

# DOWNLOAD PDF THE RELATION OF THE SACRAMENTS TO THE DOCTRINE OF THE DIVINE IMMANENCE

## Chapter 1 : The Presence of God: Immanence and Transcendence – The St. Bede Blog

*The relation of the sacraments to the doctrine of the divine immanence [microform] Item Preview.*

Theism sharply contrasts with pantheism, which identifies God with all that there is, and with various forms of monism, which regards all finite things as parts, modes, limitations, or appearances of some one ultimate Being, which is all that there is. Some Nature and significance Pantheism and panentheism can be explored by means of a three-way comparison with traditional or classical theism viewed from eight different standpoints. i. Immanence or transcendence The poetic sense of the divine within and around human beings, which is widely expressed in religious life, is frequently treated in literature. Expressions of the divine as intimate rather than as alien, as indwelling and near dwelling rather than remote, characterize pantheism and panentheism as contrasted with classical theism. Such immanence encourages the human sense of individual participation in the divine life without the necessity of mediation by any institution. In addition, some theorists have seen an unseemliness about a point of view that allows the divine to be easily confronted and appropriated. Classical theism has, in consequence, held to the transcendence of God, his existence over and beyond the universe. Recognizing, however, that if the separation between God and the world becomes too extreme, humanity risks the loss of communication with the divine, panentheism “unlike pantheism, which holds to the divine immanence” maintains that the divine can be both transcendent and immanent at the same time. Monism, dualism, or pluralism Philosophies are monistic if they show a strong sense of the unity of the world, dualistic if they stress its twoness, and pluralistic if they stress its manyness. One form of pantheism, present in the early stages of Greek philosophy, held that the divine is one of the elements in the world whose function is to animate the other elements that constitute the world. Time or eternity Most, but not all, forms of pantheism understand the eternal God to be in intimate juxtaposition with the world, thus minimizing time or making it illusory. Panentheism, on the other hand, espouses a temporal “eternal God who stands in juxtaposition with a temporal world; thus, in panentheism, the temporality of the world is not cancelled out, and time retains its reality. The world as sentient or insentient Every philosophy must take a stand somewhere on a spectrum running from a concept of things as unfeeling matter to one of things as psychic or sentient. Materialism holds to the former extreme, and Panpsychism to the latter. Panpsychism offers a vision of reality in which to exist is to be in some measure sentient and to sustain social relations with other entities. Dualism, holding that reality consists of two fundamentally different kinds of entity, stands again between two extremes. A few of the simpler forms of pantheism support materialism. Panentheism and most forms of pantheism, on the other hand, tend toward Panpsychism. But there are differences of degree, and though classical theism tends toward dualism, even there the insentient often has a tinge of panpsychism. God as absolute or relative God is absolute insofar as he is eternal, cause, activity, creator; he is relative insofar as he is temporal, effect, passive having potentiality in his nature, and affected by the world. For pantheism and classical theism, God is absolute; and for many forms of pantheism, the world, since it is identical with God, is likewise absolute. For classical theism, since it envisages a separation between God and the world, God is absolute and the world relative. For panentheism, however, God is absolute and relative, cause and effect, actual and potential, active and passive. The world as real or illusory Panentheism, classical theism, and many forms of pantheism hold the world to be part of the ultimate reality. But for classical theism the world has a lesser degree of reality than God; and for some forms of pantheism, for which Georg Wilhelm Friedrich Hegel coined the term acosmism, the world is unreal, an illusion, and God alone is real. Freedom or determinism In those forms of pantheism that envisage the eternal God literally encompassing the world, humanity is an utterly fated part of a world that is necessarily just as it is, and freedom is thus illusion. To be sure, classical theism holds to human freedom, but it insists that this freedom is compatible with a divine omniscience that includes his knowledge of the total future. Thus, the question arises whether or not such freedom is illusory. Panentheism, by insisting that future reality is indeterminate or open and that humanity and God, together, are

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in the process of determining what the future shall be, probably supports the doctrine of human freedom more completely than does any alternative point of view. Sacramentalism or secularism Insofar as God is the indwelling principle of the world and of each human being, as in pantheism, so far do these take on a sacramental character; and insofar as God is separated from the world as in 18th-century Deism, so far does it become secular, neutral, or even fallen. In contrast, classical theism, though basically sacramental, places this quality in an enclave, the church. Diverse views of the relation of God to the world On the basis of the preceding characteristics, seven forms of pantheism can be distinguished in addition to classical theism and panentheism: Hylozoistic pantheism The divine is immanent in, and is typically regarded as the basic element of, the world, providing the motivating force for movement and change. The world remains a plurality of separate elements. Immanentistic pantheism God is a part of the world and immanent in it. Though only a part, however, his power extends throughout its totality. Absolutistic monistic pantheism God is absolute and identical with the world. The world, although real, is therefore changeless. Relativistic monistic pantheism The world is real and changing and is within God. But God remains nonetheless absolute and is not affected by the world. The absolute God makes up the total reality. The world is an appearance and ultimately unreal. Identity of opposites pantheism The opposites of ordinary discourse are identified in the supreme instance. God and his relation to the world are described in terms that are formally contradictory; thus, reality is not subject to rational description. Whether being is stressed or the void, whether immanence is or transcendence, the result is the same: Classical theism God is absolute, eternal, first cause, pure actuality, an omniscient, omnipotent, and perfect being. Though related to the world as its cause, he is not affected by the world. He is essentially transcendent over the world; and the world exists relative to him as a temporal effect of his action—containing potentiality as well as actuality and characterized by change and finitude. Nonetheless, human freedom is in fact asserted by classical theists. Neoplatonic or emanationistic pantheism God is absolute in all respects, remote from the world and transcendent over it. This view is like classical theism except that, rather than saying that God is the cause of the world, it holds that the world is an emanation of God, occurring by means of intermediaries. Panentheism In this alternative, both sets of categories, those of absoluteness and of relativity, of transcendence and of immanence, are held to apply equally to God, who is thus dipolar. He is the cause of the world and its effect; his essence is eternal, but he is involved in time. In this alternative, humanity is held to have significant freedom, participating as a co-creator with God in the continuing creation of the world. With only slight attention being accorded to classical theism which is covered in another article, the incidence of the preceding eight forms of pantheism and panentheism in cultural history remains to be explored. Pantheism and panentheism in non-Western cultures Hindu doctrines The gods of the Vedas, the ancient scriptures of India. Exceptions were the gods Prajapati Lord of Creatures and Purusha Supreme Being or Soul of the Universe, whose competition for influence provided, in its outcome, a possible explanation of how the Indian tradition came to be one of pantheism rather than of classical theism. By the 10th book of the Rigveda, Prajapati had become a lordly, monotheistic figure, a creator deity transcending the world; and in the later period of the sacred writings of the Brahmanas. The rising influence of this theism was later eclipsed by Purusha, who was also represented in Rigveda X. In a creation myth Purusha was sacrificed by the gods in order to supply from his body the pieces from which all the things of the world arise. From this standpoint the ground of all things lies in a Cosmic Self, and all of life participates in that of Purusha. The Vedic hymn to Purusha may be regarded as the starting point of Indian pantheism. In the Upanishads. In the earlier Upanishads, the absolute, impersonal, eternal properties of the divine had been stressed; in the later Upanishads, on the other hand, and in the Bhagavadgita, the personal, loving, immanentistic properties became dominant. In both cases the divine was held to be identical with the inner self of each human person. At times these opposites were implicitly held to be in fact identical—the view earlier called identity of opposites pantheism. At other times the two sets of qualities were related, one to the unmanifest absolute brahman, or Absolute Reality sustaining the universe, and the other to the manifest brahman bearing qualities and containing the universe. Thus, brahman can be regarded as exclusive of the

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world and inclusive, unchanging and yet the origin of all change. Sometimes the manifest brahman was regarded as an emanation from the unmanifest brahman; and then emanationistic pantheism—the Neoplatonic pantheism of the foregoing typology—was the result. Shankara, an outstanding nondualistic Vedantist and advocate of a spiritual view of life, began with the Neoplatonic alternative but added a qualification that turned his view into what was later called acosmic pantheism. Distinguishing first between brahman as being the eternal Absolute and brahman as a lower principle and declaring the lower brahman to be a manifestation of the higher, he then made the judgment that all save the higher unqualified brahman is the product of ignorance or nescience and exists apparently only in human minds as the phantoms of a dream. Since for Shankara, the world and individuality thus disappear upon enlightenment into the unmanifest brahman, and in reality only the Absolute without distinctions exists, Shankara has provided an instance of acosmism. In place of this acosmism he substituted the notion of world cycles. The doctrine of Ramanuja approaches pantheism; he has certainly advanced beyond emanationistic pantheism. There are two aspects to the single brahman, one absolutistic and the other relativistic. As in pantheism, the beings of the world have freedom. In sum, since the absolutistic categories were given the greater emphasis in his thought, Ramanuja is representative of a relativistic monistic pantheism. The presence in the Hindu tradition of both absolutistic and relativistic descriptions of the divine suggests that genuine pantheism might well emerge from the tradition; and, in fact, in the former president of India, S. Radhakrishnan, also a religious philosopher, that development did occur. Although Radhakrishnan had been influenced by Western philosophy, including that of Alfred North Whitehead, later discussed as a modern pantheist, the sources of his thought lie in Hindu philosophy. He distinguishes between God as the being who contains the world and the Absolute, who is God in only one aspect. He finds that the beings of the world are integral with God, who draws an increase of his being from the constituents of his nature. The Buddha preaching, relief from Gandhara, schist, c. If Suchness, or ultimate reality, and the Void are identical, then the ultimate must lie beyond any possible description. Nagarjuna approached the matter through dialectical negation: Since the Void is also called the highest synthesis of all oppositions, the doctrine of the Void may be viewed as an instance of identity of opposites pantheism. Benjamin Matthews In the Tiantai school of Chinese Buddhism founded by Zhiyi, as in earlier forms of Mahayana Buddhism, the elements of ordinary existence are regarded as having their basis in illusion and imagination. What really exists is the one Pure Mind, called True Thusness, which exists changelessly and without differentiation. Thus, an additional Buddhist school, Tiantai, can be identified with acosmic pantheism. Indeed, although a mingling of types is discernible in the cultures directly influenced by Hinduism and Buddhism, acosmic pantheism would seem to be the alternative most deeply rooted and widespread in these traditions. Ancient Middle Eastern doctrines Just as the early gods of the Vedas represented natural forces, so the Canaanite deities known as Baal and the Hebrew God Yahweh both began as storm gods. Baal developed into a lord of nature, presiding with his consort, Astarte, over the major fertility religion of the Middle East. The immanentism of this nature religion might have sustained the development of pantheistic systems; but, whereas the pantheistic Purusha triumphed in India, the theistic Yahweh triumphed in the Middle East. And Yahweh evolved not into a lord of nature but into the Lord of history presiding first over his chosen people and then over world history. Through much of the history of Israel, however, the people accepted elements from both of these traditions, producing their own highly syncretistic religion. It was this syncretism that provided the occasion that challenged certain individuals of prophetic consciousness to embark upon their purifying missions, beginning with Elijah and continuing throughout the period of the Hebrew Bible. In this development, the absoluteness and remoteness of Yahweh came to be supplemented by qualities of love and concern, as in the prophets Hosea and Amos. In short, the categories of immanence came to supplement the categories of transcendence and, in the New Testament period, became overwhelmingly important. The transcendent Yahweh, on the other hand, had fitted more naturally into the categories of absoluteness.

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## Chapter 2 : Immanence - Wikipedia

*belief in the doctrine of God promote the efficacy of the sacraments?" will be the aim here. Belief is the act, doctrine on God the content; sacraments and liturgy will be interchangeable.*

The Church is the insurmountable distance as a knowing act from creation to institution of our redemption through which we are growing in Creator without the manifested help from God to man. As far as Jesus Christ. In this meaning supreme liberty face to face with the creation limits affected prayer is even monological due to the fact that God is a Trinity of persons: Here lies the great restores the world feeding through His redemptive presence Mystery: The power and accomplishing His work through the embodiment of His of the Holy Trinity, which we always find again within the Only begotten Son of God Jesus Christ see the work with the Church through the committing of the Sacrament of the Holy number 1. Eucharist, transfigures us in our inner life and so begins the long process of our perfection and deification in Jesus Christ. The embodiment represents the supreme immanence. God walked again through the garden, this time under the physical Keywords-immanence, Knowledge, Christian Spirituality form of His children: Adam and Eve see the work with number 2. By means Name from what they considered to be an impolite familiarity. In platonism it is considered that the YHWH. This aversion supposes that God is available to help. Even the transcendent towards the sensible and material universe imprinted in two name of God carried in itself a grain of His immanence, which ways in the western theology: Sometimes there is child is born, unto us a son is given: This will be God amidst us: Within theology, the concept by sin, what represents a remark of the neoplatonism and of transcendent related to God expresses His existence platonism concerning the material. From this perspective, philosophy went on, asserting the world secularization idea, Both the minimisation of the material and the maximisation therefore atheism. The dependence of the Western Theology of of the Predestination represent the two ways through which the the one or other philosophical system has led to the creation platonism have influenced the Western Theology. The second philosophical system, which made a mark in The Orthodox Theology avoided to become the prisoner of the Western Philosophy, is represented by Aristotelianism. Instead of an analytical The Western Scholastic Theology used this system to present attitude towards the philosophical systems, the Eastern and explain the christian teaching and doctrine. Aristotelism Theology had a selective and synthetical attitude. Due to this was adopted like a reaction against the Platonism. So as much fact, it avoided to change the christian theology into a servant Platonism disregards the material, as much Aristotelianism of the philosophy and in this way had the opportunity to valorize it. In this way is explained the reason, for which, introduce true cultural revolutions in the philosophy. Both the protestant and the Theology. Instead to be influenced by this dualism, namely to catholic extreme are the result of the dominance of some consider that spirit remains external the material, the Eastern philosophical systems which have a natural provenance, that theology have seen in spirit the fundament of material. That means outside the Jesus Christ Gospel. No doubt the Scholastic means that spirit lies inside and not outside the material. The had the merit to contribute to discipline the mind of the Saint Gregory of Nyssa asserts that amterial represents a occidental man, developing in this way the clarity, distinction concentration of spirit and energy. In this way the Eastern and the systematisation, decisive elements which allowed the theology could transcend the philosophical systems and was occidental spirit to become an analytical spirit, being capable to able to speak about transfiguration and deification of the be preoccupied by analysis and research. The christian faith in only One God as Being but two major negative influences: The relation between form and substance. Under the influence of Holy Trinity is the fundament of the christian orthodox this philosophical principle, the catholic scholastic theology teaching and faith about God. In this meaning the religious rationalised the Trinitarian Mystery, to firstly argue about the faith in the Holy Trinity dogma delimits the christian faith Divine Substance and only then about the Persons. In this way about God from other doctrines and conceptions, and according the Trinitarian Persons change into some exterior masks to it God accomplishes the redemption of the man who comes applied to the

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Divine Nature. Under the influence of to Jesus Christ. The orthodox spirituality implies the love and Aristotelism, Scholastic developed the mystery of the Trinitarian truth communion of the christian man with God in Jesus Christ Community and rationalised the Divine Revelation. Therefore the world, namely an external relation, the Eastern Theology due to scholastic catholic theology was obliged to consider God and the increate energies could speak about an inner link between world as two realities closed in themselves and bound only God and world, develop an energetic conception regarding the through the external relations. The relation between God and centuries the progress, which science will later carry out. No wonder that the scholastic catholic theology came an energetic conception about the divine and created reality, it to consider God as the first immobile engine and the world like always had the resources to successfully get through to all the a machine which was started by God and then functions problems, which each epoch rose before the church. Instead to be influenced and transformed by the One of the greatest errors, which was made by the scholastic philosophical systems, the orthodoxy let a positive influence catholic theology under the influence of aristotelism is that to giving rise to a moral and spiritual culture, which will last for conceive the human substance like an autonomus nature eternity. Everything which exist, i. God will, also only if this man accepts and wants this communion<sup>3</sup>. Himself through His Work endowed mind with the faculty to The man perfection can carry out only there where God is not know Him. Therefore we are far away from the neoplatonic conceived like a singular Person, but rather as a communion of and evagrian panteism, which estimated that mind, finding its persons in a perfect union in a single Being, Who calls last unity, is able through its natural faculties to know The One everybody to the accomplishment of this communion. Here is clearly asserted the transcendence of God. The Orthodoxy prefers to use the terms: Thereby the orthodox teaching followed accomplishes the redemption for that man who is truly coming the example of the Saint Paul the Apostle references to this to Jesus. According to this reality the Church has a trinitarian subject could be found in Galatians. The divine trinitarian relations are: The catholic theologian, Georg Koeppen<sup>1</sup>, significantly As a Person God can gradually share this spiritual life. Without these special there where it is believed in an eternal eschatology of man, in attributes, the divine love, however infinite, would have his union with God. The redemption and consequence of a Trinitarian God. More like that, He deification of those who believe in Jesus Christ is just the descended to us through His Son embodied as man, always extension of the affectionate relations between the Divine maximally approaches to everybody to give him the perfection Persons to the conscious creatures, i. Therefore, The Holy Trinity is essentially revealed in the redemption work and this signifies that It is the basis of our The union of man with God for eternity is guaranteed and redemption. With the embodied Himself as man for eternity revealing in this way the help of the Holy Trinity our redemption accomplished. That eternal love of God for humanity. This is the essential means, in the structure of the supreme interpersonal love it is conviction of the orthodox spirituality. Only a personal God, given to human persons the unique opportunity to be redeemed. Father, Son and the Holy Spirit, reveals the truth Through His incarnated Son, after Whose image we are according to Which God is transcendent and at the same time created, we get into communion with the Holy Father and immanent, that He is beyond the world but also in the world<sup>9</sup>. The Holy Spirit brings in creation the life Persons, always maximally approaches to everybody to give and the reciprocal trinitarian love, actually It rises the entire him the perfection and deification possibility, i. This is the conviction of the endless. The work of the Holy Trinity carries out within the orthodox spirituality. Church, which is full of the increate and sanctifying energies<sup>7</sup> Only a personal God, Who is the supreme and inexhaustible This sanctifying work is firstly promised by the Our spring of love and Who at the same time considers and prizes Redeemer Jesus Christ: The man perfection can carry out only there where God is not conceived like a singular Person, The revelation acts of this Holy Trinity represent redeeming but rather as a communion of persons in a perfect union in a and deifying acts, through which we are arised to the single Being, Who calls everybody to the accomplishment of communion with the Persons of the Holy Trinity, through the this communion. This accomplished communion with the power of the Holy Spirit. We the Church and in the life of the believers is continuously are called to think this nourishment but at

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the same time to live requested through the request, thank and blessing prayers of the and experience it. As perfect love, the Holy Trinity is able to clergy members and of the christian community together with give Itself over the other persons, if It wants, sharing from the its pastor and priest. Its endless life and love and finally deifying them. This power can transfigure us in our inner life and in this These persons can gradually become participants to this way begins the long process of our accomplishment and divine life. All the prayers finish with the glory of the finite beings, because this shared energy is actually infinite Church usually make the sign of the holy cross, invoking the From here it could be concluded that this love is not uniform, blessing protection of the Holy Trinity, suggesting in this way because otherwise it would become monotonous Jesus Christ is just the extension of the affectionate relations That means the Holy Trinity is an inexhaustible source of between the Divine Persons to the conscious creatures, i. Therefore, The Holy Trinity is essentially revealed in the Our spiritual life has as initial point the communion of redemption work and this signifies that It is the basis of our trinitarian life and love, which is maintained through the redemption. With the ascetic efforts and in all our good deeds made towards our help of the Holy Trinity our redemption is accomplished. That brothers in Christ and even when somebody reaches the highest means, in the structure of the supreme interpersonal love it is achievement of this religious experience, the same beneficent given to human persons the unique opportunity to be redeemed. As a This above mentioned opportunity is delivered by the Holy final conclusion, we assert that the Holy Trinity is the main Trinity through one of Its Persons: Through the Incarnated Son which has lasted from the Incarnation till the Resurrection, radiates into the mankind and world the Holy Spirit, like the when it was completely filled with the deifying energies of the Love of God towards us and our Love towards God. Holy Spirit, but only after His Ressurrection. The deification of the human nature, although given in His embodiment, is The Holy Spirit brings in creation the life and the reciprocal progressively performed, along His fleshly Life through His trinitarian love, actually It rises the entire creation to the Sufferings, Sacrifice on the Cross, Ressurrection and trinitarian love and deification, which is in fact endless. From the theological point of view, the immanence of God is asserted and argued in Orthodoxy through the presence of This power can transfigure us in our inner life and in this the divine grace-i. The uninterrupted working presence of the Holy Trinity in In this meaning it is paradoxically asserted the transcendence the Church, which is confessed by the Epistles of the Holy but at the same time the immanence of God. If the Apostles, was very efficient from the oldest times through the transcendence specially refers to His nature, about which man request, thank and blessing prayers of the clergy members and actually knows nothing, the immanence is expressed both of the christian community together with its pastor and priest. The Holy Spirit Divine Grace, which comes from Jesus Christ, being undivided energy of the divine Being, unites the believer not only with Our spiritual life has as initial point the communion of Our Lord and Savior and the Persons of the Holy Trinity but trinitarian life and love, which is maintained through the also between them. And our ontological liaison with Our inexhaustible energies of the Holy Spirit, which help us in the Redeemer Christ is carried out and strengthened through the ascetic efforts and in all our good deeds made towards our Holy Spirit. Jesus Christ is given at the Embodiment event, but is gradually disclosed along the time on the earth. God descended into the The spring of this spiritual power and the model of the world and embodied being and remaining true God and true orthodox christian life, the communion of the christian with man, resembling to us but without the original sin Philippians, Jesus Christ in His Church and the growing - up through the 2, , and the man who had interrupted the dialogue with christian virtues in Christ Ephesians, 4, 13 , represent the Him can rise to the fullness of the divine life and has the essence of this spirituality. On the other hand we would say: The liberty, with which is endowed the human nature, also [5] Ibidem, page God, through the love power which springs from the [9] Pr. Love with the unique and real purpose to develop a unity [10] Pr.. Gospel according to Saint John, 1, Saint Maximus the Confessor, Exposito in Orat. Graeca, Migne Collection 90, page Reverend Professor Doctor [20] Pr.

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### Chapter 3 : The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers

*Hi Derek, I've been reading the Anglican theologian John Macquarrie lately, and he argues that something like a doctrine of the Trinity is needed to do justice to the polarity, or dialectic, between divine transcendence and divine immanence.*

In the sermon, Lewis equates salvation with the Biblical term glory, a word commonly used in patristic writings on deification. Joy, then, is the fleeting and sweetly painful experience of longing for divine or numinous beauty. These can become tiresome parodies of true joy, blurring our vision of more profound and otherworldly consolations: We are half-hearted creatures, fooling around with drink and sex and ambition when infinite joy is offered us. We are far too easily pleased. These may be false as history, but they may be quite near the truth as prophecy insofar as one day humans may pass beyond nature into the source of beauty and power that nature suggests. Path to Perfected Humility Several further points bear mention. Human freedom was a bedrock belief of Lewis, fundamental to the idea of what it meant to be created in the image of God, and essential to the possibility of genuine love. He will make the feeblest and filthiest of us into a god or goddess, a dazzling, radiant immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine. No one who puts his own happiness or deification in front of Christ Himself will find the path to bliss and immortality. Christ will indeed give you a real personality: Only the glorified person, he says, will finally be able to pray with total delight. A final and related point is that participation in God brings not only a restoration of the knowledge of God that was lost in the Fall, but also an increase in self-knowledge—and hence it leads to ever-increasing humility and repentance. He also disassociates himself from the Calvinist notion of total depravity. Still, he insisted that the moment of really seeing oneself, in its naked truth, was of inestimable importance in the spiritual life. In these terms, no one can dismiss deification as wishful thinking, escapism, pride, or self-adoration. This man was Fr. Walter Adams, an Anglican priest and monk who was 71 years old when Lewis first went to him in Oct. The decision to do so was one of the hardest I have ever made: If it remains puzzling to some, it may be positively attractive to others in an age when many have left Christian churches looking for deeper enchantment. Lewis, more than merely the intellectual Oxford don he is sometimes taken to be, may prove to be a good if unexpected guide for such seekers given his poetic eye for divine beauty and his mystical awareness of the infusion of the supernatural into the everyday world. His recipe for spiritual life is predicated upon our hunger for an unattainable ecstasy that hovers just beyond reach—yet he urges us to bank down this secret fire with the unlikely fuel of dogma and ethics in order to make it truly blaze. Indeed, these two can be happily married in the mystical theology at the heart of ancient Christianity which, in its fullness, provides the means to deification and perfect communion with God. Says one contemporary monk: Some see in deification grounds for greater understanding between Christians of the East and West. In other words, amidst the endless search for technical means to personal fulfillment, the doctrine of deification reminds us of what people are made of, and what they are made to become. Lewis reminds us that our desire for joy is in accord with the fundamental pattern of reality, and that its pursuit is indeed blessed by God—provided it is transposed into the key of another world. *Da hodie perfecte incipere*—grant me to make an unflawed beginning today, for I have done nothing yet. A Life of C. Lewis Crossway Books, , pp. An Orthodox scholar acknowledges that while deification is the religious ideal of Eastern Orthodoxy and the ultimate goal of human existence, the doctrine sometimes has been neglected in modern parish life while rationalistic or moralistic conceptions of Christianity have been stressed at the expense of sacramental and mystical dimensions. Gregory Palamas and the Orthodox Tradition, St. Downing, Into the Region of Awe: Lewis, InterVarsity, , and Lyle W. Dorsett, Seeking the Secret Place: The Spiritual Formation of C. Lewis, Brazos Press, Lewis and the Art of Witness, Eerdmans, , pp. Athanasius, in On the Incarnation, St. Lewis knew this book and had read it in the Greek before writing an introduction to a new translation published in by his friend and longtime penpal, the Anglican nun Sister

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Penelope. It is significant that St. The fathers in Chalcedon in rebuffed the monophysite position holding that Christ had only a single nature a divine nature , and instead proclaimed that Jesus Christ is fully human and fully God in two natures yet in such a way that He is still one person. In the theology of Lancelot Andrewes, the hypostatic union also is a model for describing the union of Christ with the elements of bread and wine in the eucharistic mystery N. Lossky, Lancelot Andrewes, p. Allchin, *Participation in God: Theology as Spirituality* Harper and Row, The author was referring here in particular to St. Symeon the New Theologian in the Eastern Orthodox tradition. Chiefly on Prayer, Harcourt, , p. On the notion of immanence, Lewis was influenced by George MacDonald, whose Phantastes struck a deep chord with Lewis as a teenager during a period of intellectual skepticism. *A Forgotten Strand in Anglican Tradition*, p. Similar is the sentiment expressed by Kallistos Ware: From the example of Jesus, we might surmise that the resurrected body will be different enough to walk through walls and to be at times unrecognizable, but similar enough to eat broiled fish and to converse with friends. Although the term is broad, generally gnosticism suggests a religious outlook that tends to see ignorance as the fundamental human problem rather than sin and hence stresses the acquisition of special knowledge; it tends to downplay the role of community and holds that there is no higher authority than the private individual; it tends to see external or objective expressions of religion as like conventional church affiliation, creeds, dogmas, etc. Lewis can be seen as anti-gnostic on every count. *A History of Cremation in America*, Univ. Today nearly 30 percent of U. Prothero sees the trend stemming from factors including the privatization of religious belief coupled with a shift from one set of religious beliefs and metaphors mostly Christian to an alternative mix Asian, New Age, ecological, etc. Symeon the New Theologian , St. Sargeant, in *Seeker Churches: Some contemporary Protestant writers who endorse the idea of deification have not seen the sacramental life as essential in the way that Lewis did. Sinai in the cloud and fire. Significantly, the Hebrew term for glory translated as the Greek doxa in the Septuagint is kbd, a word that also means gravity or heaviness. The fact that Lewis calls up the dance imagery so often at the ends of his works e. A Man of Letters: A Reading of His Fiction*, Ignatius, , p. Both works explore the temptations met in the search for the source of Joy. This paper was presented in to the Fellowship of St. Paul who said that we are to be fellow-workers synergoi with God I Cor. Lewis once described this paradox as follows: In the *Philokalia*, St. Athanasius and other church fathers in which all of human nature is understood to have been deified in Christ, although human persons must choose to participate in God to realize this perfection. In other words, deification has both objective and subjective dimensions. This point is sometimes expressed by the notion of both the image and likeness of God: Jesus Christ achieved the objective dimension of our salvation by bestowing upon human nature His own glory and immortality, restoring this image of God in our nature. Diodochos of Photiki points out in the *Philokalia*, there remains a further subjective dimension to salvation, in which as persons we become transformed into the likeness of God: Chiefly on Prayer, ch. Williams, *The Ground of Union: Deification in Aquinas and Palamas*, Oxford,

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## Chapter 4 : Destructio Dei - Destruction of God - Volume 7 of the Collection by Atila Sinke Guimaraes

*Immanence of God. The literal meaning of the immanence of God is "to be within" or "near" in relation to God's creation. Immanence is closely related to God's omnipresence, in that God is always present within the universe, though distinct from it.*

August 13, at 7: August 13, at 9: Precisely in the Incarnation of our Lord is key for me on this: The older I get the more transcendence is in the immanence, and vice versa. And so Blake could see eternity in a grain of sand, or I at poor remove from his genius, can be inspired to praise by a lone silverfish as in this piece I composed for my growing manuscript: Schola Go therefore into all the world and preach the gospel to every creature. A lone silverfish held captive in the dimple of an ice tray stored beneath tarnished exoskeletal shields her tribal colors show in sudden light I see her inmates lost to hunger and thirst in nearby cells leaving only dross She welcomes the stranger in her midst by antennae raised in curious thanks I gently tilt the tray past ninety-degrees proclaiming wide embrace: All bow All rise Captives free. Go therefore into all the world and preach the gospel to every creature. At the heart of Anglican worship for me, and by that I must include the sensual, the Incarnational is mediation, which flows forth from the Incarnation Himself and the sacraments, preaching, gathered people in turnâ€”God works through and with and in creatures, matter. Our wider culture talk on this as a whole tends to bifurcate these. Either the material is all there is, or we can experience the Other unmediatedâ€”enthusiasm. As if any part of our existence is not made! Rahner writes of a proper sacramental understanding as mediated immediacy. August 13, at As the theological term Person connotes, Christ contains in Himself the whole of God and indeed Personally, or Being-in-Relationship as the Three indwell one another and are One , and by his Incarnation, also of creatureliness, particularly, humanness. Another way of saying this is the One who is outside ourselves also indwells us by virtue of Holy Baptism, and indeed, this requires not only Trinitarian thinking, but Trinitarian thinking on the level of the Cappadocians and suchâ€”perichoresis. Our worship, being common, for all, means to bring all to deeper relationship with and sense of Christ through the variety of means available to us so that each person in their complexity is nourished on Him whether they are more drawn to and by transcendence or immanence. By our setting aside of common things for sacred use, our common worship makes of profane things, all everyday things, what they most are, sacred, that is created out of Love and meant for that same Love. Our worship becomes a lens for how to meet the entire universe, where common, ordinary, profane things are exceptional, extraordinary, and sacred. August 15, at 6: And I also take it that this is why Christian spirituality can never be severed from Christian ethicsâ€”to experience God is to be transformed and conformed to the pattern of Jesus.

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### Chapter 5 : Johannine Theology, 2 Definition and Meaning - Bible Dictionary

*Second, I trace out how the doctrine of divine immanence was formulated in liberal Protestant theology and how this influenced international legal scholarship within the period in relation to doctrines of the nation-state.*

The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father. Yet he is not called the Spirit of the Father alone,. The Council of Florence in explains: He proceeds eternally from both as from one principle and through one spiration And, since the Father has through generation given to the only-begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son. Leo I, following an ancient Latin and Alexandrian tradition, had already confessed it dogmatically in , [Cf. Leo I, *Quam laudabiliter* The use of this formula in the Creed was gradually admitted into the Latin liturgy between the eighth and eleventh centuries. The introduction of the filioque into the Niceno-Constantinopolitan Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches. Council of Lyons II It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: While they are called three persons in view of their relations, we believe in one nature or substance. Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down. Each person considered in himself is entirely God. I have not even begun to think of unity when the Trinity bathes me in its splendour. I have not even begun to think of the Trinity when unity grasps me. Gregory of Nazianzus, *Oratio 40*, Father, Son and Holy Spirit. God freely wills to communicate the glory of his blessed life. For as the Trinity has only one and the same natures so too does it have only one and the same operation: Council of Constantinople II Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.

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## Chapter 6 : Sacraments of the Catholic Church - Wikipedia

*I agree with Gyorgy's exposition of immanence and transcendence. That is the way I read the teaching of the Bible as well. God in the incarnation of Christ is immanent so as well as in the.*

This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. Each name evokes certain aspects of it. Eucharist, because it is an action of thanksgiving to God. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used, since it completes and surpasses all the sacrifices of the Old Covenant. We speak of the Most Blessed Sacrament because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering. But they also received a new significance in the context of the Exodus: The "cup of blessing" at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup. It is the same mystery and it never ceases to be an occasion of division. The institution of the Eucharist The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love. Paul have handed on to us the account of the institution of the Eucharist; St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist: Christ calls himself the bread of life, come down from heaven. Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the passover meal for us, that we may eat it. And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it again until it is fulfilled in the kingdom of God. And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father. Of the Church of Jerusalem it is written: Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. Justin wrote to the pagan emperor Antoninus Pius around the year , explaining what Christians did: On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. When the prayers are concluded we exchange the kiss. Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks in Greek: When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: It displays two great parts that form a fundamental unity: The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord. Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them. Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the

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New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting in the person of Christ the head in persona Christi capitis presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: Then, sometimes in procession, the bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood. It is the very action of Christ at the Last Supper - "taking the bread and a cup. This custom of the collection, ever appropriate, is inspired by the example of Christ who became poor to make us rich: What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need. In the preface, the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: The whole community thus joins in the unending praise that the Church in heaven, the angels and all the saints, sing to the thrice-holy God. In the intercessions, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches. In so doing, we offer to the Father what he has himself given us: Christ is thus really and mysteriously made present. Thanksgiving and praise to the Father The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity. Eucharist means first of all "thanksgiving. This sacrifice of praise is possible only through Christ: In all the Eucharistic Prayers we find after the words of institution a prayer called the anamnesis or memorial. This is how Israel understands its liberation from Egypt: The sacrificial character of the Eucharist is manifested in the very words of institution: But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice as the nature of man demands by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit. The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice: Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ. Put this body anywhere! By offering to God our supplications for those who have fallen asleep, if they have sinned, we. This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head. Such is the sacrifice of Christians: But "he is present. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this

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conversion. It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. This is my body, he says. This word transforms the things offered. Ambrose says about this conversion: Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. It is no less a feat to give things their original nature than to change their nature. This change the holy Catholic Church has fittingly and properly called transubstantiation. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end," even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love: The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world.

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## Chapter 7 : Pantheism | theinnatdunvilla.com

*The idea of the divine immanence affects the doctrine of Gods immanence in nature, and 54 THE OLD FAITH AND THE NEW THEOLOGY IMMANENCE AND INCARNATION*

Read this Volume to find out. Nothing can be more important than the notion that we have of God, since the whole idea of adoring the One who creates and maintains everything in its being is the most basic concept of Religion. Through the centuries, the Catholic Church established her magnificent doctrine on God: It should have been, but it was not. Instead it has been largely supported by the religious authorities as an authentic fruit of Vatican II. Learn about these errors and immunize yourself against them. This volume will start to examine the negation of Dogmatic Theology from the notion of the Triune God to the concept of the Sacraments. Everything analyzed in the previous Volumes constitutes a preparation for the theme that begins with this Volume. What could be more fundamental in the Catholic Church than the very notion of God, the Incarnation of the Word and the Redemption of mankind? Did the Church not fight unceasingly to defend this doctrine against the heresies that arose during her History? Notwithstanding the importance of this matter, Progressivism does not hesitate to attack it. By directly or indirectly denying certain fundamentals of the Faith “ as we saw in Volume VI “ Vatican II opened the door to the most peculiar doctrines regarding orthodoxy and the most spurious from the viewpoint of their historical origin. If someone were to think that these new doctrines are based on obscure theologians without any real influence over the Council and post-Council period, he would be gravely mistaken. Those who attack relevant parts of Dogmatic Theology, as we will show here, are among the greatest and more famous theologians. Some were the inspirers or the very architects of the official documents of Vatican II. Hence, it is not rare to find in those conciliar documents traces of this or that progressivist doctrine, clearly defended by those theologians in their other works. The recent Popes have also given their support “ sometimes discrete and other times ostensive, but all efficacious “ in favor of these doctrines. Both types of attack are valuable for them. Attacking it directly, they tear down the ancient sanctuary of Catholic doctrine stone by stone. For the indirect, however, insidious tactics are applied, such as installing new doctrines alongside the traditional ones; then, some points of the traditional doctrine are emphasized, generally an exception to the rule that has some similarity with the new doctrine. Next, the emphasis is placed on the new doctrine, and the traditional one falls into oblivion; and finally, the new doctrine is presented exclusively, boldly affirming what the traditional doctrine initially condemned. An easy to understand example of this method applied after the Council regards the dogma *extra Ecclesiam nulla salus*. First, the new doctrine of universal salvation was presented here and there in the theological arena; then, it was emphasized that God may save some souls of just men outside of the Church who are faithful to Natural Law “ an exception to the rule that salvation exists only inside the Church. Next, this exception was presented as coincident with the new doctrine of universal salvation and as a way to justify it, while the traditional doctrine fell into oblivion; and finally, the doctrine of universal salvation was presented exclusively, boldly affirming the opposite of the original dogma of *extra Ecclesiam nulla salus*. Thus, without much clamor, like the serpentine tubes of an exhaust pipe in a vehicle that reduces the sound of the explosions in the engine, the indirect attacks move through several changes of direction regarding Catholic orthodoxy. The silent movement of these attacks confers on them an equal or perhaps greater efficiency than the frontal assault. This Volume will concentrate more often on the strategy of indirect attacks against Catholic Dogmatics in the progressivist effort to destroy Catholic truth since a large number of new doctrines have been introduced alongside the perennial truths of our Holy Religion. Hence it is easy to distinguish when this doctrine is dealing with God or Creation, and, in the latter, when it is dealing with man, the synthesis of the universe and the object of the Redemption. For this reason, the exposition of Dogmatic Theology is set out in clear and distinct parts, that is, God the Creator, man who was created, and the relations between One and the other, that is, the Incarnation, the Redemption, grace, the sacraments, and the good or bad use that men

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make of these benefits which brings them to Heaven or precipitates them into Hell. On the contrary, the progressivist dogmatic proceeds from the suppositions that God is not absolute, but needs Creation to complete Himself, and that God is not transcendent, but immanent in creation, in man and in History. Consequently, the abyssal difference between God and men disappears and the different themes of Dogmatic Theology become intermixed, so that it becomes quite difficult to separate them and present distinct expositions. Creation and, in it, angels, man, society, history, evolution, etc. This also makes it quite difficult to establish any hierarchy. Therefore, the progressivist dogmatic theology is difficult to reduce to a uniform presentation. Nevertheless, there is a unity and internal logic in it that one can discern and explain. In an analysis of the destruction carried out against Catholic Dogmatic Theology, should the point of reference be the traditional doctrine of the Church, or should it be the unity of the progressivist doctrine? Each hypothesis has pros and cons. But the disadvantage would lie in having to present the progressivist doctrine broken into parts, which would make it more difficult to be understood by the Reader. If the second hypothesis were adopted, the pros and cons would be symmetrical but reversed: Clarity would be lost in presenting the topic and exposing the malice of the attack, but it would be easier to understand the unity and logic of Progressivism. In this Volume VII, we will try to harmonize the advantages of both options by adopting the order of traditional Catholic Dogmatics as the reference point. But we will first dedicate one part, Chapter II, to exposing the progressivist doctrine so that the Reader may comfortably follow it through the further exposition of the matter.

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## Chapter 8 : Is God immanent? What is significance of the immanence of God?

*The doctrine or theory of immanence holds that the divine encompasses or is manifested in the material world. It is held by some philosophical and metaphysical theories of divine presence. Immanence is usually applied in monotheistic, pantheistic, pandeistic, or panentheistic faiths to suggest that the spiritual world permeates the mundane.*

Immanence Advanced Information Immanence is a conception in philosophy and theology that the intelligent and creative force or being that governs the universe pervades the natural world. Immanence is a fundamental doctrine of pantheism and can be contrasted with transcendence, which conceives of the intelligent and creative force as existing outside the natural world. In pantheistic systems of thought, for example, all material objects in the universe are pervaded with the infinite divine presence. In Judeo-Christian religions, however, God both participates in the universe, that is, is present and active in the natural world; and at the same time, transcends, that is, figuratively, rises above, the universe he created. Immanence Advanced Catholic Information Lat. It is initiated and is consummated in the interior of the same being, which may be considered as a closed system. But is this system so shut in as to be self-sufficient and incapable of receiving anything from without? This is the problem which the philosophies of immanence propose and attempt to solve, not only in respect to man considered as a particular being, but also in respect to the universe considered as a whole. It is, indeed, with reference to this latter aspect that the controversy arose in ancient times. This was inevitable, since man first conceived all things after his own likeness. He regarded the universe, then, as a living thing, endowed with immanent activity, and working for the full unfolding of its being. Under the veil of poetic fictions, we find this view among the Hindus, and again among the sages of Greece. The latter hold a somewhat confused Hylozoism: But Socrates, coming back to the study "of things human", refuses to look upon himself as merely part and parcel of the Great All. He asserts his independence and declares himself distinct from the universe; and thus he shifts the pivotal problem of philosophy. What he professes is, indeed, the immanence of the subject, but that immanence he does not conceive as absolute, for he recognizes the fact that man is subject to external influences. Thenceforward, these two conceptions of immanence are to alternate in ascendancy and decline. After Socrates, Plato, and Aristotle, absolute immanence regains its sway through Zeno of Citium, who gives it its clearest expression. In turn it falls back before the preaching of Christianity, which sets forth clearly the personality of man and the distinction between God and the world. The Alexandrians, in the wake of Philo, impart a new lustre to the doctrine of absolute immanence; but St. Augustine, borrowing from Plotinus the Stoic notion of "seminal principles", contends for relative immanence which in the Middle Ages triumphs with St. Thomas. With the Renaissance comes a renewal of life for the theory of absolute immanence. In the seventeenth and eighteenth centuries, on the contrary, Descartes and Kant maintain the transcendency of God, though recognizing the relative immanence of man. But their disciples exaggerate this latter fact and thus fall into subjective monism: The principle of absolute immanence becomes a dogma which they seek to impose upon contemporary philosophy. It confronts revealed religion, and appears as one of the sources of modernism, which it thus brings into close proximity with liberal Protestantism. The notion of immanence is at the present day one of the centres around which the battle is being fought between the Catholic religion and monism. Before passing on to larger development, we note that; 1 under its various aspects, the conception of immanence is the interpretation and extension of a fact observed in the living subject; 2 in every age it takes on two parallel and opposite forms, which the Encyclical "Pascendi gregis" defines in an eminently philosophical way, as follows: Si distinguit, quid tum a catholica doctrina differt aut doctrinam de revelatione cur rejicit? Si non distinguit, pantheismum habemus. If it does, then in what does it differ from the Catholic doctrine? If it does not make God and man distinct, it is Pantheism. But this immanence of the Modernists would claim that every phenomenon of consciousness proceeds from man as man. The doctrine of immanence, 1 absolute, 2 relative. And, as this doctrine has of late years given birth to a new method in apologetics, we shall next consider: The employment of the method of immanence, 1 absolute,

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A. The Stoics, who gave it its first exact formula, virtually revived the pre-Socratic cosmogonies. But they shut up in matter first the "Demiurgic Word", in which Plato saw the efficient cause of the cosmos; and, then, the transcendently lovable and desirable "Supreme Intelligence", postulated by Aristotle as the final cause of universal activity. There existed, then, but one principle under a seeming duality; it was corporeal, though it expressed itself sometimes in terms of passivity, when it was called matter, and sometimes in terms of activity, when it was called force, or cause. It was the technic fire presiding over the genesis of the world; it was the Divine seminal principle from which all things were born *pyr technikon*, *Logos spermatikos*. This principle, which is the first to move, is also the first to be moved, since nothing is outside of it; all beings find in it their origin and their end, they are but successive moments in its evolution, they are born and they die through its perpetual becoming. The fiery spirit seems to move the chaotic mass as the soul moves the body, and this is why it is called the "soul of the world". Human souls are but sparks from it, or rather its phenomena, which vanish at death and are re-absorbed into the bosom of nature. This is Hylozoism carried to its ultimate expression. The Greek and Roman Stoics changed nothing in this conception. Philo alone, before Christianity, attempted to transform it. Pursuing the syncretic method which he brought into repute in the School of Alexandria, he undertook to harmonize Moses, Plato, and Zeno. Thus he was led into a sort of inverted Stoicism, setting up at the origin of all things no longer a corporeal seminal principle, but a spiritual God, perfect, anterior to matter, from whom everything is derived by a process of outflow and downflow continued without limit. Proclus, Porphyry, Jamblicus, and Plotinus adopted this emanationist Pantheism, which formed the basis of their neo-Platonism. From Egypt the Alexandrian ideas spread over the West through two channels. In the latter country, moreover, they were propagated by the Latin translations of Boethius. Soon after this the Renaissance restores the ancient doctrines to honourable consideration, and the philosophy of immanence reappears in the commentaries of Pomponatius on Aristotle and those of Marsilio Ficino on Plotinus. Giordano Bruno saw in God the monad of monads, who by an inward necessity produces a material creation which is inseparable from Himself. By an unbroken tradition, then, the doctrine of immanence comes down to modern times. The Cartesian revolution seems even to favour its development. God alone acts; "there is but one true cause, because there is but one true God. A disciple of Descartes in the geometrical rigour of his deductive processes, but still more a disciple of the rabbis and of Giordano Bruno in the spirit of his system, he sets up his *natura naturans* unfolding its attributes by an immanent progression. This is all but the revival of Alexandrian thought. True Cartesianism, however, was not favourable to theories of this sort, for it is based on personal evidence, and it distinguishes sharply between the world and its transcendent cause. With its vivid realization of the importance and independence of the individual, it follows, rather, the Socratic tradition. That insight, defined and purified by Christianity, had all along served as a barrier against the encroachment of the doctrine of absolute immanence. It could not but derive fresh strength from the philosophy of *Cogito, ergo sum*, and it was indeed strengthened even to excess. Jealous of its own immanence, which it had learned to know better than ever, the human mind overshot its first intention and turned the doctrine of absolute immanence to its own profit. At first it sought only to solve the problem of knowledge, while keeping entirely clear of empiricism. In the Kantian epoch it still claimed for itself only a relative immanence, for it believed in the existence of a transcendent Creator and admitted the existence of noumena, unknowable, to be sure, but with which we maintain relations. Soon the temptation becomes stronger; having hitherto pretended to impose its own laws on knowable reality, thought now credits itself with the power of creating that reality. For Fichte, in fact, the ego not only posits knowledge, it also posits the non-ego. It is the pre-eminent form of the Absolute Schelling. No longer is it the Substance that, as *natura naturans*, produces the world by a process of derivation and degradation without limit; it is an obscure germ, which in its ceaseless becoming, rises to the point of becoming man, and at that point becomes conscious of itself. Under all the forms of evolutionistic monism, lies the doctrine of absolute immanence. Considering the religious tendencies of our age, it was inevitable that this doctrine should have its corresponding effect in theology. The monism which it preaches, setting aside the idea of separateness between God and the world, also removes

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entirely the distinction between the natural order and the supernatural. It denies anything transcendent in the supernatural, which, according to this theory, is only a conception springing from an irresistible need of the soul, or "the ceaseless palpitation of the soul panting for the infinite" Buisson. The supernatural is but the product of our interior evolution; it is of immanent origin, for "it is in the heart of mankind that the Divine resides". Such is the origin of religion in this view. And herein we recognize the thesis of liberal Protestantism as well as that of the Modernists. Kant, reducing everything to the individual consciousness, and declaring all metaphysical investigation to be illusory, locks the human soul in its own immanence and condemns it thenceforth to agnosticism in regard to transcendent realities. The Positivist movement reaches the same terminus. Through mistrust of that reason which Kant had exalted to such a degree, Comte rejects as worthless every conclusion that goes beyond the range of experience. Thus the two systems, setting out from opposite exaggerations, arrive at one and the same theory of the unknowable: We have no other means of information, and it is from this inner source that all knowledge, all faith, and all rules of conduct flow out by the immanent evolution of our life, or rather of the Divine which thus manifests itself through us. This initial position determines the solutions which the doctrine of immanence furnishes for the problems concerning God and Man. They talk incessantly of Trinity, Incarnation, and Redemption, but only, as they claim, to do away with the mysteries and to see in these theological terms merely the symbols that express the evolution of the first principle. The great being, the great fetish, and the great medium Comte, the evolving idea, the evolved idea, and their relation Hegel, unity, variety and their relation Cousin -- all these, in the thought of their originators, are but so many revivals of the Oriental myths. But conscience now demands the abolition of all such symbols. Through this progress the incarnation of God in humanity goes on without ceasing, and the Christian mystery they make the blasphemous assertion has no other meaning. There can be no further question of a redemption; nor could there have been an original fall, since in this view, disobedient Adam would have been God Himself. At most the pessimists admit that the Supreme will, or the unconscious, which blundered into the production of the world, will recognize its blunder as it rises to consciousness in individuals, and will repair that blunder by annihilating the universe. In that hour of cosmic suicide, according to Hartmann, the Great Crucified will have come down from his cross. Thus is Christian terminology incessantly subjected to new interpretations. Buisson, in his "La Religion, la Morale et la Science", thus explains the influence of the doctrine of immanence upon the interpretation of dogmas in liberal Protestantism. This hypothesis would also account for the organization of the cosmos. Hence the universal order is considered as the outcome of the action of blind energies, and no longer as the realization of a plan conceived and executed by a providence. From the physico-chemical forces life issues; the absolute slumbers in the plant, begins to dream in the animal, and at last awakens to full consciousness in man. Between the stages of this progress there is no breach of continuity; it is one and the same principle which clothes itself in more and more perfect forms, yet never withdraws from any of them. Evolutionism and transformism, therefore, are but parts of that vast system of absolute immanence in which all beings enfold one another, and none is distinct from the universal substance. Consequently, there is no longer any abyss between matter and the human soul; the alleged spirituality of the soul is a fable, its personality an illusion, its individual immortality an error. This means that the soul discovers the action of the Divine principle, which is immanent in it as constituting its essential nature. But the perception of this relation with the Divine -- or, rather, of this "withinness" of the Divine -- is what we are to call Revelation itself Loisy.

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## Chapter 9 : THE RELATION BETWEEN THEOLOGY AND PHILOSOPHY | Antoniu-Căftăflin N PăfĂÿtir

*Further, Steven J. Duby's article, "Divine Simplicity, Divine Freedom, and the Contingency of Creation: Dogmatic Responses to Some Analytic Questions" explains the coherence of the doctrine in relation to its titular issue.*

The Stoics, who gave it its first exact formula, virtually revived the pre-Socratic cosmogonies. But they shut up in matter first the "Demiurgic Word", in which Plato saw the efficient cause of the cosmos; and, then, the transcendently lovable and desirable "Supreme Intelligence", postulated by Aristotle as the final cause of universal activity. There existed, then, but one principle under a seeming duality; it was corporeal, though it expressed itself sometimes in terms of passivity, when it was called matter, and sometimes in terms of activity, when it was called force, or cause. It was the technic fire presiding over the genesis of the world; it was the Divine seminal principle from which all things were born *pyr technikon*, *Logos spermatikos*. This principle, which is the first to move, is also the first to be moved, since nothing is outside of it; all beings find in it their origin and their end, they are but successive moments in its evolution, they are born and they die through its perpetual becoming. The fiery spirit seems to move the chaotic mass as the soul moves the body, and this is why it is called the "soul of the world". Human souls are but sparks from it, or rather its phenomena, which vanish at death and are re-absorbed into the bosom of nature. This is Hylozoism carried to its ultimate expression. The Greek and Roman Stoics changed nothing in this conception. Philo alone, before Christianity, attempted to transform it. Pursuing the syncretic method which he brought into repute in the School of Alexandria, he undertook to harmonize Moses, Plato, and Zeno. Thus he was led into a sort of inverted Stoicism, setting up at the origin of all things no longer a corporeal seminal principle, but a spiritual God, perfect, anterior to matter, from whom everything is derived by a process of outflow and downflow continued without limit. Proclus, Porphyry, Jamblicus, and Plotinus adopted this emanationist Pantheism, which formed the basis of their neo-Platonism. From Egypt the Alexandrian ideas spread over the West through two channels. In the latter country, moreover, they were propagated by the Latin translations of Boethius. Soon after this the Renaissance restores the ancient doctrines to honourable consideration, and the philosophy of immanence reappears in the commentaries of Pomponatius on Aristotle and those of Marsilio Ficino on Plotinus. Giordano Bruno saw in God the monad of monads, who by an inward necessity produces a material creation which is inseparable from Himself. By an unbroken tradition, then, the doctrine of immanence comes down to modern times. The Cartesian revolution seems even to favour its development. God alone acts; "there is but one true cause, because there is but one true God. A disciple of Descartes in the geometrical rigour of his deductive processes, but still more a disciple of the rabbis and of Giordano Bruno in the spirit of his system, he sets up his *natura naturans* unfolding its attributes by an immanent progression. This is all but the revival of Alexandrian thought. True Cartesianism, however, was not favourable to theories of this sort, for it is based on personal evidence, and it distinguishes sharply between the world and its transcendent cause. With its vivid realization of the importance and independence of the individual, it follows, rather, the Socratic tradition. That insight, defined and purified by Christianity, had all along served as a barrier against the encroachment of the doctrine of absolute immanence. It could not but derive fresh strength from the philosophy of *Cogito, ergo sum*, and it was indeed strengthened even to excess. Jealous of its own immanence, which it had learned to know better than ever, the human mind overshot its first intention and turned the doctrine of absolute immanence to its own profit. At first it sought only to solve the problem of knowledge, while keeping entirely clear of empiricism. In the Kantian epoch it still claimed for itself only a relative immanence, for it believed in the existence of a transcendent Creator and admitted the existence of noumena, unknowable, to be sure, but with which we maintain relations. Soon the temptation becomes stronger; having hitherto pretended to impose its own laws on knowable reality, thought now credits itself with the power of creating that reality. For Fichte, in fact, the ego not only posits knowledge, it also posits the non-ego. It is the pre-eminent form of the Absolute Schelling. No longer is it the Substance that, as *natura naturans*, produces

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the world by a process of derivation and degradation without limit; it is an obscure germ, which in its ceaseless becoming, rises to the point of becoming man, and at that point becomes conscious of itself. Under all the forms of evolutionistic monism, lies the doctrine of absolute immanence. Considering the religious tendencies of our age, it was inevitable that this doctrine should have its corresponding effect in theology. The monism which it preaches, setting aside the idea of separateness between God and the world, also removes entirely the distinction between the natural order and the supernatural. It denies anything transcendent in the supernatural, which, according to this theory, is only a conception springing from an irresistible need of the soul, or "the ceaseless palpitation of the soul panting for the infinite" Buisson. The supernatural is but the product of our interior evolution; it is of immanent origin, for "it is in the heart of mankind that the Divine resides". Such is the origin of religion in this view. And herein we recognize the thesis of liberal Protestantism as well as that of the Modernists. The actual content of the doctrine of absolute immanence As it is nowadays presented, the doctrine of absolute immanence is the resultant of the two great currents of contemporary thought. Kant, reducing everything to the individual consciousness, and declaring all metaphysical investigation to be illusory, locks the human soul in its own immanence and condemns it thenceforth to agnosticism in regard to transcendent realities. The Positivist movement reaches the same terminus. Through mistrust of that reason which Kant had exalted to such a degree, Comte rejects as worthless every conclusion that goes beyond the range of experience. Thus the two systems, setting out from opposite exaggerations, arrive at one and the same theory of the unknowable: We have no other means of information, and it is from this inner source that all knowledge, all faith, and all rules of conduct flow out by the immanent evolution of our life, or rather of the Divine which thus manifests itself through us. This initial position determines the solutions which the doctrine of immanence furnishes for the problems concerning God and Man. God The problems of the Divine life and action are among the foremost to interest the partisans of absolute immanence. They talk incessantly of Trinity, Incarnation, and Redemption, but only, as they claim, to do away with the mysteries and to see in these theological terms merely the symbols that express the evolution of the first principle. But conscience now demands the abolition of all such symbols. Through this progress the incarnation of God in humanity goes on without ceasing, and the Christian mystery they make the blasphemous assertion has no other meaning. There can be no further question of a redemption; nor could there have been an original fall, since in this view, disobedient Adam would have been God Himself. At most the pessimists admit that the Supreme will, or the unconscious, which blundered into the production of the world, will recognize its blunder as it rises to consciousness in individuals, and will repair that blunder by annihilating the universe. In that hour of cosmic suicide, according to Hartmann, the Great Crucified will have come down from his cross. Thus is Christian terminology incessantly subjected to new interpretations. Buisson, in his "La Religion, la Morale et la Science", thus explains the influence of the doctrine of immanence upon the interpretation of dogmas in liberal Protestantism. The world, life, and the soul To explain the origin of the world, the evolution of the Divine principle is put forward. This hypothesis would also account for the organization of the cosmos. Hence the universal order is considered as the outcome of the action of blind energies, and no longer as the realization of a plan conceived and executed by a providence. From the physico-chemical forces life issues; the absolute slumbers in the plant, begins to dream in the animal, and at last awakens to full consciousness in man. Between the stages of this progress there is no breach of continuity; it is one and the same principle which clothes itself in more and more perfect forms, yet never withdraws from any of them. Evolutionism and transformism, therefore, are but parts of that vast system of absolute immanence in which all beings enfold one another, and none is distinct from the universal substance. Consequently, there is no longer any abyss between matter and the human soul; the alleged spirituality of the soul is a fable, its personality an illusion, its individual immortality an error. Dogma and moral When the Absolute reaches its highest form in the human soul, it acquires self-consciousness. This means that the soul discovers the action of the Divine principle, which is immanent in it as constituting its essential nature. At first confused, perceptible only as a vague religious feeling, it develops by means of

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religious experience James , it becomes clearer through reflexion, and asserts itself in the conceptions of the religious consciousness. But the expression of dogmas is always inadequate, for it marks but one moment in the religious development; it is a vesture which the progress of Christian faith and especially of Christian life will soon cast off. In a word all religion wells up from the depths of the sub-conscious Myers, Prince by vital immanence; hence the "religious immanence" and the more or less agnostic "symbolism" with which the Encyclical "Pascendi gregis" reproaches the Modernists. The human soul , creator of dogmas , is also the creator of moral precepts , and that by an absolutely autonomous act. Its will is the living and sovereign law, for in it is definitively expressed the will of the God immanent in us. The Divine flame, which warms the atmosphere of our life, will inevitably cause those hidden germs of morality to develop which the absolute has implanted. Hence, there can be no longer any question of effort, of virtue, or of responsibility; these words have lost their meaning, since there is neither original sin nor actual and freely willed transgression. There is no longer any blameworthy concupiscence ; all our instincts are impregnated with Divinity, all our desires are just, good, and holy. To follow the impulse of passion, to rehabilitate the flesh Saint-Simon, Leroux, Fourier , which is one form under which the Divinity manifests itself Heine , this is duty. In this way, indeed, we cooperate in the redemption which is being accomplished day by day, and which will be consummated when the absolute shall have completed its incarnation in humanity. The part which moral science has to play consists in discovering the laws which govern this evolution, so that man in his conduct may conform to them Berthelot and thus ensure the collective happiness of humanity; social utility is to be hence-forward the principle of all morality; solidarity Bourgeois , which procures it, is the most scientific form of immanent morality, and of this man is, in the universe , the beginning and the end. Relative immanence recognizes the existence of a transcendent God , but it also recognizes, and with remarkable precision, the immanence of Psychical life. It is upon the evidence of this fact, indeed, that the admirable pedagogical method, known as maieutic, is founded. Socrates thoroughly understood that knowledge does not enter our minds ready made from without; that it is a vital function, and therefore immanent. He understood that a cognition is not really ours until we have accepted it, lived it, and in some sort made it over for ourselves. Again we find this conception of relative immanence in Plato. He transports it, in a rather confused manner, into the cosmological order. He thinks, in fact, that, if there are things great and good and beautiful, they are such through a certain participation in the ideas of greatness, goodness , and beauty. But this participation does not result from an emanation, an outflowing from the Divinity into finite beings; it is only a reflection of the ideas , a resemblance, which the reasonable being is in duty bound to perfect, as far as possible, by his own energy. With Aristotle this notion of an immanent energy in individuals acquires a new definiteness. The very exaggeration with which he refuses to admit in God any efficient causality , as something unworthy of His beatitude, leads him to place at the heart of finite being the principle of the action which it puts forth with a view to that which is supremely lovable and desirable. Now, according to him, these principles are individualized; their development is limited; their orientation determined to a definite aim; and they act upon one another. It is, therefore, a doctrine of relative immanence which he maintains. After him the Stoics , reviving the physics of Heraclitus, came back to a system of absolute immanence with their theory of germinal capacities. The Alexandrian Fathers borrowed this term from them, taking out of it, however, its pantheistic sense, when they set themselves to search in the writings of the pagans for "the sparks of the light of the Word" St. Justin , and, in human souls , for the innate capacities which render the knowledge of God so easy and so natural. Augustine , in his turn defines these capacities as "the active and passive potentialities from which flow all the natural effects of beings", and this theory he employs to demonstrate the real, but relative, immanence of our intellectual and moral life. Our natural desire to know and our spontaneous sympathies do not germinate in us unless their seeds are in our soul. These are the first principles of reason, the universal precepts of the moral consciousness. Thomas calls them "habitus principiorum", "seminalia virtutum" "dispositiones naturales", "inchoationes naturales". He sees in them the beginnings of all our physiological, intellectual , and moral progress, and, following the course of their development, he carries to the highest

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degree of precision the concept of relative immanence. It recognizes the fact of immanence, but rejects every exaggeration on either side. Actual content of the doctrine of relative immanence This doctrine rests upon that innermost experience which reveals to man his individuality, that is to say his inward unity, his distinctness from his environment, and which makes him conscious of his personality , that is to say, of his essential independence with respect to the beings with which he is in relation. It, moreover, avoids all imputation of monism, and the manner in which it conceives of immanence harmonizes excellently with Catholic teaching.