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## Preface

The “Wisdom Belongs to God” Colloquium and the “God Everyday and Everywhere” Conference, which united us for a week last June, complemented each other nicely. The interplay of the essays in this volume of *Dionysius* is the happy result. Reason’s self-criticism in the Hellenic tradition developed further as it increasingly understood itself through its difference from and need for the older cultures of the East and South. That internal transcendence was forwarded and augmented as Hellenism embraced Judaism, Christianity, and Islam and created its future. Reason’s *Scientia* limited itself through metaphysical *Sapientia*, and both were drawn by self-negation, love, and grace into the *Epekeina*. The life of Platonism is that *Itinerarium* where the ὁδὸς ἄνω κάτω μία καὶ ὡπτή of Heraclitus, “The way up and the way down are the same,” is given substance. This brings us to a theme which kept emerging throughout our splendid week, and is strong in the papers published both in this volume and in the next (*Dionysius* XXXV & XXXVI). That it emerged from a company so dispersed in time, place, work, and circumstance shows how important our community is to the advance of the Platonism of which Aristotle is an adherent.

The Principle is not an abstraction. It is not the empty extremity of reason’s reach. Because the *Epekeina* is truly transcendent, it is also the sole totally immanent, existing as the unity, goodness, truth, power, and being of everything. God is Everyday and Everywhere. The Ineffable does not stand on the side of reason and spirit against sense and body. Platonism is not Manichean dualism, but its overcoming, as Augustine laboriously discovered. Theurgy is not the decadence of Hellenism, but the union of philosophy and religion, and, as Augustine remarked, what Christians call sacraments. In Platonism corporality is found and affirmed diversely at every level.

Tim Riggs set our reflections in the direction they spontaneously took, when, in the very first paper of that week, he outlined

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why “what human beings can know is only what God has given them to know, directly and indirectly,” and went on to show how the Good is already given in sense-perception. I might work though the other articles in this volume to show how Tim, Olivier Boulnois, Elizabeth Curry-King, Evan King, Nathan McAllister, and I bring Heraclitus, Protagoras, Socrates, Plato, Aristotle, Theophrastus, Epictetus, Cicero, St. Paul, Seneca, Plotinus, Porphyry, Iamblichus, Ambrose, Augustine, Pelagius, Proclus, Gregory & Marcina of Nyssa, Maximus the Confessor, (Ps.-?) Simplicius, Philoponus, Priscian, Damascius, Dionysius, Olympiodorus, Boethius, Eriugena, Athanasius the Librarian, Avicenna, Anselm, Abelard, John the Sarracen, Albertus Magnus, Aquinas, Bonaventure, Olieu, Duns Scotus, Ockham, Pierre d’Ailly, ps-Roger Bacon, Eckhart, Tauler, Cusanus, Ficino, Traversari, Denys the Carthusian, Descartes, Leibniz, Pascal, Schelling, Hegel, Etienne Gilson, Michel Corbin, Martin Heidegger, Henri de Lubac, Henry Duméry, Stanislas Breton, George Grant, James Doull, Bernard Lonergan, Jean Trouillard, Pierre Hadot, Robert Crouse, Henry Chadwick, René Gauthier, and Leonard Boyle alive for us in this volume. They are in an interchange from which neither they nor us escape without being changed.

This interplay, the linguistic, philological, and historical disciplines, which enable listening, and the philosophical and theological appropriation and judgment which are its medium, are the life of our Department. This gathering in shows that, hints at its extent and influence, and carries it forward.

Wayne Hankey

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