

Louis Dupre, "Hegel's Absolute Spirit: A Religious
Justification of Secular Culture".

On second reading Dupre's "religious justificayion of secular culture" is a great deal more revolutionary than when I first read it and the religion aspect of it seemed to predominate. Now, however, ~~XXXXXXXXXX~~ though he speaks of a "transcendent dimension" needed for the secualr age, it appears that the religious aura is needed by that secular age and "this he (Hegel) attempted in the theory of the Absolute Spirit".

Moreover, that sentence is followed by "nothing would be gained if we continued to regard this Absolute Spirit as a substitute for God". At the same time, he brings in Whitehead's notion of creativity and claims that for the scientific age "God constitutes the transcendent factor in the creative process without ever coinciding with it."

The two large sub-heads that follow that interest me most (after the I on Spirit, where he states that Hegel credits the very notion of Spirit to Christian faith as interpreted by theology of Reformation). The paragraphs from Encyclopedia that are quoted are 564, and even more revealing, is

paragraph 57_, and most important are the quotations from Phenomenology, pp. 763-764.

The two I mentioned as most exciting are: II. From Subjective Spirit to Absolute Spirit, and III. From Holy Spirit to Spirit. "Thus Hegel unites the theological principles of Origin and Manifestation under the all-comprehensive principle of Spirit."

Consult also paragraph 552 Zusatz, and 555. The discussion, especially by the super-Catholic Lauer, but also by H.S. Harris, who is very much to the Left of Lauer, is very revealing on how much more revolutionary is Dupre than either of them. But it's important to follow also Hogeman who quotes a letter that Hegel wrote to Niehammer: "for us Protestants schools and universities are the churches." But Dupre doesn't answer that particular quote, he has had plenty to say on how much Hegel was always battling the church, whether the theologians on the campus and how he refused; at first to have anything to do with theology.

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