
From wisdom to lived wisdom in history through schemata in truth: the incomparably greater mystagogical development of man in spirituality as religatio

Macario Ofilada Mina
Academia Filipina de la Lengua Española
ORCID: 0009-0001-6406-0438
tongmacky@yahoo.es

Recibido: 12 mayo 2024 / aceptado: 12 septiembre 2024

Abstract: In this essay on Spirituality, the notion of Truth is explored parting from an Augustinian inspiration centered on the concept of Religion (as *Religatio*) in terms of being a rational enterprise within History that opens up as Eschatology. In this light, Spirituality is developed in History using schemas (schemata) that in reality are mystagogical in function, in

as much as Spirituality is effectively Experienciology. In Mystagogy, the *Religatio* becomes effective.

Key words: Wisdom, History, Truth, Word, Spirit, Absolute, Mystagogy, Schemata, Sacrament, Encyclopedia, Choreography, Perikhóresis.

De la sabiduría a la sabiduría vivida en la historia a través de los esquemas en la verdad: el incomparablemente mayor desarrollo mistagógico del hombre en la espiritualidad como religatio

Resumen: En este ensayo sobre la Espiritualidad, se explora la noción de la Verdad partiendo de la inspiración agustiniana centrándose en el concepto de la Religión (como *Religatio*) en términos de ser un emprendimiento racional dentro de la Historia que se abre como Escatología. A esta luz, la Espiritualidad se desarrolla en la historia utilizando esquemas (schemata) que en realidad tienen fun-

cionalidad mistagógica en cuanto que la espiritualidad es efectivamente Experienciología. En la Mistagogía, la *Religatio* se hace efectiva.

Palabras clave: Sabiduría, Historia, Verdad, Palabra, Espíritu, Absoluto, Mistagogía, Schemata, Sacramento, Enciclopedia, Coreografía, Perikhóresis.

“Magna quaedam et incomparabiles animae”
St. Augustine, *De quantitate animae*, 76

Introduction

Augustine (who is our primary inspiration in these reflections without pretending to essay a study *in sensu stricto* on him), upon concluding his immortal work on things religious, defined the search of life as a running. It is necessary «to run with all speed to the goal to which is God is calling us through his wisdom» (Augustine, 1948: 55, 107). This speed is the zeal for the Truth, which is demanding, to the point of making us abandon all material desires and attachments (Ibid.) Darkness for the Doctor from Hippo means to go astray from the Way and loving the shadows and darkness (Ibid.). This Way is what we now term as Spirituality. Spirituality is made concrete as a way of life, institutionalized in history as Religion. Its dynamicity and its historical mode is *Religatio*. From this *status quaestionis*, our reflections below will be developed, until coming into full circle (in order to open up more circles that open up into other circular paths), in terms of historical movement, which are experiential or mediational and categorized in terms of wisdom and its being lived wisdom understood in terms of experiencing and attaining the Truth.

Spirituality, as the Way of Religion in realizing itself within History, is the dynamicity of the Religious (element or tendency of man) made historical in Religion. This dynamicity is lived out historically as *Religatio*: the relinking of man with the Absolute value which presents itself as the Truth in History and which comes in History in Spirit and in Person as

God, the God of Jesus Christ and of the Christians, the 'God for us' (LaCugna, 1993: 1). All reflections on Spirituality must necessarily part with this Absolute who becomes for us 'God', who gives Himself to man experientially as 'God', the 'God for us'.

The 'God for us', the God who is ready for man by giving Himself to man in His Word and Spirit (Barth, 1964: 63), is not just an Absolute principle (which is just an Absolute and not a God who is Spirit and Person) like, for example, the Plotinian God (Scholem, 1983: 19-21), which is the Rational God of speculative and secularized thought inherited from the Pre-Socratics, who marked the shift from theopoetical *mythos* to secularized *logos*, passing through Plato and Aristotle (*sophia* or *philosophia* in contrast to *spiritualitas*, in the Christian tradition within which we develop our reflections but without abandoning the Platonic and Aristotelian heritage). The 'God for us' is the Experiential Absolute who comes in Person, in His Particularity, to Man as God in His Word or Experientiality, as Spirit in His Integrity open for man to be in Communion with Man so that both (man and God) can take part, participate in each other, making man incomparably greater as spirit and person in Communion and Participation with the Absolute. This act of being experientially available for us, from the viewpoint of man who travels to meet this God in His transcendence within his historical immanence is the original *religatio*, the starting point of all human efforts on this regard. *Religatio* is the growth, development and maturity of the connection of man, in the zeal of Truth (*veritas*), with the Truth in itself which is the Absolute, who calls man (vocation) appealing to his wisdom (*sophia*) which grows in as much as he pursues the Truth. *Religatio* is a mediational act by means of which man acquires, attains *sophia* and lives this wisdom, this Truth effectively experienced in history, as *spiritualitas*. All of this is made possible by the initiative of the Absolute to be experientially available to man, to make him incomparably greater, as 'God for us'.

Religion, in view of this, is not just something institutional, though it remains in history as a datum as an institution with its schools, forms and movements. Rather it is the *Religatio* or doing everything by penetrating the most profound dimensions of oneself and all reality in order to transcend oneself and all material or worldly things (Augustine, 1948: 39, 72). *To transcend*, from which we derive words such as *to transform* or *to transfigure*, does not mean for man to be other than what he is. Instead, it means

to give course to wholeness (Macquarrie, 1973: 66) or to integrity which is being spirit in one's particularity, specificity and directness or in being person. The realization of the infinitive *to transcend* consists in being (a gerund that indicates dynamicity) incomparably greater because of the Communion and Participation with the Absolute who is 'God for us'. In effect, being incomparably greater is what transcendence is all about. This transcendence is the goal of all human search for meaning for it is the Truth, identifiable with the Absolute or God and all dynamic efforts, within the frame of all human (intelligent) activity in the diversity of its development or History, are what Augustine calls «rational dialectic» (Ibid.) and which nowadays is termed as *Spirituality* in its experiential developing process which is executed in terms of mediation. It is a process of growth, maturity and development toward fulfillment (*pleroma*) in pursuit of the Truth in the experienciability or mediationality of this Truth. Truth in itself is transcendental but enters human immanence in order to be lived or *sophia* which is lived out or developed as History. Truth is not just knowledge or cognition. It requires living out, development, creating an experiential ambiance of *Mystery*, which can only be lived out in terms of love or *philosophia*. This lived truth pushing toward beyondness of this world (or area of immanence more often than not opposed to what is transcendental) or pushing toward Eschatology. In effect, *philosophia* is geared toward transcendence, the metaphysical in order to be lived and not just known as *spiritualitas*.

«Dialectic» is not to be understood here in the historico-idealist-materialist sense but rather in the dynamic sense, originating especially with Plato who spoke of the unfolding of reason in man's search for the Truth. In other words, «dialectic» as something not fixed, static and changeless but rather something that grows, develops and matures in the exercise of man's rationality in reasoning. In effect, this is *sophia*. *Sophia* has its up and downs. It is not static, conceptual, abstract. It is lived. It corrects, modifies, expands itself. It walks, takes steps, moves straight in history until the movement becomes circular as in a dance.

This unfolding is that of the superior harmony with which we must conform ourselves. This conformity is precisely the Truth. We are not the Truth but we have to search for it, not by physical travel but by «spiritual affection» wherein the profound or «interior man is in harmony with the one who dwells in him (the Absolute or God), not with carnal and lowly

enjoyment but with the supreme spiritual delight» (Ibid.) In other words, to conform is to be in Communion and Participation with the Absolute. In view of this, the spiritual is what transcends the superficial, isolating and lowly tendencies of man. This transcendence implies the interiority of man, summarized by a will toward what is labeled as the supreme spiritual delight, the possession of which is the Truth, by which man becomes spirit and person, by which man becomes incomparably greater.

This supreme spiritual delight demands that we go beyond the «rational soul, however perfect and wise» (Augustine, 1948: 55, 110). Because of this rationality, the souls or men can become incomparably great «*magnae quaedam et incomparabiles animae*», in the words of Augustine upon speaking of great men or masters of what we now may call Spirituality (maybe, Plato and Plotinus). From the perspective of modernity, centered on subjectivity and its cognitive powers, of which we all are heirs, we inevitably conceptually seek to discover means or modes for man to be able to mediate himself in order to become incomparably great, culminating with technology. Modernity is characterized by an idolatry of what is called as the «knowing subject» (Merleau-Ponty, 1942: 239). This search for the meaning of life, which continues to this day overshadowed by the concerns of modernity, it would be worth our while to listen to Augustine when he reminds us that such an aspiration can only be done in a fragmentary manner. First and foremost, spiritual delight indicates something beyond man's grasp and merits. In effect, we are all fragments seeking continuity in order to link the pieces of our reality, overcoming all our errors, illusions, accidents and even struggles for power (Foucault, 1998: 380-381). This is something to which contemporary man, heir to the Enlightenment, which is modernity's 'brightest moment', is unfortunately blind to.

In light of this, our procedure, our "spiritual or rational dialectic" can only be piecemeal. As one philosopher and mystic of the twentieth century, who was exceptionally conscious of our modernist heritage, wrote: «Our knowledge is piecemeal. With our will and action alone, they cannot achieve a perfect structure. Nor can that knowledge, because it does not have complete power over the self and often collapses before reaching the goal » (Stein, 1992: 28). The search for meaning in life, though conceived in a 'grand' or 'totalizing' fashion, is inevitably imperfect. Reality in as much as we experience it cannot pretend to be an exhaustive system

or a reduction to the categories of our cognitive faculties of all reality in a fixed, static and eternal scheme of things.

1. Schemata, mediations, historical stretches toward eschatology

Spirituality, as the execution of the Augustinian «spiritual or rational dialectic» in History can only express itself historically as schemata or attempts to make sense of the totality «that has happened (or passed) to me (us)» (Teresa of Jesus, 2017: *Libro de la Vida* 40, 24), which we commonly call the Truth in its intrinsic relation with History. What has happened is what is real in its reality, what is reality in being real. In other words, it is what is experienced. What is experienced is the Truth in History. These attempts or schemata have value in as much as they really took place or happened and are thus narrated, such that we find ourselves in with the tension that beyond this totality there is an infinity that transcends us. Meaning, which is the rational dialectic or unfolding in history, only develops or progresses as conversation (or going towards or *versare* with the other or *cum*). Direction offers directions in terms of growth, maturity and development of *sophia*, seeks to go beyond this mere totality and seeks to embrace and be embraced this totality. Conversation, in view of this, «offers a direction for historical construction of human meaning» (Williams, 1989: 102). Conversation consists in weaving threads together to make patterns for meaning. Meaning is going together toward a goal, a transcendental goal. From conversation, texts (textures of weaved textiles) are forged. These patterns, made of threads, are schemata or attempts toward meaning with the aim of walking around or making an encyclopedia since (*en-kukloi-paideia*) is to walk around. In Spirituality, the encyclopedia does not aim to create a system but to walk around the phenomenon (Waaïjman, 2007: 4) or how reality reveals itself, to engender, to create paths for human construction. The schemata, which are historical vestiges or traces of this walking around, are the concretization of what can be termed as the human power «to engender» (Chomsky, 2010: viii).

From a Kantian perspective, engendering is transcending in the sense that it is the human means or construction to transcend or go beyond all empirical inquiries, «so as to establish the a priori conditions of experience» (Scruton, 1996: 23). In History, Spirituality, which are made concrete in doctrines, schools and currents, provide scaffolds that spell out the prin-

ciples, which are not just a priori conditions (our apologies to Kant and his interpreters) but dynamic points that open up the very same conditions to different socio-cultural realizations. These same conditions filter themselves historically as contexts and using these same contexts man goes beyond the banalities of all that is empirical (or sensual or superficial using Augustinian language) and reaches what is spiritual, that which is proper to the Absolute or God as well as to man's highest sensibilities, who dwells in man, as we have seen in Augustine. This dwelling or this presence of God in man, in the immanence of human History with its unfolding in events by which History becomes an experiential narrative, is what we call Mystery.

Mystery is not what is unknowable or unreachable but is the very transcendence made reachable, made present in our history characterized by a quest for meaning and made concrete with our schemata or scaffolds, all of which are cultural, social and intellectual products generated by man's rational power.

In light of this, Mystery is the immanent presence of the transcendental Absolute. In this sublime sense, Mystery is not what is objectively known or deciphered by man «the inconstant brother of the eternal sphinx who deciphers with horror in the mirror» (Borges, 1989: 307) of life. Mystery is the ambiance that is lived out in terms of encounter. This encounter must be effective and permanent. Stated otherwise, it must be or is liveable. Therefore, it is to be executed. It is constancy, consistency in permanence or «continuation...perpetual presence» (Rahner, 1986: 12). Mystery opens up the temporal element of History and gives it profundity such that a vertical dimension is introduced in this temporality (Lacroix, 1962: 7). In view of this, Mystery, which is the tent of meeting, the tabernacle of testimony and covenant (Exodus 25-31), is sacramentological. In view of this, as an author says, Mystagogy «has its own special method of developing an understanding of the mystery» (Mazza, 1989: 3). Moreover, Mystagogy is the effort, the schemata within the way (and not just any method, as we shall see shortly) to experience, to mediate by being immersed and sharing the Mystery in the way of history.

By generating thought or conceptual patterns for the mind (which for Augustine is the height of man's being spiritual or opposed to what is material or the rational-cognitive powers of the soul and is attached to

what is Absolute in its transcendence), man generates paths, means, visions, outlines and the like in order to grow, mature, develop, given the dynamicity of his striving (*Religatio*). *Religatio* in itself denotes a growth, maturity and development of the mind (*sophia*) which for Augustine is the dialectic whose directionality is toward attaining the Absolute in life. These means are «mediations», which should not be understood in terms of mere ideological instrumentalization (Ruiz Salvador, 1979: 572-575) nor in terms of method (Lonergan, 1972: 6-20) which in the nominal sense is beyond the way. We must not only remain beyond or outside the way or just speak about it, as in a method, though organized our discourse we may be. It is imperative for us to make attempts in the way by being involved wholly and particularly, in our integrity and in our specificity, as spirits and persons, incomparably greater men, in order to construct, formulate, create schemata. Mediations consist of making use of concreteness in one's historical existence in order to build up, while making steps in walking around in a straightforward manner to cover all areas (*encyclopedia*). This act and process of making steps or walking consists in creatively creating this same existence or being there into life by giving it meaning. These steps, as stated, remain as traces or vestiges of attempts (schemata) but indicate levels, progressions or phases of experiential or mediational development which we call dialectic.

Walking in history is the competence of man in his path (Spirituality) to become spirit and person in Communion and Participation with the Absolute (who took the initiative to open a path of being spirit and person by being Spirit and Person in history in the Word). The Absolute walked in history with and for man opening this path of Spirituality which opens up as a competence, an invitation by the mere encyclopedia or making steps that is captured as traces or vestiges or schemata which are vestiges or traces of the steps that created a path and which are captured as the various forms, schools, doctrines of Spirituality. These schemata are not only records of performance of the competence (running the risk of making the encyclopedia a synthesis of ideas or what has been realized in order to criteriologically serve as universal models) but these models, which run the risk of being stagnant, repetitive and dogmatic (in the fundamentalist sense) are likewise invitations to an open dynamicity to continue the paths, the steps or create new ones in history toward eschatology.

Spirituality in order to develop itself discursively, in order to perpetuate itself as a consistent and coherent discipline in History, makes use of «schemata» in attempting to find sense out of existence or being there, trying to provide a foundational model to make this existence, understood as facticity (Levinas, 1951: 88-98), into life or being there for a purpose. The search for purpose is inherent to the fact that there is an «eternal order ruling the life of men broke down, and with it the ideas of absolute goodness and absolute truth. All this is handed over to the historical process which for its part is understood as a natural process ruled not by spiritual but by economic, laws» (Bultmann, 1975, 10). This order, which is the kingdom (transcendental in itself but present in the immanence of history in the world), is the «character of God's purposes in historical time» (Gilkey, 1981, 56). Purpose or meaning (equated with *sophia*) is lived in the ambiance, which is the kingdom, characterized by Communion and Participation in experiential meaning.

Meaning is a historical vocation or call made concrete in the search for the metaphysical foundationality, the place where the race of the gods dwell (Plato, 1997: *Phaedrus* 246d, 247c.), so to speak. This dwelling place of the gods is the place of order, of conformity to the Metaphysical Order wherein the real is reality, reality is real in experience. It is inevitable that there is an intrinsic link between the Question of God and the Question of Reality to the point that we may truly ask if our life is really in God's hands (Pannenberg, 1977: vii, 1-7). So much so, the quest for meaning, which is *sophia* as it dialectically develops, matures and grows in history, in reality is a quest for God.

Spirituality is an integrative movement of man in order to integrate himself within the Metaphysical Order, in conformity with the Absolute or God. Spirituality involves man's totality in order to reach infinity, to live according to it and not just according to worldly or material or finite standards. This is *sophia* in as much as it is effectively attained. Spirituality is not just a question of prayer being the issue of prayer or of man's aspirations and desires in history. The main issue of prayer, which is historical discourse, is God Himself, the very meaning of man's life (Heschel, 1954: 87). To search for meaning, one must live according to meaning which is *sophia* or wisdom in history but breaking into what transcends history, which is eschatology, the realm of the infinite, going beyond the secular and entering into the heavenly. In other words, *sophia* is to be lived out

within a tradition which can be secular (*saecularis* or *mundialis*) or in a Christian manner of heavenly or *caelestis* or *divina*, which is not just *philosophia* or Love of wisdom but *spiritualitas* (Leclercq, 1961: 128).

In view of this, we can deduce that, in effect, «Philosophy then becomes the realization of the living idea and the reflection upon this idea, action and discourse on action in one» (Jaspers, 2003:13). *Spiritualitas* is *Philosophia* realized as something living in history but going beyond its fragmentary narrative into an integrative narrative which is transcendental and infinite. As such, *Spiritualitas* has to be integrative. There must be no divisions. There must be unity, integration of idea, action and discourse by being lived out and not just by being something purely academic or intellectual, which runs the risk of systematizing or reducing the lived experience into ideas and its schemes.

2. *Philosophia* as *spiritualitas*: from and beyond schematas in the historical event

Ideas and schemes do not happen in a vacuum. They happen in a context which we call traditions or what has been passed down that has become the context or experiential standpoint wherein every mediation of reality to become real, or of the real to become reality is assimilated, funneled, expressed and eventually schematized in a coherent and consistent manner beyond the specific temporal viewpoint and to be made permanent in History.

Traditions determine, dictate, mold the experience oftentimes to the extent that we normally confuse the schemata with the Word itself, which should not be the case. The Word, because it became flesh (John 1: 14), is the experientiality, the very mediation of the Absolute in its transcendence to become experience in the immanence of man. The Word is, in effect, the historization of the experience, the mediation of the transcendental in human immanence. This historization is a vocation, a call to adherence, a correspondence, a listening in order to be deemed to pertain to the same experiential dynamic as with the Word, in order to be judged as belonging to God, unlike those who do not correspond to this Word or listen to it (John 8:47). Those who do not correspond or who do not listen to the Word are, according to the Gospel according to John (John 1:10), the world (Schnackenburg, 1968: 482). World can be taken in this Johannine

sense as closed immanence that does not open itself to transcendence in two principal senses: a) refusal to open oneself to the permit and facilitate the presence of transcendence in immanence and b) refusal to growth, development and evolution in historical movement characterized by schemata of meaning toward fullness in transcendence beyond history and entering into eschatology. Schemata, which in effect are experiential moments, phases, outlines of listening, adhering, corresponding to this Word in history, opposed to the opposing world in the Johannine sense, as man moves through it dialectically by means of *sophia*, are necessarily derived from Traditions which are the mode of concretion of Truth in as much as it is mediated in History. Mediation in History necessarily involves transmission.

The pagan tradition of worldly *sophia* is a purely historical dialectical search for Truth. Augustine recognizes the philosophical value of such a dialectic. However, we can say that there is a wisdom which is eschatological or celestial or divine. It is not that the Greek tradition did not have any notion of the Absolute or the God. But going beyond myths or secularizations of the same in *logos*, Augustine, and others like him, sought the God of the Christians who is real, personal and beyond all historical schemes and transcendence is truly eschatological. This is the essence of elevating *philosophia* as *spiritualitas*.

Tradition, with its schemas, is the historical mode which Truth remains in History. Tradition is the event of the truth and yet it points out to something beyond its temporality (the perennial). History is necessarily or inevitably the venue for mediation from the beginning toward the goal for History can only be constituted teleologically and in the process discover that its *telos* or perfection goes beyond or is totally new or the *eschaton*. This eschatological novelty is unconditional and thus is perennial (Tillich, 1955: 3-14). The perennial is the dimension of the mediated Truth in History that reaches toward the *eschaton*. This mediated Truth is always found in the process of historical realization wherein «the concrete and the general, the single thing or event and the universal meaning have parted company. The process, which alone makes meaningful whatever it happens to carry along, has thus acquired a monopoly of universality and significance» (Arendt, 1993: 64).

For Spirituality, the transcendental is the Absolute made immanent creating an ambiance, which theological postmodernism would want to denominate as a village (Forte, 1987: 15), called 'Mystery' wherein this Absolute, which for Christianity comes as God and fulfills itself as God by giving Himself experientially to man, not just revealing because revealing strictly speaking only involves a cognitive dimension. This experiential self-giving is the theological movement of the Mystery whose aim is not only to cognitively disclose itself to man but above all to elevate man, to the extent of transfiguring man's life such that man becomes elevated.

By this elevation, man is related and is relinked (*Religatio*) to this Absolute (the metaphysical movement) which is God (the specification of the metaphysical movement as theological), going toward this God who does not only come as God in History but fulfills his Promise of bringing man to Himself in Communion and Participation (the fullness of the metaphysical movement qualified as theological). Taking our cue from Augustine in *De Vera Religione*, we can affirm, together with a renowned scholar that spirituality, made concrete in *Religatio*, is a spiritual metaphysics or *geist-metaphysik* (Enders, 2006: 89-93).

In Spirituality, what matters are not the methods but this goal, the fulfillment of this goal which is *Religatio*. Spirituality, going against the reductionist mindset of postmodernism of depriving man of the notion of responsibility (Tracy, 1994: 17) must always seek to discover, rediscover and bring into consciousness beyond the disputes among traditions which are all methodological in nature to the point of being subservient to the modern paradigm of establishing what precedes and makes things possible.

Religatio is directionality for the dialectic in history, assurance of transcendence, of immersion, baptism, initiation, communication of, accompaniment into the transcendental which is a transcendental ambiance and not just a mere «shared lifeworld... bounded by the totality of interpretations presupposed by the members as background knowledge» (Habermas, 1984: 13). *Religatio* is directionality toward Communion and Participation to the fullest, and not just shared lifeworlds (sociological link), to the very source of life (metaphysical relinking or rebinding): the Absolute who comes in History, in Spirit and Person in the Supreme degree, as God (the metaphysical relinking or rebinding qualified as theolo-

gal) to share his life in Communion and Participation with man, transfiguring him as spirit and person.

Focusing on the goal indicates that man, rational animal and therefore, capable of *sophia*, with his spirit, whom Augustine often calls *mens* as the apex of the rationality, is not satisfied for just mere knowledge but something that goes beyond the moral, social and natural orders of our shared universe which is the world or the effectively lived and liveable portion of this same universe or totally of existence.

3. Lived sophia in spiritualitas. Living out of the absolute that offers itself in its transcendence within human history

Sophia is not just an intellectual construct but is a lived experience in History so that *sophia* would become *divina* or *celestialis* or *spiritualitas*. This living out takes place as an historical event (Romano, 1999: 5-34) within the world, existence is constantly, consistently transfigured into life and not just existence. Existence is just being there. Life, on the other hand, is being there with meaning: for someone and with someone. Life is characterized by mediation, by bridging, by reaching out with what is available in existence (existence is being there or availability), by experiencing and by being experience, i.e., with others (going beyond availability in terms of Presence). This experiencing creates the experiential chain of events of life which is narrated as History. Thus, life is indeed the search for the Word that transfigures by being mediation, by being experience. Not just experience of someone or something but the very mediation by which the real becomes reality, reality becomes real.

This mediation, which is experience, becomes concrete in the historical event. Mediation becomes concrete in the other which brings about the eventfulness in its concreteness as a moment. The event is the moment of History wherein parting from his own condition man, who is historically contextualized in a tradition, can make the integrative decision to involve himself in an integrative movement, which is metaphysical in direction, and which involves his whole finite being. This is Spirituality.

Otherness is the condition for mediation. By being another or the other we are called. Vocation is being called as the other, to be constituted as such in a relationship. «Through the call Adam is constituted, therefore, as a being other than God and the rest of creation. The otherness is not

the result of self-affirmation; it is an otherness *granted* and is not self-existent, but a particularity which is a gift off the Other... This is the constitutive event of humanity. Outside this event of divine call, humanity is part of the animal species» (Zizioulas: 2006,41). To be the other is a call, a vocation that calls for a response. Mediation is the call to otherness, to be human, to mediate, to experience in history which is the narrative of the divine call in order to be full (as spirit) and to be particular or specific (person) as a gift of the Absolute, the Other to be spirit and person with and in the Absolute, in terms of Communion and Participation.

Such a decision makes the quest for meaning, which is captured by the word *sophia*, truly decisive and truly liveable. *Religatio* as decision in terms of transcendental orientation is not just an intellectual effort but an integrative effort that embraces the integrity of the human tradition in History but to elevate it to eschatological heights, as incomparably greater humanity, which is the full realization of the metaphysical or transcendental, identified with the Absolute in its transcendence which has become Mystery or immanent or immanently accessible to man in the immanence of man's History.

This *sophia*, as John of the Cross puts it, is the «secret wisdom of God» (John of the Cross, 2011: 2, 8, 6). This secret wisdom is something to be discovered, discerned, lived out in Spirituality which parts that this *sophia* has been shared, revealed to man and thus is an event that forms part of human History. But in this History, the Carmelite Master from Castille contends that:

God teaches the soul secretly and instructs it in the perfection of Love without it doing anything or understanding as to how this occurs. Insofar as infused contemplation is loving wisdom of God, it gives forth two principal effects in the soul: by both purging and illuminating, this contemplation prepares the soul for union with God through Love (Ibid., 2,5,1).

«Soul», in the sanjuanist lexicon, indicates man in his integrity and his aspiration to be in Communion with and participate in a greater, infinite integrity (that of the Absolute who makes Himself experientiable as God) given his intrinsically finite integrity, his capacity to be incomparably greater. It is not just the life principle of man or his rational powers but his wholeness, open in History. This soul is open to the actions of the Tran-

scendental Absolute who teaches him, who guides him, who initiates him (*mystagogia*) into the dynamics of the experience of the Absolute.

This initiation, baptism is the opening up of immanent History to the dynamics of the transcendental, wherein immanent man is experientially immersed in the dynamics of the transcendental Absolute who comes in immanent History as God, who is not just the waters or the experiential plenitude that may seem to be an abyss from the natural viewpoint of man (or his secularized *philosophia*) wherein this man is immersed but is the very guide, the very illuminating light in this purgation, in this illumination, identified since John of the Cross as a Dark Night (*Noche Oscura*) for its experiential ambientation that goes beyond natural or secular *philosophia* for it is a *spiritualitas* or supernatural experience. This initiation is the same time is a transcendental directionality, going upwards by not climbing the heights of Mount Carmel but by being this very mountain, by being the very vocation of Mount Carmel to find God (*Ascent of Mount Carmel* not *Ascent to Mount Carmel* or *Subida del Monte Carmelo* and not *Subida al Monte Carmelo*). In effect, this initiation is *Religatio*. As Tristan says in the immortal play of Ruiz de Alarcón: «In all that matters, I will serve as your guide» (Ruiz de Alarcón, 2010, 46).

This act of initiation (made concrete in terms of guidance), which is foundational such that the center of Christian Spirituality in the Patristic times was explicitly baptism and not the Eucharist (Castellano, 1983: 708), in the dynamics by the Absolute is the principle of all *Religatio* as it is undertaken in History. The origin of the *Religatio* is the Absolute in its initiative from all eternity. This initiative takes place as an event in History in terms of initiation, leading, accompaniment into the dynamics of the presence of the Absolute in History which is the Mystery with all its phases, stages and moments of historical development within the ambience of encounter or of meeting point.

This initiative is not of our making. It would be absurd to pretend to move forward in History with an attitude akin to Pelagianism so proper of the exaggerated rationalist attitude of the modern era, especially since Descartes (Laporte, 1950: 446). We did not establish History. We found ourselves in it, in a concrete context called Tradition. All our initiatives made within History are conditioned by what was established previous to our existence. However, we can and we must, as rational historical beings,

situate ourselves within this foundationality in order to participate in it, in order to co-create with it. «We cannot abandon this ambiance or space but we can situate ourselves within it» (Lafont, 1986: 115). In effect, we can and are tasked to set our foundation on this origin, in this initiative, in this experiential rock on which our History, with which we make this big house of the world our world, is built (Luke 6:47-49). We can only have or make History in responding to this origin, to this initiative which is a call. Hence, in effect, History is the full circle of a vocation, in the dance around itself, by correspondence, by the integrative response to an integrating call.

Thus, the Absolute mediates himself, makes himself experientiable, as the Real in itself in its transcendence made reality in the immanence of human History and as the Supreme Reality in its transcendence made real in this same immanence. This mediation, which is not just cognitive (or revelation taken in its usual sense) brings about the ambiance of encounter, the meeting point, which we denominated as Mystery. As mentioned, Revelation, in the usual sense, is just cognitive. It is communication. It communicates but does not build in itself Communion and Participation for which we need an Experienciology, a Mystagogy wherein all steps, all *encyclopedia* (the straight direction of walking around) must become *perikhóresis* (dancing in circles) to attain incomparable greatness.

Spirituality, as search for livable *sophia* or *sophia* as effective mediation in History (or as *spiritualitas* which is not just *mundanitas* or a purely intellectual, material and worldly pursuit), is the decision of man to find meaning in living out human History, by growing, maturing and developing oneself as spirit and person in terms of a relationality with the Absolute, in Communion with this Absolute who reached out to man as God in the theological act of giving oneself in the fullness of transcendence to experience in the immanence of human History. In History, «the acts of God, fully understood as revelatory and salvific and foundationally relational, had played out» (Lombaard, 2023:228). The Absolute becomes ‘God for Us’ in His Word (experientiality) and in His Spirit (integrity) which is the offering of Himself in His Particularity, in Person and as Person. In effect, in Spirituality, in its liveability as *sophia*, is Mystagogy, Experienciology, wherein the Absolute for us, becomes God in terms of Love, Trinitas.

This God, in terms of Love given that nothing is more proper of God than Love (Fray Luis de León, 2023: *Cantar de los cantares de Salomón*, Exposición, Prólogo), creates the ambiance of encounter or Mystery (facilitates the theological movement) within History so that man within this same History can have an eschatological experience, a mode of life and viewpoint that are transcendental or metaphysical in direction qualified as theological in terms of Communion and Participation with God (which is perfection in Love) who is Spirit and Person (the fullness of the theological). This is the broad range of what John of the Cross calls contemplation, as established in the already cited text.

Contemplation is relationality with the Absolute. It can be called 'correspondence' with the Absolute in History. After all, «what is distinctive of man resides in that, given that he is a being who thinks and who is open to being, finds himself before being, remains related with it, and in this manner corresponds to it. Man is properly this relationship of correspondence and only that» (Heidegger, 1988: 74). But this correspondence is anchored in hope, wherein the cognitive element of the contemplation or *theoria* is determined by «seeing the King... participating in his life, living in his presence» (Ruiz de la Peña, 2019: 231).

4. Mystery, contemplation and correspondence

Mystery is the presence of the Absolute in human History. This presence is effective. Truly, it is sacramentological for it serves as the mediation of the Absolute in History. It is sacramentological because it is instrumental for it is the means of the Absolute to establish itself relationally in History. This relationality is effective for it brings about a transfiguration in the life of man by making him transcend his immanence. This immanence is characterized as an event. Truth is the eventuality of reality in History. This eventuality is the gathering of all efforts, remembered as schemata, to form the threads which eventually will become the choreography of the movement wherein the encyclopedia becomes a circle in *perikhóresis* by means of Mystagogy or the creation of the kingdom or order characterized by initiation, accompaniment and communication of the lived Mystery, of the lived *sophia* or *philosophia* which is the realization of *spiritualitas*.

This reality becomes real only in experience. Experience is the mediationality of Truth. Mediationality means the Truth becomes effectively

lived and not just a secular *sophia*. Mediationality means that this *sophia* is liveable in an ambiance of encounter called the Mystery. This ambiance of encounter brings about a new way of viewing things and of living life which John of the Cross calls *contemplation*. St. Thomas Aquinas, on the other hand, speaks of contemplation as *simplex intuitis veritatis* (Thomas Aquinas, 1951: *Summa theologiae*, IIa-IIae, q.180, a. 1, ad 6um), which means direct living out, with no complications, of the truth by just living it out and not reasoning it out which leads to divisions, classifications, taxonomies which remain in the purely speculative and conceptual level of system or synthesis of ideas.

Contemplation calls for correspondence on the part of man, in his entirety, in his integrity, as spirit which makes him incomparably greater as Augustine points out in *De quantitate animae*. Contemplation necessarily leads to action by which this action is made perfect, is directed and rendered toward a supernatural order (Garrigou-Lagrange, 2003: 25). Man, in his integrity (as spirit) lives out this correspondence in diverse ways. These ways, more often than not, are divided into ordinary events (ascetical events) and extraordinary ones (mystical events). Such a division has been influential for many centuries in the Study of Spirituality.

It is imperative to have a more unifying vision to define the integrated man's realm of Participation by which he becomes a person. Anything that is mystical means being immersed in the Mystery or in this ambiance of encounter. That which is mystical must not only denote that which is extraordinary or what we call special or extraordinary phenomena. Nor must we relegate the ascetical to the ordinary practices that could be extreme. Such a division has brought harm to the point that the ascetical has become extreme and unhuman if only to attain what is extraordinary.

The Mystery is found in the ordinariness of History, as an event. Correspondence to it is not determined by extraordinary motions or extremities in the ordinary. The Mystery is indicator of the lived *sophia*, which is integrated into what we call Christian Spirituality. This integration is a push of *Religatio*. It is a push toward Eschatology within History. What matters, in effect, is not the greatness of the effort or of the phenomenon. What matters is the livingness, the very contemplation, which is a choreography, wherein man corresponds to the Absolute, allows Himself to be

lead by Love, to be initiated (*mystagogia*) by the Absolute Lover, who is the Absolute who gives Himself in History in terms of Love, in terms of being Spirit and Person who Loves or God.

This same God, who as Supreme Principle of Love or Father Loves all (John 16: 27) calls man, by means of Love, to be spirit in integrity of Communion and person in the fullness of Participation. Man's response in his integrity or as spirit could only be *philosophia* or Love of wisdom. But if this wisdom is Absolute, the Love of wisdom can only be or must be *spiritualitas*, which is attained by *Religatio* with this Absolute in its transcendence who comes to human immanence as God. This *spiritualitas*, attained by *Religatio*, is man's way of participating given his integral response as a person. He can only be relinked as a person, as a participant in the life of the Absolute who comes as God and to whom he is relinked.

By means of this *mystagogia*, the Absolute Lover, who is God, initiates *Religatio*. He makes it possible. He opens it up as an historical avenue within the ambiance of Mystery which the coming of the Absolute in its transcendence as God has opened and has made possible as an event within this same History. *Religatio* is an act of Love from the Absolute Initiator and the response from man can only be Love. This human response (*philosophia* or love of wisdom), characterized as Love, is metaphysical and transcendental in its directionality (*spiritualitas*), in its orientation.

Because it is the execution of *Religatio* and the way how *Religatio* becomes concrete in history, *Spiritualitas* is transfiguring in History. It makes this lived History into a lived Eschatology here in this life, in anticipation, in hope. This Love, this *Religatio* is not individualistic. It must stretch out to others as an act of service, as an act of widening Communion and Participation with others in the Absolute by means of *Mystagogy*.

Therefore, contemplation gives us the key to understanding the development of Spirituality, or lived *sophia*, in History as *Religatio*. Contemplation, as the lived and life-giving or *vivential* dimension of *Spiritualitas*, is living out *Religatio*, in the perfection of relationality which is Love, by corresponding to the Absolute, by letting the Absolute act in our lives, in its integrity (which John of the Cross called the profundity of man (hence the sanjuanist use of the term «soul» to designate man) immersing us in its abyss or supernatural transcendence which is incomprehensible to the natural or historical *philosophia* for it is eschatological. In this integrity,

man is called to live in correspondence to the loving wisdom of God, by being spirit and person or man in integrity, and its experiential moments that purges and illuminates, that purifies and shines, that transfigures man as spirit, into the integrated person in correspondent personal relationship with the Absolute who is God, Spirit and Person in the Supreme degree. This Absolute, who comes to mankind as God in Love, calls mankind to facilitate this coming by extending the *Religatio* project to others in Mystagogy.

This is what all schemas of Spirituality must teach, though in their historical conditions they may emphasize the difference between what is ordinary and extraordinary. By means of the difference the movement may be choreographed into something beyond the concept of communication and into the livedness of Communion and Participation. The challenge for all these schemas, in view of all what we have stated so far, is that we have to go beyond, by devising the appropriate choreography, the superficial differentiation between the ordinary and extraordinary, the ascetical and mystical and just proclaim the experience which is contemplative.

Doubtless, we are perennially challenged to proclaim this Word to others as an act of Love in service or Charity by giving this Word to experience or Experienciology (which is the modality of Mystagogy, i.e., initiation, accompaniment, leading into the dynamic of the Absolute within History by opening up the same History into the eschatological, i.e., the fullness of the union (Communion) with the God of Love beyond all the imperfections of History and its events. This can only be done by being humane in being humane so that the divine can be sacramentologized in the Word made Flesh, made Action, made Service. We give, share, transmit (as in a tradition) this same Word to experience to others so that they too may participate in the Absolute.

In this sense, Spirituality, this giving of the word in experience (Experienciology or the modality of Mystagogy) is our Participation in the divine initiative of instructing the soul (or man) in the perfection of Love by preparing this same man, by preparing others in an act of Love in service or Charity, for union with God by purging and illuminating, by aiding and instructing, this man which St. John of the Cross masterfully depicted in the text we have cited above. Mystagogy, in the light of the secular or

profane knowledge which is merely intellectual or speculative (*sophia, philosophia, pedagogia*) becomes an experiential pedagogy, derived from revelation (Álvarez, 2001: 735-736) or from the very fact or moment wherein the Absolute in its transcendence gives Himself experientially in human immanence as God.

Mystery traces the theological or the path of God toward man. From the theological standpoint or given the theological act of experiential donation to man on the part of the Absolute as God, we have to construct, by living out the *sophia* by *spiritualitas*, the theological path. The theological is the reaching out of man toward the Absolute as God, the God who took the initiative in His transcendence and from eternity to reach out to man theologically or in time. The theological is a movement beyond ourselves, beyond our immanence (Thomas Aquinas, 1951: *Summa Theologiae* II-II q 4, a.2, ad 3). This movement beyond ourselves, guided by mystagogical choreography, is metaphysical is driven by the desire to link ourselves with the source of meaning (*Religatio*). This source, which gives directionality, orientation to the linking, necessarily qualifies as transcendental.

Contemplation, then, is the very act *Religatio* in terms of correspondence which is living out this same act. Contemplation is the *vivential* definition of *Religatio* as relationality with the source of meaning of man's existence which is greater than man, for being the Absolute, and to which man must correspond. In effect, contemplation is the effectivity of the execution of the directionality of man's integrative project (*theoria* or that which man views to orient his very person) involving himself in order to correspond to the one who gives meaning to his existence by transfiguring this existence in life. Contemplation, in view of all the aforementioned, necessarily involves the integrity of man's intellectual and volitional aims in order to be fully human in his incomparable greatness which is theological or oriented metaphysically-transcendentally toward the Absolute who is 'God for us', in order to be a fully human spirit and person wherein all our faith or assent to reality, as well as all our desires are directed into a movement that goes beyond ourselves, beyond our immanence.

The Truth, beyond human immanence, is the integrative power of the Absolute by which man opens up a historical path with eschatological direction to become spirit. Mystery, in this light, is the ambiance of the effectiveness of Experienciology done by the Absolute is when it initiates,

communicates and accompanies to the Mystery within History but with an eschatological flavor (Mystagogy).

We are all called to live in History but with an eschatological flavor, of constant breaking up of History in Eschatology, with no opposition between History and Eschatology (Ruiz de la Peña, 2019: 67) in order to share in the fullness of the Absolute. By doing so we participate in that divine initiative of the Absolute of *mystagogia*. Given this no-opposition between History and Eschatology, we can truly say that the History we are speaking of, with its eschatological flavor, is a History of Salvation wherein hope is fulfilled and that God will save the world (Sanders, 1993: 80-91).

Spirituality, in view of all that has been discussed above, is the living out of this salvation of the world by God which is the meaning of all History. Thus, Spirituality is a call to proclaim the Word, which is salvific (giver of meaning beyond the hopes of the world or of this immanent History) by giving it to experience or Experienciology in this transcendence by making this Word (originating in transcendence but giving itself in this immanent realm), this initiative liveable and constant, i.e., experientiable to others though we may have to use schemas, outlines and the like. Only that which provides means to bridge, to connect, to go on is truly liveable and constant. Life ends when we cease to experience, when we stop bridging, connecting, moving forward starting with schemas.

5. Relationality and lived wisdom in spirituality

Religatio is the relationality of the search for Truth which is the very vocation or calling of Religion whose dynamism in History is Spirituality. We cannot just remain in the realm of possibility. We have to strive for Perfection. We have to live out the temporality and spatiality of our existence by making a narrative of experience which is our life, made up of events in History, and transfigure all these events into a celebration. We have to go beyond Truth, in as much as it is just merely transmitted or received (tradition) Truth has to be lived. Truth has to be relational. Truth is a question of correspondence.

This can only be done in mediation, in experience which starts as a narrative and is carried out as a narrative or as a History that is not just passed on but which unfolds as it happens in order to go beyond its tem-

poral and spatial coordinates to become a celebration, an eschatological liturgy, within the conditionality of being finite and culpable.

To be finite and culpable in History is to be open to grace in Eschatology, wherein there is a «limitless openness to transcendence, together with the total abandon and confident surrender to God» (Ruiz de la Peña, 2019: 25). This is so since everything began with the grace of the Absolute giving itself in experience in order to become the medium or mediation in Incarnation in Christ toward the Cross and the Pasch of being a Sacrament, which participates in two spheres or worlds: the transcendent and the immanent (Boff, 1989: 38), toward being the goal itself in its intrinsic transcendence but also in its experiential presence, in its effectiveness and permanence as Sacrament, within this historical immanence but breaking up this immanence into a fuller Participation in the transcendental. This is not a question of being extra-historical but being fully historical in Eschatology. This state of being fully historic in Eschatology grows, develops and matures until life in this immanence reaches its natural end and the narrative concludes in a fuller, perfect Participation in the transcendental wherein in its fullness the experiential narrative of God and Man are fused. In Eschatology, the narrative, the story of man becomes that of God. «This story is our story, the story of God, and the story of the life we share in common» (Georgen, 1979:18).

Spirituality, in this light, denotes the experience or the dynamic motion of man to be spirit and person in relation to the Absolute who gives Himself as Spirit and Person within his historicity by transfiguring this historicity, which is mere facticity, into life, into perfection and fullness of life, which is narrated as a History but with eschatological flavor. This is what is passed on and down as tradition but not to be repeated or idealized but renewed in being lived out, beyond all phenomenological and hermeneutical pretensions of methodology that is both comprehensive and universal. Instead of universal comprehensibility or Truth as a perennial form in Tradition, what Spirituality aims for is Communion and Participation, i.e., the fullness of relationality.

This fullness is conceptually expressed by *Religatio* itself. *Religatio* is the act, the determination, the orientation, the execution of the whole human being, in response or as a vocation in terms of Love to the call, to the initiative in terms of Love of the Absolute. This execution of the

human being implies his integrity by means of a profound commitment (from the depths of his soul if we are to follow sanjuanist language), for Love can only involve one's integrity and can be made concrete in terms of profound commitment which does not end in the ego but in others, in service. In service, man becomes spirit and person. Service is the concrete execution of love by which man becomes incomparably greater as Augustine would put it. Love does not end in the ego but in others: In fact, it does not end. It circulates as service, as Charity, in its relational rootedness as Contemplation.

Religatio, in this light, involves all the moments of being human and its aspirations, such as: perception, cognition, affection, decision making, behavior in conformity with the aspirations of living in correspondence with the Absolute. And this living in correspondence can only be characterized by Love which can truly become historical in an act of service, which is Charity, toward others by involving others in the *Religatio* projection by Mystagogy. For it is Love in response to that originating Love of the Absolute, who took the initiative in terms of Love by coming to History as God, creating the Mystery: the ambiance of encounter, this tent of covenant, the experiential sealing in terms of Love. It is this ambiance of encounter that makes *Religatio* possible in History in terms of being an orientation to the fullness of History, which is Eschatology.

Thus, *Religatio*, is a term that integrally embraces the human condition in its transcendental or metaphysical projection and aspiration. Such an aspiration consists in being in union with the Absolute in its transcendence who comes as God in Mystery, to the point of being Incarnate and breathing the Spirit in History. In other words, God's Mystery is an ambiance that is Incarnate and Breathing. It is Christ Himself, the encounter between God and man, wherein all choreography converges into a dance of togetherness, forming circular movements of otherness and togetherness, i.e., Communion and Participation.

This act of breathing the Spirit by Christ «the historically real and actual presence of the eschatologically victorious presence of God» (Rahner, 1986: 14), in History has the finality of making this Incarnation sacramentologically effective and permanent in History that is constantly and consistently breaking up as Eschatology, redefining all relationships and their criteria of correspondence by making everything correspond to that which

transcends History but which is present in this History as Mystery that is effectively and permanently making us transcend our immanent historicity. «Metaphysics assigns God the place of his being fundamentally and exclusively *over us*, even when it speaks of ‘God in us’ who then, in us, elevates us beyond ourselves» (Jüngel, 1983: 48). Elevation is transcendence. Transcendence is going beyond the immanence of history and is entrance into the metaphysical, the truly spiritual (Ofilada Mina, 2021: 12-13).

Religatio, in light of the above, does not pretend to reduce God in History to a system or to fully know him. Spirituality, because of its orientation as *Religatio*, «does not really answer the question, Who is God? But it preserves the orientation, the perspective, within which this question remains a question that is being evaded or chided» (Louth, 1978:4).

Truth, in effect, is the dimension of the effectivity of the mediation which is experience: the mediation of the real to be reality, of reality to be truth in History. In Spirituality, the correspondence of Truth is not *objective* (Popper, 1979: 153-190) but rather *executive* (Ortega y Gasset, 1984: 61). Truth in its experientiality is to be lived out experientially, to be executed mediationally as an orientation that has its dynamic moments or dialectics, or concrete modes of mediation, and this is what *Religatio* is: the experiential execution of the Truth (by creatively making use of the concrete means in one’s historical life) toward a metaphysical direction, which is union-Communion with God in all effectivity (which is measured by Participation or taking part in the life of the goal of such a direction who is the Absolute who comes to man as God). Effectivity signifies the livability of the Truth in terms of experience, i.e., in terms of mediation which is executed. This execution is History in itself. But it is an execution that breaks up History into an Eschatology, into its metaphysical-theological aspiration.

Objectivity is correspondence within the limits of a mental construct whereas executivity is living out this correspondence. It is *sophia* that is lived out. It is *spiritualitas*. From a Christian viewpoint, History is the effective taking place of the event. However, in Eschatology this eventuality, this taking place has to transfigure itself into a celebration, a liturgy, a lived anticipation of meaning wherein all effectivity is beyond the immanence of History and becomes truly transcendental in Eschatology, beyond the limits of eventualities for entering into the unboundedness of infinity.

Only in living out this correspondence can we participate in that divine initiative of Mystagogy which we have seen in the text from St. John of the Cross, wherein we execute the Word by living it, initiating, leading and accompanying others toward it within History, within this spiritualized world because it is where the Mystery takes place as an event but is constantly and dynamically opening it up as a liturgy, as a celebration and not just something that is taking place. That which takes place is objective but that which is celebrated is executed, that which goes beyond the eventuality of History and enters into the dynamics of Eschatology which is the full realization of *Religatio*.

In this celebration, i.e., in this Liturgy the Truth is simply this effectivity since the whole, the integrity can only be experienced as beauty. Beauty is harmony. From a Hegelian viewpoint (citing one of the great Idealist Philosophers interpreters), we can even say that beauty, in as much as it is harmony, is «synthesis of spiritual content and sensuous form» (Roche, 1998: 319). And harmony, which is possible only in the company of others in terms of Love that is circulated or Charity, is the originary confluence of all integrity. Such a harmony can only be fully appreciated in Eschatology and can only be lived out as Liturgy. Hence, it is erroneous and even inutile to polarize Philosophy as search for truth or the theoretical aspect) and Spirituality as the exercise, the practice or the practical aspect (Foucault, 2006: 15).

Spirituality is basically the foundational attitude of Love of wisdom or Philosophy which seeks to be efficient and permanent. In view of this, Spirituality is fundamentality in Sacramentality as it dialectically grows, matures and develops in history as the orientation of *Religatio*. Spirituality (*spiritualitas*) is Love of wisdom (*philosophia*) in its experiential historical realization parting from the fundamentality of the dimension of effectivity by being historically broadened in concreteness by being real as reality, by being reality as real, i.e., in the mediational realization of the integratinality and involvement of the Metaphysical Order. In this Metaphysical Order all experience is developed as an event (in its existential facticity) or as events (as experiences) in order to become a living celebration, a liturgy of life (the grand Experience as Mediation in the Metaphysical Order) that goes beyond the eventuality of facticity by being a celebration that consists of living out eternity.

As such, the Metaphysical Order is the venue for the experiential meeting of the transcendental and immanent in History which opens up the Ambiance of Mystery. Mystery is the ambiance, the tent, the tabernacle of the breaking up of historicity (which is the narrativity of existential facticity) to the fullness of Communion of Integrity and Participation of Involvement in a shared transcendence and immanence in the fullness of History which is Eschatology.

Philosophy, taken on its own (and in the traditional sense), is about the Truth: the existential, factual, historical Truth that opens up to eschatological and vital Truth. And this Truth is not just objective but executive. It is executive because it is liveable. Liveability is never an isolated or egoistic endeavor but it is always in terms of being with others, in Communion and Participation. Because it is liveable, it is effective, it is permanent, it is sacramentological because it is for others, because it is rooted in Love circulated in History as service in Charity. Charity is the fluidity of Communion and Participation (which is always being with the Other, by becoming the Other in Others in terms of Service, in terms of meaning, in terms of life, i.e., by being there because, with and for someone).

6. Conclusion and projection - onward to perikhóresis

What is sacramentological can only be attained by Mystagogy. It is by Mystagogy or the living out by sharing of the lived wisdom in Love that the Mystery, the ambiance, which is to be shared and not the private cave or cage of the ego, of the Immanent Presence of the Transcendental Absolute, can be truly effective and permanent. Truly, Mystagogy is the most decisive dimension of Spirituality if it is truly to be a lived and liveable experience in History, if it is truly to be Christian, i.e., sacramentological for Christ sent for His Spirit to make His very life, His very experience effective and permanent, in remembrance or as a living and present testimony (living tradition) for all ages (John 15: 26-27; 16,1-4).

Truth lives on in History as a tradition. All true traditions, in as much as they are the dwelling places of the Truth that incarnates itself in the concreteness of mediations or experience, do not remain static in History for they intrinsically open up toward Eschatology in terms of evolution, growth and development. Thus, a true Spirituality must always have been evolving, growing and developing schemas, all of these acts constitute the

aforementioned choreography, all characterized by Love which is a constant evolving, growing and developing of relationality, in terms of loving correspondence, with the Absolute who comes in History as God.

Mystagogy, as stated, historically guarantees the sacramentologicality of the experience, i.e., it is effective and permanent. As such, Mystagogy alone can integrally embrace the human condition in its a) being initiated, accompanied and lead to the Absolute by the very same Absolute as God and in its b) endeavor to participate in this act of the Absolute by making this act effective and permanent.

These two dimensions of mystagogical integration of the human condition, so that man can be transfigured into spirit and person in Communion and Participation with the Absolute as God, who is Supreme Spirit and Person in Love, can only be possible if the experience (the Absolute in its transcendence giving itself experientially in the immanence of human History thus creating the immanent but transfigurative or religating ambience of the Mystery) is incarnational as the Word and thus by the Spirit or Experiential Power breathed on by the Word made Flesh, effective and permanent in experience, i.e., if the experience is sacramentological.

Mystagogy is the root of all schools, movements and currents (all of which are not individual or individualistic or egoistical endeavors but communitarian thrusts in History) of Spirituality with their schemas, outlines and plans which more often than not, an objectivist epistemology reduces to system or intellectual reduction of the lived and liveable reality in its historical effectivity and permanence.

As previously discussed, effectivity is the liveability of the experience. In relation to this, permanence is the constancy and consistency of this liveability wherein the experience is continuous. This continuity is seen in Tradition. This historical effectivity (liveability) and permanence (continuity) are only means or mediations (hence, experiential) to what is beyond History, i.e., the eschatological wherein the perfect union of Love or Communion between man and God does not just take place as an event but is celebrated as an eternal liturgy.

It is also clear that the act of Mystagogy, which traces its origins to the divine initiative to initiate, communicate and accompany to man the very life of the transcendental Absolute who makes Himself experien-

tiable in immanent History as God, can only be undertaken in and within the light of its metaphysical-theological directionality or orientation. In other words, Mystagogy, which is the essence of all Spirituality, can only be realized as *Religatio* whose finality, in its dialectical maturity, growth and development as *philosophia*, is the Communion of God and Man, such that the latter participates in its integrity, in his incomparable greatness as spirit and person, not only in the life of God but that he makes others participate or take part in the same dynamism as well. This is the very essence of Spirituality with Mystagogy as its realization, execution, choreography.

Moreover, this metaphysical-theological relationality can only be historically developed as Mystagogy as Spirituality is never a closed circle for exclusive initiates (just like in the mystical schools of old in pagan times which despite their inherent elitism wished to open up its ranks to others but to a select few). Spirituality is openness, given that the Absolute opened itself to man by its own initiative to come historically as God and to purge and illuminate man, in the words of John of the Cross, toward a perfect, supremely elevated, metaphysical and theological state of Communion and Participation in the very life of God in terms of Love. Divine Love can never be closed but necessarily circulates in History in terms of Otherness.

Spirituality is always openness to a) the initiative of the Absolute as God who establishes the ambiance of encounter for the fullness of this encounter in terms of Communion and Participation and b) to the Participation on the part of man in this initiative. The directionality can only be metaphysical (transcendental) and theological (wherein the transcendental Absolute is identified as the God who comes by being the Absolute in History). This directionality can only become a historical way in Spirituality as Mystagogy.

This directionality, this orientation happens or takes place in History but breaks up this same History in a directionality that transcends History. Moreover, the act of this directionality can only be Mystagogy, which is the fullness, the essence of Spirituality. Along the same line, Mystagogy is the only guarantee for the sacramentological, i.e., the permanence and effectivity of the experience in History. Nevertheless, permanence (continuity) and (liveability) effectivity do not stop here as an historical event.

They do not stop in the happening. They open up to the heavenly or celestial liturgy or celebration wherein the liveable is continuous in eternity. Celebration, which is never a solitary act but is always solidary and in terms of Company with others, is the very essence of Eschatology wherein the event does not just happen but is effective and permanent beyond the realm of History.

Truly, even within the limits of this History and man's dialectical growth, maturity and development within it, Christian Spirituality is all about the transfiguration of this same man into spirit in terms of Communion and Participation, the two key concepts that define the *Religatio*, the effectivity and permanence of the relationality between the Absolute. This same Absolute comes in History as God, as Man in order to be human like Man so that Man, by being in Communion with God and by being God by Participation, can become human in being humane with and for others, in terms of Love dynamically made concrete in History as service in Charity. Charity is the dynamism of Love in History that makes Love fulfill History as Eschatology.

Religatio as the directionality provides the basis for all the schemas, outlines and plans of currents, trends and schools of Spirituality in History if it is to make sense of the meaning of human life. *Religatio*, in effect, in History is developed as Mystagogy. *Religatio* is the direction of all Mystagogy as the development of Spirituality. The direction, the orientation gives meaning to the act of Mystagogy since this same orientation, this same direction always takes place in the company of others in History and develops as such for History can never be isolated nor egoistic. It is in this act of Mystagogy that we find the basis, the response, the determination of the response of man to the initiative of the Absolute who initiates, accompanies, leads him to Himself, in terms of Company (being with others) that opens up as Communion and Participation (which always presupposes Otherness with others), in a directionality which is metaphysically-theologically determined as *Religatio*. In *Religatio*, we walk around (*Encyclopedia*) not to construct an Encyclopedia or System or Synthesis (or totality reduced to ideas) but only perhaps a Compendium, a Guidebook, better yet, a Path, a Way, a Summit which is made up of threads called schemata. In turn, all schemata are experiential strands in their momentary concreteness. And all schemata, to be Spiritual, have the func-

tionality, crystallized by means of the choreography of *Religatio* through, in and by *Mystagogy*, of creating *Communion and Participation*.

Walking around in a straightforward manner to navigate the All or Everything (*Encyclopedia*) in *Religatio* realizes itself historically in view of *Communion and Participation* as dancing together and around each other creating circles in a historical choreography, as *Communion and Participation* imply a circle of togetherness that moves and includes, (*Perikhóresis*) (Del Cura Elena, 1992: 1086-1094), wherein everyone is together and yet distinct, with a reciprocal relationship. This is what characterizes *Communion and Participation* which is the full realization of *Religatio* and into which we enter through and by *Mystagogy*, in our wholeness (as *Spirits*) and particularity (as *Persons*) just as the Absolute who is 'God for us' in *Three Spirits and Persons (Trinitas)*, which is not just the fullness of the Absolute's Revelation or Self-Communication but is the fullness of his *Experienciology*, his *Mystagogy*: the very grammar of the Absolute as God in as much as He is given to us, 'God for us' in experience, as experience and whose only meaning is Love.

Love is not an idea. It is not abstract. It is not a system, a synthesis but a historical path, an experiential way, with its steps, paths, vestiges, traces recorded, remembered and transmitted (tradition) as well as historically forged into schools, movements and forms, as schemata with their corresponding choreographies. Love has to be lived, a lived *sophia*. Lived *sophia* signifies the predominance of the love that initiates, communicates and accompanies (*mystagogy*) in experience by giving the experience as Word to create Spirit and Person(*experienciology*) in *Communion and Participation*, beyond mere Revelation or cognition or knowledge of the experience. Lived *sophia*, which is the effectiveness of love, is not prior to but, rather, encompasses, subsumes, embraces and encapsulates knowledge or cognition whose only direction in itself is speculation immortalized as system, the maximum construct of intellectualism. *Sophia* is not just mere knowledge. It has to be lived (*spiritualitas*) in love (*mystagogy*) in order to be *Philosophia*. True *Philosophia* is *Spiritualitas*! For *Spirituality*, this is the meaning of all walking around in a straight direction (*encyclopedia*) to dancing together and around each other (*perikhóresis*) in order to become incomparably great. The circle is formed but opens up to new circles for others of other generations to make it possible for them to become incomparably great too.

Bibliography

- ÁLVAREZ, TOMÁS (2001). «Mística y mistagogía» in *Teresianum*, 52: 735-743.
- ARENDE, HANNAH (1993). *Between Past and Future*, New York-London, Penguin Books.
- AUGUSTINE (1948). *De vera religione*. In citing this work, I will follow the classical mode of citing the Book and Paragraph. I make use of this edition: *Obras completas*, vol. 4, ed. Victorino Capánaga, Teófilo Preto et. al., Madrid, Biblioteca de Autores Cristianos.
- BARTH, KARL (1964). *Church Dogmatics, Volume II: The Doctrine of God*, Part 1, eds. G.W.Bromley & T.F. Torrance, Edinburgh, T&T Clark.
- BOFF, LEONARDO (1989), *Los sacramentos de la vida*, 8ª ed. trans. Juan Carlos Rodríguez Herranz, Santander, Editorial Sal Terrae.
- BORGES, JORGE LUIS (1989). «Edipo y el Enigma» in *Obras Completas*, vol. II, ed. Carlos V. Frías, Barcelona, Emecé Editores, 307.
- BULTMANN, RUDOLPH (1975). *History and Eschatology*, Edinburgh, University Press.
- CASTELLANO, JESÚS (1983). «Iniciación cristiana» in *Nuevo Diccionario de Espiritualidad*, ed. Stefano de Fiores, Augusto Guerra et al., eds., Madrid, Paulinas, 706-721.
- CHOMSKY, NOAM (2010). *Language and Mind*, 3rd. ed., Cambridge, Cambridge University Press.
- DEL CURA ELENA, SANTIAGO (1992). «Perikhóresis» in *El Dios Cristiano. Diccionario teológico*, eds. Xabier Pikaza & Nereo Silanes, Salamanca, Secretariado Trinitario 1086-1094.
- ENDERS, MARKUS (2006). 'Warheit' von Augustinus bis zum frühen Mittelalter: Stationem einter Begriffsgeschichte » in Enders, Markus & Szaif, Jan eds., *Die Geschichte des philosophischen Begriffs der Wahrheit*, New York-Berlin, Walter de Gruyter, 65-101.
- FOUCAULT, MICHEL (1998). «Nietzsche, Genealogy, History» in ed. James D. Faubion, *Aesthetics, Method and Epistemology. The Essential Works of Michel Foucault 1954-1984*, vol 2, Harmondsworth, Allen Lane-Penguin: 361-391.
- (2006). *The Hermeneutics of the Subject. Lectures at the College of France 1981-1982*, New York, Picador.

- FORTE, BRUNO (1987). *La teologia come compagnia, memoria e profezia. Introduzione al censo e al método della teología come storia*, Cinisello Balsamo, Edizioni San Paolo.
- FRAY LUIS DE LEÓN (2023). *Cantar de los cantares de Salomón*, ed. Rafael Lazcano, Madrid: San Pablo. Upon citing this classical work, making use of this excellent edition, I cite the title of the name and the part of the opus.
- GARRIGOU-LAGRANGE, REGINALD (2003). *Christian Perfection and Contemplation According to St. Thomas Aquinas and St. John of the Cross*, Rockford, Tan Books and Publishers Inc.
- GEORGEN, DONALD (1979). *The Power of Love. Christian Spirituality and Theology*. Chicago, The Thomas More Press.
- GILKEY, LANDON (1981). *Society and the Sacred. Toward a Theology of Culture in Decline*. New York, Crossroad.
- HABERMAS, JÜRGEN (1984). *The Theory of Communicative Action, Vol. 1: Reason and the Rationalization of Society*, Boston, Beacon Press.
- HEIDEGGER, MARTIN (1988). *Identidad y Diferencia, Identität und Differenz*, ed. Leyte, Arturo, Barcelona, Anthropos.
- HESCHEL, ABRAHAM (1954). *Man's Quest for God*, New York, Charles Scribner's Sons.
- JASPERS, KARL (2003). *Way to Wisdom. An Introduction to Philosophy*, 2nd ed., New Haven-London, Yale University Press.
- JOHN OF THE CROSS (2011). «Subida del Monte Carmelo» in, *Obras Completas*, 9th ed. Eulogio Pacho, Burgos, Editorial Monte Carmelo. In quoting this work, I will use the classical mode indicating the book, chapter and paragraph numbers using the aforementioned edition.
- JÜNGEL, EBERHARD (1983). *God as the Mystery of the World*, Grand Rapids, William B. Eerdmans Publishing Company.
- LACROIX, JEAN (1962). *Histoire et Mystère*, Paris, Casterman.
- LACUGNA, CATHERINE (1993). *God For Us. The Trinity and Christian Life*, San Francisco, HarperCollins.
- LAFONT, GHISLAIN (1986). *Dieu, le temps et l'être*, Paris, Cerf.
- LAPORTE, JEAN (1950). *Le rationalisme de Descartes*, Paris, PUF.
- LECLERCQ, JEAN (1961), *The Love of Learning and the Desire for God*, New York, Fordham University Press.

- LEVINAS, EMMANUEL (1951). «L'ontologie est-elle fondamentale?» in *Revue de Métaphysique et de Morale*, 56, 88 – 98.
- LOMBAARD, CHRISTO (2023). «*Considering Mystagogy as Method in Biblical Spirituality*», in: *Evolving Methodologies in the Study of Spirituality*, eds. Gilberto Cavazos-González & Rossano Zas Friz De Col, Leuven-Paris-Bristol, Peeters 215-234.
- LONERGAN, BERNARD (1972). *Method in Theology*, London, Darton, Longman & Todd.
- LOUTH, ANDREW (1978). *Theology and Spirituality*. Oxford, SLG Press.
- MACQUARRIE, JOHN (1973). *The Concept of Peace*. London-Philadelphia, SCM Press-Trinity Press International.
- MAZZA, ENRICO (1989). *Mystagogy. A Theology of Liturgy in the Patristic Age*, trans. Matthew J. O'Connell, New York, Pueblo Publishing Company.
- MERLEAU-PONTY, MAURICE (1942). *La structure du comportement*, Paris, PUF.
- OFILADA MINA, MACARIO (2021). *From Wisdom to Mystery through Love. Philosophy as Spiritual Itinerary to the Absolute*, Leuven, Peeters.
- ORTEGA Y GASSET, JOSÉ (1984). *¿Qué es conocimiento?*, Madrid, Alianza Editorial.
- PANNENBERG, WOLFHART (1977). *Faith and Reality*, Philadelphia, The Westminster Press.
- PLATO (1997). «*Phaedrus*», in: *Complete Works*, Indianapolis, Hackett Publishing Company. In citing this work, I will make use of the classical way of citing the pagination of the aforementioned critical edition.
- POPPER, KARL (1979). *Objective Knowledge. An Evolutionary Approach*, Oxford, Clarendon Press.
- RAHNER, KARL (1986). *The Church and the Sacraments*, Kent, Burns & Oats.
- ROCHE, MARK WILLIAM (1998). *Tragedy and Comedy. A Systematic Study and a Critique of Hegel*. Albany, State University of New York Press.
- ROMANO, CLAUDE (1999). *L'événement et le monde*, 2nd ed., Paris, PUF.
- RUIZ DE ALARCÓN, JUAN (2010). *La verdad sospechosa*, 14th ed. of Alva V. Eversole, Madrid, Ediciones Cátedra.
- RUIZ DE LA PEÑA, JUAN LUIS (2019). *La otra dimensión. Escatología cristiana*, 6th ed., Santander, Editorial Sal Terrae,

- RUIZ SALVADOR (1979). «Discernimiento y mediaciones» in *Revista de Espiritualidad*, 38: 551-578.
- SANDERS, E. P. (1993). *The Historical Figure of Jesus*, London-New York, The Penguin Press.
- SCHNACKENBURG, RUDOLF (1968). *The Gospel According to St. John, Volume I*, New York-London, Herder and Herder-Burns & Oates Limited.
- SCHOLEM, GERSHOM (1983). *Le Nom et les symboles de Dieu dans la mystique juive*, Paris, Cerf.
- SCRUTON, ROGER (1996). *Kant*, Oxford Oxford University Press.
- STEIN, EDITH (1992). *The Hidden Life. Essays, Meditations, Spiritual Texts*, eds. L. Gelber & Micheal Linssen, Washington, D.C., ICS Publications.
- TERESA OF JESUS (2017). «Libro de la Vida» in *Obras Completas*, 17th ed. Tomás Álvarez, Burgos, Editorial Monte Carmelo. I cite this Teresian opus following the traditional way of citing the name of the book, chapter and paragraph making use of the aforementioned edition.
- THOMAS AQUINAS (1951). *Summa Theologiae*, vol. 3, *Secunda Secundae*, Madrid, Biblioteca de Autores Cristianos.
- TILLICH, PAUL (1955). *The New Being*. New York, Charles Schribner's Sons.
- TRACY, DAVID (1994). *On Naming the Present: God, Hermeneutics and Church*, Maryknoll-London, Orbis Books-SCM Press.
- WAAIJMAN, KEES (2007). «Spirituality – A Multifaceted Phenomenon. Interdisciplinary Explorations» in *Studies in Spirituality* 17, 1-113.
- WILLIAMS, ROWAN (1989). «Postmodern Theology and the Judgement of the World» in *Postmodern Theology. Christian Faith in A Pluralist World*, ed. Frederic D. Burnham. New York, Harper and Collins, 92-111.
- ZIZIOULAS, JOHN (2006). *Communion and Otherness*. London-New York, T&T Clark.