Revolution is not a historical curiosity but yet another avenue into his political thought in general and into the expansive fairways of his account of modern reason as a self-grounding subjectivity.

NOTES

17. J. Glenn Gray, *Hegel and Greek Thought* (New York, Harper and Row, 1968). This book is a general and somewhat shallow treatment of the influence on Hegel of Greek philosophy and culture. It is however the only one available to English readers that deals exclusively with this subject.

18. Jürgen Habermas, *Theory and Practice* translated by John Viertel (Boston, Beacon Press, 1973), p.121.
19. J.N. Findlay, *Hegel: A Re-Examination*, p.327.
20. Walter Kaufman, ed. *Hegel's Political Philosophy* (New York, Atherton Press, 1970).
21. Habermas, *Theory and Practice*, p.122.
22. *Ibid.*, p.126.
23. *Ibid.*, p.128.
24. *Ibid.*, p.131.
25. G.W.F. Hegel, *Philosophy of History* translated by J. Sibree (New York, Dover Publications, Inc., 1956), pp.438-457. The closing pages of these lectures which are on the Enlightenment and the French Revolution reflect a rather pessimistic view of world events by the old Hegel. The immeasurable gulf between theory and praxis, between the serenity of contemplation and the agitations of society is a common theme in these final pages. It is a theme that contrasts markedly with Hegel's lifelong attempts at rapprochement and resolution.
26. Habermas, *Theory and Practice*, p.123.
27. *Ibid.*, p.136.
28. See, Robert Pippin, "Hegel, Habermas, and Modernity", *The Monist* 74 (1991), p.346.
29. *Ibid.*, p.342.

REASON AND RELIGION

James Lowry

The following is the *Text and Commentary* to a **Liturgy** which was used once a week at evening services in the Chapel of the University of King's College, Halifax, Nova Scotia, during the winter and spring terms of 1971-1972. This Liturgy is an attempt to effect a form of worship which would express as fully and concisely as possible the full content of Christian theology and faith. Although the liturgy has been used experimentally in Anglican worship it gets its inspiration from many liturgies, both Roman and Greek as well as English. The *Introduction* and *Commentary* explain the context within which the liturgy is conceived and the reasons for its particular form and content. [The *Introduction* appeared in the Fall 1993 issue of *ELEUTHERIA*.]

COMMENTARY

The *Commentary* on the following **Liturgy** is to make clearer to Christians and non-Christians alike the necessity and intelligibility of the reconciliation of God and the World, of Creator and Creation; and to show at the same time, that if the Christian Church is to be relevant, its relevance lies in its being relevant to nothing outside itself, but rather to its very own self which, in its present state of self-neglect, pines for what it thinks it cannot *know* with the result that it can only *sense* in its *mysterium* the futility of endless unintelligible change. And yet that very same self of which the Church is unconscious has within its depths more than has ever been realized in its historical forms. It is these forms, both past and present, that must be overcome so that that which they thought to be the fulfillment of may truly be fulfilled.

1 **THE TRINITARIAN LITURGY**
 OF THE MASS OF THE
 HOLY GHOST

5 A **HYMN** will be sung while the priest and ministers enter.

9 Come, Holy Ghost, our souls inspire,
 And lighten with celestial fire;
 Thou the anointing Spirit art,
 Who dost they sevenfold gifts impart.

13 Thy blessed unction from above
 Is comfort, life, and fire of love;
 Enable with perpetual light
 The dulness of our blinded sight;

17 Anoint and cheer our soiled face
 With the abundance of thy grace;
 Keep far our foes, give peace at home;
 21 Where thou art Guide no ill can come.

 Teach us to know the Father, Son,
 And thee, of Both, to be but One;
 25 That through the ages all along
 This may be our endless song,

 Praise to thy eternal merit,
 29 Father, Son, and Holy Spirit.

Amen.

33 Then the priest, standing before the altar, shall say:

37 Blessed be the kingdom of the Father
 and of the Son and of the Holy Ghost,

The title of the *Liturgy* (1-3) is intended to suggest that it is tripartite as Trinitarian and self-consciously so through the power of the Holy Ghost. "Ghost" is used instead of "Spirit" to suggest the wider connotation of Mind *and* Spirit as essentially one activity. [One might think here of the English "Ghost" as parallel to the German "Geist".] The Trinity is a doctrine which arose historically as an attempt to understand the relation of the Prophetic Word to the Word of the Eucharistic Sacrament. As doctrine it is reflection upon this twofold historic activity. First the divine relation is revealed, then it is fulfilled, and then it is known as totality. God the Father is revealed as transcendent creator; God the Son is revealed as immanent Creation; God the Holy Ghost is revealed as the necessity of their double relation as triune. The Historical order is also Trinitarian order. So also the Liturgy, as the immediate reenactment of this history, should be likewise ordered.

The opening *Hymn* (5-31) is sung as a processional hymn. Its function, apart from that of allowing the priests and ministers to enter, is to preface the entire service. It should be a hymn of praise to the Holy Ghost asking for Grace to understand the nature of the divine as triune unity of Love.

The **First Part** of the Liturgy extends from the *Eulogomena* to the *Old Testament Lesson* (33-75). This section is centred around the

now and for ever and from all Ages to all
Ages. Amen.

41 Then shall be sung by all:

45 Kyrie eleison,
Kyrie eleison,
Kyrie eleison.

49 Christe eleison,
Christe eleison,
Christe eleison.

53 Kyrie eleison,
Kyrie eleison,
Kyrie eleison.

57 Our Father, who art in heaven, Hallowed
be thy Name, Thy Kingdom come, Thy
will be done, on earth as it is in heaven.
Give us this day our daily bread; And
forgive us our trespasses, As we forgive
61 them that trespass against us; And lead us
not into temptation, But deliver us from
evil. For thine is the kingdom, and the
power, and the glory, For ever and ever.
Amen.

65 Priest: The Lord be with you.
People: And with thy spirit.
Priest: Let us pray.

69 **THE COLLECT**

THE OLD TESTAMENT LESSON

73 **THE OFFERTORY:**

The Priest shall then begin the Offertory, saying:

77 Worthy is the Lamb that was slain, to
receive power, and riches, and wisdom,
and strength, and honour, and glory, and
81 blessing.

A HYMN will be sung, during which bread and
wine shall be presented and placed on the Altar.

85 Let all mortal flesh keep silence,
and with fear and trembling stand;

Holy Trinity as Transcendent God. The Eulogomena proclaims blessing on the Heavenly Kingdom as Timeless. From the divine point of view Time as transcendent is without moments or movements and is as such timeless. The *Kyrie* (41-53) which follows is the expression on the part of Creatures who, recognizing their mortality, beg God not to allow their momentariness to cut them off from Him forever. As ninefold the Kyrie is meant to underline the divided unity of the Godhead. It is important to consider that in this liturgy the Trinity as Trinity is seen *at this point* as Transcendent One. Although the "Christe eleison" indicates the person of the Sacrifice, this aspect is only at this point *implicit*. In the Kyrie the whole Trinity is prayed to as timeless divinity. The persons qua persons are not here explicit. Thus the Father and the Holy Ghost are not individually referred to. The *Lord's Prayer* (55-64) is then said. It combines the leitmotifs of Eulogomena and Kyrie in that it concentrates on the Timeless Kingdom of the transcendent Lord. To be delivered from Evil is to be delivered out of the Worldly Kingdom, out of finite time. This is the Mercy asked for in the Kyrie. The *Invitation* (66-68) forms a transition between an universal prayer (Lord's Prayer) and that which specifies various particular worldly moments which hinder it (*Collect*, 70). The *Old Testament Lesson* (72) should then bring these two prayers together in the form of a reading from a passage which reveals the Holy Ghost in its Old Testament or transcendent form. The reading of the Old Testament Lesson concludes the first part of the service. Here the concentration has been on the Trinity as Transcendent One or God the Father as monotheistic God.

The **Second Part** of the liturgy begins with the *Offertory* and concludes with the *Prayer of Thanksgiving* (72-420). This part is centered around the *Sacrifice of the Mass*, which is the

89 Ponder nothing earthly minded,
for with blessing in his hand,
Christ our God to us approacheth,
our full homage to demand.

93 King of kings, yet born of Mary,
as of old on earth he stood,
Lord of lords in human vesture,
in the Body and the Blood,

97 He will give to all the faithful
his own Self for Heavenly Food.

101 Rank on rank the host of heaven
spreads its vanguard on the way,
As the light of light descendeth
from the realms of endless day,
That the powers of hell may vanish
105 as the darkness clears away.

109 At his feet the six-winged Seraph;
Cherubim with sleepless eye,
Veil their faces to the Presence,
as with ceaseless voice they cry,
Alleluia, Alleluia, Alleluia,

113 Lord most high. Amen.

Then shall the Priest say:

117 To thee, O Lord, belongs the greatness,
and the power, and the glory, and the
victory, and the majesty.

121 And the People still standing answer:

All that is in the heavens and in the earth
is thine, and of thine own have we given
125 thee.

The Priest shall say:

129 Come, Holy Spirit, Sanctifier, everliving
God, and bless us and those gifts
prepared for thy use.

133 Priest: Let us Pray.
(The people remain standing).

Sacrament in which the individual Christian becomes immediately unified with God. His Nature and the Divine Nature become reconciled. It is an immediate re-enactment of the Incarnation. Thus the priest begins the Offertory with the words "Worthy is the Lamb... (78)" signifying that the worthiness of the sacrifice overcomes the slaying and receives not death but the attributes of full life. Power and riches are the social perquisites of wisdom and strength, while honour and glory and blessing are the result of their proper correspondence. The *Hymn* (86-113) which follows has the function of allowing for the presentation and placing of the bread and wine on the altar and for the censuring of the priest, ministers and people. Its contents should suitably reflect the meaning of the incarnate sacrifice as the central act of reconciliation between Creator and Creation. The priest then begins the Offertory of the People in which they participate in the Offertory themselves by giving back to God the gifts which He has bestowed. The words "To thee... majesty". (117-119) indicate that it is God, who, by His perfection and completeness, is alone worthy of receiving gifts; while the words "All ... thee" (123-125) mean that God is so worthy because nothing falls outside of the Godhead and is, therefore, in principle divinely possessed. Recognition of such possession is also recognition that no one properly possesses anything on his own. The words "Come ... use" (129-131) are addressed to the Holy Ghost as making possible that the offerer be aware of the significance of the act. It must be remembered that as in the first part of the liturgy the second part is focused on the whole Trinity, not just the Son. The Offertory as re-enactment presupposes that the original act is known and understood. And this insight is the work of the Spirit. Now that the people's offering as external object and divine gift has been received the Christian must offer himself as sacrifice just as God Himself did. This

137 O lord and heavenly Father, we thy
humble servants entirely desire thy
fatherly goodness mercifully to receive
141 these our oblations and to accept this our
sacrifice of praise and thanksgiving. And
here we offer and present unto thee, O
Lord, ourselves, our souls and bodies, to
be a reasonable, holy, and living sacrifice
145 unto thee, humbly beseeching that we
may be filled with thy grace and heavenly
benediction. And grant that we may be
very members incorporate in the mystical
149 body of thy Son, which is the blessed
company of all thy faithful people; so
that in Communion with thy whole
Church, militant on earth, triumphant in
153 heaven, and after the pattern of the one
perfect oblation of Jesus Christ upon the
cross, we may make a pure offering unto
thy Name. Therefore we join in prayer
157 saying:

(All)

161 O God the Father, Creator of heaven and
earth:

Have mercy upon us.

165 O God the Son, Redeemer of the world:

Have mercy upon us.

169 O God the Holy Ghost, Sanctifier of the
faithful:

Have mercy upon us.

173 O holy, blessed, and glorious Trinity,
three Persons
and One God:
Have mercy upon us.

177

(Responsively)

181 For all that liveth in the heavens and on
the earth and in the waters of the sea,

O Lord, hear our prayer,
And let our cry come unto thee.

185

For knowledge of thy loving Providence,

parallel is essential because it is what makes possible the divine-human reconciliation. Each becomes the other and so become united. The sacrifice is "reasonable, holy, and living" (144) and only as such can it be full of "grace and heavenly benediction". (146-147) The words "reasonable, holy, and living" are of the highest significance because they indicate that the unity of Thought and Life is Holy; that is, *grace-ful* and blessed. There is no appeal here to the irrational and unfathomable but rather the sense that the total person, as soul *and* body is rational and alive and *as such* Holy. And it is as such a *totality* that one can be a member "*incorporate*" (148) in the "mystical body" (148-149) of Christ. The mystery here is not that of soul and body as essentially separate but rather as essentially one. It is such an insight into the Holy that is the blessing of Faith; for faith in this sense is the recognition of the necessity of the Sacrifice as the bringing together of Reason and Life. It is upon such recognition that the *Litany* (160-221) is sung. It is a prayer whose central theme is the desire for that unity of Creation and Creator which the Sacrifice makes possible. The prayer begins with a beseeching of the Trinity in its personal and unitary form for mercy. Creation, Redemption, and Sanctification are seen as moments of the same unity. And it is this their unity which makes possible Mercy. The Petitions are the personal desire of the faithful to participate in this merciful union. The *Petitions* (179-221) are *sevenfold*. The *first three* consider the Creation as universal and the *last three* consider the individuals within the world. The *fourth* petition is medial in that it prays for institutional forms which give to individual life an universal form. The *first* petition is for the whole Creation as such; the *second* asks for a knowledge of it as rational and ordered. Providence is the Creation as seen through the Divine eyes for Which there is no time or incompleteness. From our point of view in time the seeing is prior to the

189 O Lord, hear our prayer,
And let our cry come unto thee.

For the grace to use such knowledge to
heal the wounds of the world:

193 O Lord, hear our prayer,
And let our cry come unto thee.

197 For all in authority in Church and State,
that they may be filled with such saving
grace,

201 O Lord, hear our prayer,
And let our cry come unto thee.

205 For all thy creatures who are in
trouble, sorrow, need, sickness, or any
other adversity,

209 O Lord, hear our prayer,
And let our cry come unto thee.

For all those for whom we offer our
prayers,

213 O Lord, hear our prayer,
And let our cry come unto thee.

217 For those who have departed this life in
thy faith and love,

221 O Lord, hear our prayer,
And let our cry come unto thee.

Priest:

225 Ye that do truly and earnestly repent you
of your sins, and are in love and charity
with your neighbours, and intend to lead
the new life, following the command-

229 ments of God, and walking henceforth in
his holy ways: Draw near with faith, and
take this holy Sacrament to your comfort;
and make your humble confession to

233 Almighty God, meekly kneeling upon
your knees.

activity, while for the divine they are one and the same. That this one activity is also "loving" means that it is a divine activity in the full sense of their being nothing which lies outside of the reciprocity of Creation and Creator. But knowledge is not action and so the *third* petition asks for grace, or for the will to bind word and deed together - the love which only can heal. The *fifth* petition is a prayer for those individuals who are especially bearing the wounds that must be healed. The *sixth* petition is for those known personally by those participating in the service who are in need. And finally the *seventh* petition is for those who have died trusting that the final efficacy of divine Providence is to fully heal the Creation and make it one with Himself.

Such a trust in Providence forms a natural transition to the *Invitation* (225-234). This is the invitation to participate in the Sacrifice on the basis of Repentance. The "new life" is the life of reconciliation where Love heals divisions between persons and between God and His creatures. Faith makes possible this Love and the Sacrament is its fullest expression. The *Confession* (239-258) is the act which can usher in this new life and make really present the divine sacramental love. The sin which blocks this love is the "old life" and as such, as Life, it is total. But this "old life" is only apparent. It is really the lifeless abstraction of sin. The words "thought, word, and deed" are used to express that sin is a totality. Because it is such it is both "grievous" and "intolerable". Thought as lifeless is thought as abstract, as drawing away from the particular. It as simply universal holds up the universal as the true while neglecting wherein it was found. And yet the particular without its thought or idea is equally abstract as pure unconnectedness. Word is the expression of thought as itself. It is the medium of thought qua thought wherein thought has a freedom to be abstract. At the same time its

237 Then shall this Confession be made to those who
intend to receive the Holy Communion:

241 Almighty God, Father of our Lord Jesus
Christ, Maker of all things, Judge of all
men: We acknowledge and confess our
manifold sins and wickedness, Which we
from time to time most grievously have
committed, By thought, word, and deed,
245 Against thy Divine Majesty, Provoking
most justly thy wrath and indignation
against us. We do earnestly repent, And
are heartily sorry for these our
misdoings; The remembrance of them is
249 grievous unto us; The burden of them is
intolerable. Have mercy upon us, most
merciful Father; For thy Son our Lord
Jesus Christ's sake, Forgive us all that is
253 past; And grant that we may ever
hereafter serve and please thee in
newness of life, To the honour and glory
257 of thy Name; Through Jesus Christ our
Lord. Amen.

261 Then shall the Priest turn to the People, and
pronounce this Absolution:

265 Almighty God, our Heavenly Father, who
of his great mercy hath promised
forgiveness of sins to all them that with
hearty repentance and true faith turn
unto him: Have mercy upon you; pardon
and deliver you from all your sins;
269 confirm and strengthen you in all
goodness; and bring you to everlasting
life; through Jesus Christ our Lord.
Amen.

273 The Priest shall then proceed with the Holy
Eucharist in Thanksgiving and Consecration as
follows:

277 Priest: The Lord be with you.

People: And with thy spirit.

281 Priest: Lift up your hearts.

People: We lift them up unto the Lord.
285

abstraction is in the connection of the words. These connections are, as manifest, the deed. The Deed is the universal as connected or as particular as formal structure. The *thought, word, and deed* of this Confession (244) parallel the *reasonable, holy, and living* theme (144) of the individual offering his total self up to God. As reasonable the deed is the total connectedness of the words as thoughts which are manifestable as the holy or as the true, which as unchanging, is divine. And this divine reasonableness, which as holy deed is the union of thoughts with its words, is Life or the organic unfolding of self-identity in otherness which is seen as self-connectedness or Love.

The *Absolution* (263-272) is forgiveness of sin repented of or the divine mercy which recognizes this repentance as true and holy and the basis of life in the full sense; that is, as never harbouring its negation or death. This all-absorbing affirmation is Immortality or the freeing of the timed from time.

The Absolution having been pronounced, the "new life" (228) is able to be ushered in. The act wherein it is cemented, the Sacrifice of the Mass, can now take place. Thus, the people offer their inward selves, their hearts, to God as cleansed and capable of the divine reconciliation. The *Preface* (293-307) extends this individual offering to an universal activity in which the whole creation is reconciled with God as God is triunely reconciled with Himself. The *Sanctus* (311-315) is the beautiful hymn of praise for this wonderful event and, stressing the holiness of this loving act, glorifies the divine reunion. The *Benedictus* (319-331) reflects on how this event takes place in the coming of the transcendent God down from Heaven to Earth.

The *Canon* (333-365) explicates the particularity of this transition to worldly immanence as peculiar historical event. The transcendent

Priest: Let us give thanks unto our Lord God;

289 People: It is meet and right so to do.

Priest: It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things; Whom with thy co-eternal Son and Holy Spirit we confess as one God, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Spirit. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

301

All:

309 Holy, Holy, Holy, Lord God of hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Blessed is he that cometh in the Name of the Lord: Hosanna in the highest.

313

Priest:

317 Blessing and glory and thanksgiving be unto thee Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

321

325

329

333 Hear us, O most merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution,

and the transcended unite in one Person as total nature. The sacrifice of transcendence is perfect because it is total. The entire totality of the world is taken up into the divine. What was apart is no longer parted. Yet death reparts the sufficient union and the separation reverts upon itself. But the people of God, conscious that Death has been overcome, long for that one act to be re-enacted, and partake in it again in a remembrance of the Divine Meal, seeking, if only for a moment, to regain that lost immanence which is to recur again. And so the Body and the Blood of the New Covenant is eaten and drunk anew to participate in that act, which, as past and future, can still be abeyantly fulfilled. The believer waits as did those of old. But no longer is he uncertain. For God has made His promise known, and has carried it out. Sin and its partner Death no longer are absolute. One has power over them because they are now known as only temporary. To participate in the divine act through the divine meal is to know their temporality. And the grace received is the strength to wait for what has already come, the reappearance of the immanent Christ as transcendent Lord.

The fullness of Grace is the Peace of God, the peace that knows the temporal as temporary. And one prays that this fullness may be inwardly forever (367-380). The mercy of God which makes possible the banishing of sin, of separation from God, brings with it God's Peace. The *Agnus Dei* (387-393) is the ethereal hymn of praise through which each Christian heart expresses this blessed truth. And in a state of bliss and peace each participates in the Holy Food. By this mighty act the divine and human are united and the Kingdom is ever reassured. That it must come is known by its heirs, and the strength of this knowing peace makes possible a trusting acceptance of the divine will as one's own, and of the activity through which that

337 in remembrance of his death and
passion, may be partakers of his most
blessed Body and Blood;

341 Who, in the same night that he was
betrayed, took Bread; and, when he had
given thanks, he brake it; and gave it to
his disciples, saying, Take, eat; THIS IS MY
345 BODY which is given for you: Do this in
remembrance of me.

349 Likewise after supper he took the Cup;
and, when he had given thanks, he gave
it to them, saying, Drink ye all, of this; for
THIS IS MY BLOOD OF THE NEW COVENANT,
353 which is shed for you and for many for
the remission of sins: Do this, as oft as ye
shall drink it, in remembrance of me.

357 Wherefore, O Lord and Holy Father, we
thy people do celebrate here before thy
Divine Majesty, with these thy holy Gifts,
which we offer unto thee, the memorial
of the blessed Passion and precious
361 Death of thy dear Son, his mighty
Resurrection and glorious Ascension,
looking for his Coming again in power
and great glory.

365 And we pray thee, Gracious Father, to
bless and sanctify us and this Sacrament
with thy Life-giving Word and Holy
369 Spirit. Fill with thy grace all who partake
of the Body and Blood of our Lord Jesus
Christ. Grant that he may dwell in us and
we in him, and that at the last Day we
373 may enter with all thy saints into the joy
of thine eternal kingdom:
Through the same Jesus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit, all honour
377 and glory be unto thee, O Father Al-
mighty, world without end. Amen.

381 Priest: The Peace of the Lord be always
with you.

People: And with thy spirit.

will is temporally fulfilled. Providence and the heart of the believer as so united make possible for each person a recognition that the practical activity of life is a divine activity.

The **Third Part** of the Liturgy begins with the *Hymn* which accompanies the *Gospel Procession* (418-474). This hymn should stress the love of God in creating and redeeming the world, for these are the two motifs which have been stressed in the service. The fulfillment of the Holy Ghost is the reflection by the individual, who has participated in the divine meal, on the universality of the divine redemptive act. This reflection has historically taken the form of Institution and Doctrine. The Church and Theology are the results of such reflection. Thus the *New Testament Lesson* (480) is read, for it is the historical documentation of the divine sacrificial act commemorated in the divine meal. The *Creed* (488-523) which follows is the representation, in the theological language of doctrine, of the total divine activity within which this act takes place. Again, it is necessary to remember that although the Holy Ghost is that aspect of the divine which makes possible reflective activity, it is the *whole* Trinity that is involved in this third part of the liturgy as in the preceding two. This is evident in the content of the Creed in which belief in the Trinity is set out. It is in this doctrine that the transformation of the individual heart which has taken place finds universal expression. The Father is Creator of Heaven and Earth. There is no realm outside of the divine. The visible and the Invisible are equally apparent to Him, and through Him become so to us. This is the meaning of Grace. It binds us to the Invisible. It shows up the temporal as temporary and makes possible that our earthly vision be also heavenly. For reality is not the sensible alone but the ground wherein the sensible is sensed. This ground is the creative activity which precedes the created result. The result

385 O Lamb of God, that taketh away the sin
of the world, have mercy upon us.

389 O Lamb of God, that taketh away the sin
of the world, have mercy upon us.

393 O Lamb of God, that taketh away the sin
of the world, grant us thy peace.

THE RECEIVING OF HOLY COMMUNION

397 When all have communicated, the Priest shall say:

Let us give thanks unto the Lord.

401 Priest and People:

405 Everliving Father, we most heartily thank
thee, That thou dost feed us with the
spiritual food of the Body and Blood of
thy Son, Assuring us thereby that we are
heirs of thine everlasting kingdom. And
we pray thee so to assist us by thy Holy
409 Spirit that we may do all such good works
as thou hast prepared for us. Through
our Saviour Jesus Christ. Amen.

413 A HYMN will be sung during the Gospel
procession.

417 Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the Source, the Ending he,
Of the things that are, that have been,
421 And that future years shall see,
Evermore and evermore.

425 At his word the worlds were framèd;
He commanded; it was done:
Heaven and earth and depths of ocean
In their threefold order one;
All that grows beneath the shining
429 Of the moon and burning sun,
Evermore and evermore.

433 O that birth for ever blessèd:
When the Virgin, full of grace,
By the Holy Ghost conceiving,

is visible but it is only so on the basis of its own invisible principle. For the world of Nature as known is the world as intelligible. The mind takes up the world into itself and finds that they are essentially unitable. And so Jesus Christ, as uncreated God, can become flesh, because flesh is the visible which is common in principle to the invisible. In the Incarnate God the visible and the invisible unite. The divine is at once God and the World. But the visible dies, the man-God is crucified and buried. But only to arise out of the temporal and to reassert the finality and completeness of the divine totality. Just as Christ died and rose so do we sin and through the sacrificial meal arise. He no longer dies as do we because His death is as total as His life. In His life, spoken of by the Prophets, fulfilled in History, and resurrected into Eternity, all Life is redeemed from Death. The abyss between the visible and the invisible is crossed and bounded so that no fall into it is so deep as to conquer Life. When Time is fulfilled History must end; that is, the momentariness of finite activity is taken up into its principle. This taking up is the Judgement whereby the visible realizes itself in its principle and becomes invisible. It dies so that it may *always* live.

The Holy Ghost gives Life because it is through Him that the Son is born. Mary conceives of the Holy Ghost. The Christ comes to know Himself as Christ through the same divine Grace, which is the Gift of the Holy Ghost. Through the Holy Ghost Flesh has Life and through Him that Life banishes Death. Nature comes into Being through the divine Love and in the continuance of that Love it too continues. The invisible becomes visible and the visible as perfectly reunited does not die.

In this *Trinitarian Liturgy of the Mass of the Holy Ghost* there has been added to the Creed the words "Who returneth with the Son to

Bare the Saviour of our race,
 And the Babe, the world's Redeemer,
 437 First revealed his sacred face,
 Evermore and evermore.

This is he whom seers in old time
 441 Chanted of with one accord;
 Whom the voices of the prophets
 Promised in their faithful word;
 Now he shines, the long-expected;
 445 Let creation praise its Lord,
 Evermore and evermore.

O ye heights of heaven, adore him;
 449 Angel hosts, his praises sing;
 All dominions, bow before him,
 And extol our God and King;
 Let no tongue on earth be silent,
 453 Every voice in concert ring,
 Evermore and evermore.

The let old men, thee let young men,
 457 Thee let boys in chorus sing;
 Matrons, virgins, little maidens,
 With glad voices answering;
 Let their guileless songs re-echo,
 461 And the heart its praises bring,
 Evermore and evermore.

Christ, to thee, with God the Father,
 465 And, O Holy Ghost, to thee,
 Hymn, and chant, and high thanks-
 giving,
 And unwearied praises be,
 469 Honour, glory, and dominion,
 And eternal victory,
 Evermore and evermore.
 Amen.
 473

All: Glory be to thee, O Lord.

477
THE NEW TESTAMENT LESSON

481 All: Praise be to thee, O Christ.

THE CREED

the Father" (515-516). This addition has been made in order to bring out within the Creed *explicitly* what is *already there*, namely, total trinitarian self-relation. The three Persons are equal. There is no temporal priority in their relation. Thus it is that each part of the liturgy has within it all three persons. If the Holy Ghost proceeds from the Father, then as Trinity so must He also proceed from the Son, who has already been begotten of the Father by the Holy Ghost. The procession of the Son by the power of the Holy Ghost is the Creation of the World. The Return of the Son to the Father by and through and with that same power is its redemption.

God the Father as Creative possibility manifests Himself as World or Son, only to recognize as Spirit that this otherness is also Himself. This recognition as Divine self-knowing is also divine reconciliation as creative activity or Life as *actual or alive*. The *totality* of this divine activity as complete, as circular trinitarian movement, demands that the divine Return be as fully a part of Doctrine as the divine Procession. That the divine Sacrifice and Resurrection is a Procession and Return is made clear in the Eucharistic Sacrament but there it is only known implicitly in the heart of the believer. The Creed as reflection on this act should bring the nature of the total divine activity out explicitly.

Having affirmed faith in the Trinity the Creed affirms the Institutional Practice which makes visible temporally the Doctrine. Through the Church and its Sacraments the participation of the *individual* heart can find a home until the future Resurrection and Life make this temporary home an universal dwelling. Baptism is the recognition of the world's separation from God and of the unreality of this division. The Holy Water is the visible medium which proclaims the reality of this invisible union - which union is

485 I believe in one God, the Father
Almighty, Maker of heaven and earth,
And of all things visible and invisible:

489 And in one Lord Jesus Christ, the only-
begotten Son of God, Begotten of his
Father before all worlds, God of God,
493 Light of Light, Very God of very God;
Begotten, not made; Being of one sub-
stance with the Father; By whom all
things were made: Who for us men and
497 for our salvation came down from
heaven, And was incarnate by the Holy
Ghost of the Virgin Mary, And was made
man; And was crucified also for us under
Pontius Pilate. He suffered and was
501 buried: And the third day he rose again
according to the Scriptures: And
ascended into heaven, And sitteth on the
right hand of the Father: And he shall
505 come again, with glory, to judge both the
quick and the dead; Whose kingdom
shall have no end.

509 And I believe in the Holy Ghost, The
Lord, and Giver of Life, Who proceedeth
from the Father and the Son; Who
returneth with the Son to the Father;
513 Who with the Father and the Son
together is worshipped and glorified;
Who spake by the Prophets: And I
believe one Catholic and Apostolic
517 Church: I acknowledge one Baptism for
the remission of sins: And I look for the
Resurrection of the dead: And the Life of
the world to come. Amen.

521

GLORIA IN EXCELSIS

525 Glory be to God on high, and in earth
peace, good will towards men. We praise
thee, we bless thee, we worship thee, we
glorify thee, we give thanks for thy great
529 glory, O Lord God, heavenly king, God
the Father almighty.

533 O Lord, the only-begotten Son, Jesus
Christ; O Lord God, Lamb of God, Son
of the Father, that takest away the sin of

re-enacted in the Holy Meal. The Church as the medium wherein the Holy Water and Holy Meal are participated is the universal participation of individuals in the divine reconciling activity. It is One, Holy, and Apostolic because it is the Institution which has as doctrine the Holy Trinity. As such it is Christian; but not simply so. The Trinity as doctrine of divine Being affirms that Life and Love as visible and invisible are manifest only as unity which is also division. The Holy Trinity is perfectly pantheistic and perfectly transcendent. As such it is God of all peoples from the earliest times. There is no religion which in any way negates the Trinity. The religion of the Trinity absorbs all religions because they are its simple affirmation. The Christian Religion is the explication that all religions are true. What is false in them is not in what they are but in what they are not. They do not go far enough. Thus, every Christian is at once an animist, an Hindu, a Buddhist, an Apollonian, a Dionysian, a Jew, a Muslim. Every Christian can find a home in any church for his Church is at once every church. The differences within Christendom have always seemed, when not immediate, abstract, because all divisions felt they believed in the same God. Each division is only the manifestation of one form of heresy or another. Only this is not as apparent as those of other religions in relation to Christianity. The Christian ecumenical movement, when it recognizes that the strongest unity is that which extends around the strongest divisions, will no longer struggle to drop the distinctions which arise from division but will inevitably come to recognize each of them as fully present within the one triune totality; and that not eclectically but in the manner of the divine unity wherein the greatest possible division, that of God and the World, is united. When the Christian Church becomes so united it will be at one with its doctrine and will find within itself and

537 the world, have mercy upon us. Thou
that takest away the sin of the world,
receive our prayer. Thou that sittest at
the right hand of God the Father, have
mercy upon us.

541 For thou only art holy; thou only art the
Lord; thou only, O Christ, with the Holy
Ghost, art most high in the glory of God
the Father. Amen.

545 Priest:

549 Blessed be the Kingdom of the Father
and of the Son and of the Holy Ghost,
now and from all Ages to all Ages.
Amen.

outside itself not only no opposition but
rather the whole world.

The *Gloria in Excelsis* (528-547) is that
magnificent and triumphal hymn of praise in
which the Christian believer, who has heard
the prophecies, has seen them come true, has
partaken of their truth, and in common with
his Christian fellows awaits the end of Time,
sings the prayer of Life achieved and won.
The priest then repeats the *Eulogomena* (551-
553) with which the service began symbol-
izing the total circularity of the divine Cre-
ation and Redemption as full of Grace and
Love.

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