

## LOGOS : Crossing The Ancient Boundaries

### SUMMARY

*The Masonic reverence for brotherly love and for the beliefs of all those who acknowledge a Supreme Being is complimented and empowered by **logos**, the creative intelligence of the universe, in which “we live and move and have our being”. Logos empowers us to grasp intellectually what we have already accepted emotionally and spiritually about our fellow human beings. This paper builds on the proclamation of **logos** in the Gospel of John and the thought of St. Paul., tracing its origins and effects from Classical Greece, through the Hellenistic period and into the world of Islam.*

### PURPOSE OF THIS PAPER

If God is the Great Architect/ Grand Geometrician/ Supreme Ruler of the Universe , it is almost simplistic to say that all people are his children for indeed he must be the progenitor of everything. But we also share his nature, the image in which we exist, the Spirit which returns to Him at our death, and also the LOGOS, the intelligent creative, remembering force by which He created, by which we have become his co-creators The LOGOS and The Spirit constitute God- within-us and the development of the human person is indeed the building of a Temple where they can dwell and prosper. The sharing and embracing of LOGOS overpowers all distinctions of creed, and ancestry.

We declare in the Lecture in the N-E. Angle in the E.A. degree that “**we are brothers**”. If we are brothers we must have a common parent. We are told in the first of the six ancient charges that no matter what a man’s religion may be that Masonry is the centre of union between good men and true. So in **each** religion there must be a basis of the fatherhood of God and brotherhood of man.

Yet ,in our world, religion seems to be a source of division, particularly in the relationship of Christians, Jews and Moslems. Freemasons believe that God, or the Supreme Being is the same divinity revealed in all holy scripture - in the Bible, in the Koran and in all the holy books of the great religions .What distinguishes many believers in all three of these faiths is that they see certainty of salvation in their particular faith alone. To use some quotes “No salvation outside the Church”. “The Jews are God’s People” “Mohammed is THE prophet of God. Freemasons must challenge Christians. Jews and Moslems alike to rise above this exclusivity.

**The purpose of this paper is to show that the ancient Greek concept of LOGOS has done much to clarify the concepts of the parenthood of God and the brotherhood of man. It is shared by Christians Jews and Moslems and can be the basis of harmony between these faiths and the other great world religions.**

### TIME FRAME <sup>1</sup>

Let’s take a little time out for a time frame.

6<sup>th</sup> Century B.C.: when democracy flourished in Ancient Athens, when Pythagorus and Heraclitus lived

The Hebrews returned from exile in Babylon and rebuilt the Holy Temple of Jerusalem

5<sup>th</sup> Century BC. when Greece resisted the Persian attempt to conquer it and Athens became an imperial power;

4<sup>th</sup> Century B.C. when the Greek States like the European States of the 20<sup>th</sup> Century wasted their power and substance in the fratricide the Peloponnesian Wars. A time when **Socrates, Plato and Aristotle** lived

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<sup>1</sup> See Appendix 2 for a time chart

3<sup>rd</sup> Century B.C. when Macedon, the northernmost Greek kingdom. emerged as an imperial power and **Alexander the Great** conquered most of the known world, making safe and secure the Greek culture that had already taken hold there but smothering its democratic spirit - a culture we now call HELLENISM- when such schools of philosophy as the **Stoics** and the **Epicurians** held forth<sup>2</sup>

2<sup>nd</sup> Century B.C. When Rome emerged as the dominant political power in a world that for the next four centuries remained culturally Hellenic but imperially Roman .

1<sup>st</sup> Century B.C. when the Roman Republic became a monarchy and the Hellenic World became a Roman Empire; when **Jesus** was born in the Roman province of Judaea

1<sup>st</sup> Century A.D. when Christianity spread throughout the Roman Empire

and after 3 centuries of persecution became virtually the **state religion** of the Roman Empire.

In 570 A.D. **Mohammed** was born in Mecca on the Arabian peninsula and his religion, Islam interacted vitally with the Hellenic World

I thought of simply starting at the beginning and taking you to the bitter end, or starting with the present which is really more relevant to you and working backward through flashbacks. I compromised and will begin in the middle - in the **center**, if you will, **because that is a point from which a Master Mason cannot err**. Keep in mind ,too. that the altar, bearing the V.O.T.S.L is in the **centre** of the lodge.

#### MASONIC BELIEF IN A SUPREME BEING

The first of THE CHARGES OF A FREEMASON rightly concerns itself with God and Religion, demanding as a credal minimum the belief in a Supreme Being who requires moral conduct and in fraternity as the best relationship between human beings. I say “rightly” because the first questions posed to a candidate for Freemasonry concern the Supreme Being, His existence, His moral nature and His revelation, the affirmation of which opens the way for the candidate to proceed..

In his procession into the Craft, the candidate is carried on a virtual wave words.: words of explanation and of admonition and words with the power to open the locked doors of secrecy for further revelation. It is not long before, in the darkness, he hears the Word of God in the form of a passage of scripture:

*“In the beginning God created the heaven and the earth. The earth was without form and void ; and darkness was upon the face of the deep; And the Spirit of God moved upon the face of the waters; And God said “Let there be light, and there was light.”.*

So God’s “word”, i.e. what God **says** is shown to play a significant part in what God **does**. And while it is not used in the ritual, the rest of the Genesis account has creation occurring by the power of what God “says” with no reference to his “hands” or any other creative medium.

I make no apology for frequent biblical references in this paper because we say in the E.A. degree that “the Almighty has been pleased to reveal more of his Divine will in that holy book than He has by any other means”(Lecture, E.A.D.) and that we “consider it to be the unerring standard of truth and justice”(Charge to the E.A.) And so I begin with that holy book..

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<sup>2</sup> Conventionally, the “**Hellenistic**” Age” is a time period, 323-145 B.C: between the death of Alexander the Great and the Roman conquest . “**Hellenic**” is , synonym for “Greek” in the cultural sense..

**In the beginning was the Word and the Word was with God and the word was God. He was in the beginning with God. All things came into being by him and without him not one thing came into being. What has come into being in him was life and the life was the light of all people. The light shines in darkness and the darkness did not overcome it,, He was in the world and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born not of blood or of the will of the flesh but of God <sup>3</sup>**

I suggest that this passage reveals a truly universal concept of God - LOGOS - a concept expressed not only in this text but generally, as I interpret them, in the life of Jesus Christ and of the Apostle Paul. The text proclaims Jesus Christ as “The Word Made Human” or “The Word Made Flesh”. “WORD” is our rather inadequate translation of the Greek “*logos*”. Let me translate directly for you ,as best I can ,the Greek of verses 1 and 2 of the passage I do this to encourage you to think in terms of “logos” rather than “word”.

*en arkey* (in the beginning) *eyn ho logos* (was the Word) *kai ho logos* (and the Word) *eyn ton Theyon* ( was with God)/ *Kai Theyos eyn ho logos* (and the Word was God) *hootos eyn en arkey* (this same was in the beginning) *pros ton Theyon* (with God)

#### THE PROBLEM OF TRANSLATION

I must pause here to comment on the problem of translation in works of philosophy and theology. As an example, In Greek, the word *agape* is properly translated as “love”. This means that this present assembly is a love-feast , - not the orgiastic carousal they used to show in the Biblical epics, for that nuance would be better conveyed by the other Greek word for love “*eros*” .. *Agape* is sometimes called “platonic love” or “spiritual love” to distinguish it from *eros* which is sensual and carnal love. When Greek was translated to Latin, *agape* was often translated as *charitas*. While charity is a form of love. it is not the whole thing. Similarly with the word LOGOS. To translate it as “word “ is accurate. But it has a broader, deeper meaning than that, . It is like using the word “water” to convey the meaning of “ flood” or “flame” to express “inferno”. I suggest *logos* means “the reasonable expression of God’s Power”.

What sets Christianity *apart* from Judaism and Islam is the mystery or miracle of the incarnation, that is , of the LOGOS of God taking the form and substance of a human being. The opening passage of the gospel of John is the testimony of one Christian community to this mystery. Like the other three gospels this one was written in Greek - very good Greek I might say, full of the philosophical nuances of Greek thought. Note how similar is this passage to the one we use in lodge from Genesis which I have quoted earlier: “In the beginning, God... etc)

That the authors of the gospel began their testimony this way was no accident. The beauty and the power of the passage from Genesis and its significance to all Jews made imitation irresistible. But the use of the word *logos* gave the passage an even greater universality For *logos*, translated as “ WORD”, for Greek culture, pointed back through centuries of Greek thought. In the reign of Ptolemy Philadelphus<sup>4</sup> (literally, Ptolemy of brotherly love) , king of Egypt, the rabbis of the large Hebrew Community of Alexandria, the largest city on the Mediterranean, translated the Old Testament into Greek. Their product is called the “Septuagint” because traditionally, the translation was made by a team of 70 rabbis. The oft-

<sup>3</sup> Holy Bible: New Revised Standard Version, John 1:1-11

<sup>4</sup> Ptolemy Philadelphus was the son of Ptolemy, one of the generals who served Alexander the Great and who seized Egypt as his share of the division of the Alexandrian Empire when Alexander died prematurely in 323 B.C.

used Hebrew phrase *Dabar Yahweh* (in English, “Word of the Lord”) was translated by them as *logos kyriou* and so the use of the word LOGOS by the authors of the gospel of John was no accident, but the result in part of the migration of LOGOS, the word and the idea, from Greek culture.

#### LOGOS IN GREEK THOUGHT

Because he is mentioned in Masonic ritual, I would love to claim that back in the 6<sup>th</sup> Century B.C. **Pythagoras** espoused the LOGOS concept, But there is no indication that he did. **Heraclitus** of Ephesus who lived in the same century did espouse it, claiming that it gave coherence to all that happens and that wisdom consisted in understanding of the LOGOS. The complete understanding of it was an attribute of the divine.

**Plato** believed that speech distinguished mankind from the other creatures. LOGOS, literally what is spoken, the word, meant three things to him: (1) clear communication of thought through speech (2) the orderly presentation of information through speech (3) the linking of information in causal relationships. This “human level” LOGOS he called the logos of knowledge. But Plato saw the cosmos or universe as parallel to a human being in having a soul and a mind. Broadly speaking, the logos was to him the mind of the universe.

**Aristotle** derived his term “**logic**” from LOGOS because properly arranged statements led to absolute truth, which is an aspect of the LOGOS. In the so-called Socratic method of teaching, the teacher attempts to awaken the LOGOS within the pupil by proper questioning, the assumption being that wisdom lies within each one of us.

**The Stoics** of the Third Century B.C. adopted Plato’s idea that the LOGOS was the soul of the universe, and that by effort, mankind could understand cosmic events- events not caused by humans as well as human events. The most prominent of them, Zeno of Citium (300 BC) saw LOGOS as active reason pervading the universe and animating it. Zeus, you will recall, was the chief god of the Greek pantheon. In his great *Hymn to Zeus*, Cleanthes, (331-232 BC), the disciple of Zeno, hails Zeus with series of superlatives that might be summed up as “A great King above all Gods” except that I have taken that phrase directly from Psalm 95 where it is used to describe the God of the Hebrews. Certainly the hymn shows that Cleanthes saw him as such?

To this ascription, Cleanthes adds “:First Cause of Nature”, “from whom we have our being, we whose lot is to be God’s Image”... (by you)...” all the works of nature came to be established ...and.... you guide the universal word (LOGOS) of reason which moves through all creatures ...”...[tr. M.A.C. Elery. 1976]. Incidentally you may note that in the hymn, while Zeus represents creative *power* in the universe., LOGOS represents the *intelligence* and *design* of the universe. And just as the LOGOS of the universe was the underlying cause of all, so each person had in himself a LOGOS or real self often obscured by emotions and appetites. The favourite Stoic phrase for this was *logos spermatikos*, the LOGOS as the seed of all life.

#### PHILO

**Philo** Judaeus or Philo of Alexandria (20 B.C. to 50 A.D.,) was a Rabbinical Scholar who felt the full impact of Hellenic philosophy. As I mentioned earlier, prior to his time the rabbis of Alexandria had produced the Septuagint and used LOGOS KYRIOU to translate Word of the Lord. Philo sought to reconcile Greek and Jewish thought through a vast and detailed allegorical interpretation of Hebrew Scripture. The term, LOGOS appears 1200 times in his works. He never defined it but we deduce from his writings that, for him, **Logos stands for all those capacities of God which we can know through our reason.**<sup>5</sup>

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<sup>5</sup> Quotations from Philo’s, “Selections” are taken from *The Contemplative Life* (Translation and Introduction by David Winston) (New York, Paulist Press, 1981) The LOGOS was God’s instrument of creation

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(Selections 23). Of God as creator, he said: *God sharpen(ed) his all incising LOGOS and divided the formless and quantityless universal being and the four elements of the world(air ,water fire ,earth)* (Selections, 97)

*God's shadow is his LOGOS which he used as an instrument and thus created the world. (This shadow is God's image ) and God made man after his image* (Selections 101)

*To his.....Logos. the Father,. When engendered the universe has granted the singular gift to stand between and separate the creatures and the creator... (LOGOS is) neither unbegotten as God ( is) nor begotten as you (are)* .(Selections: 94)

Philo's God was both transcendent and immanent and LOGOS is the immanent aspect of him. Mankind had discovered LOGOS ,the capacity to reason, in themselves and concluded by analogy that the universe must contain a divine logos. The divine LOGOS was God's reason, intelligible through reason to his reasonable creatures

Keep in mind that here is a Jew convinced of the unity of God who believed that the nature of God was knowable not just by prophetic revelation or through the intermediary of that revelation, the holy scriptures but also by *thought*. . By thought, I say and not by inspiration. None of us can separate the workings of our minds from the influence of the Spirit of God. Philo would argue however that we are as much obliged to use our reason as we are to keep ourselves open to the influence of the Holy Spirit. I suggest that this is key to understanding LOGOS.

### WISDOM LITERATURE

At this point we must turn our attention to the Wisdom Literature. The word "wisdom", is the usual translation of the Greek *Sophia*. But that literature can count Greek thought as only one of many influences upon it. Sophia is not LOGOS but rather the product of it. But in the literature it is easy to find the concept.

Wisdom Literature consists of six books, four of which are accepted by the church as canonical and appear in most bibles, Proverbs, Job, Ecclesiastes, a.k.a. Qoheleth and The Songs of Solomon, and two of which do not Ecclesiasticus a,k,a, Ben Sirach and The Wisdom of Solomon that were not accepted as canonical but appeared along with other books in The Apocrypha..

The Wisdom tradition extends far back in history and was already hundreds of years old by Solomon's time. Most of it is written in Hebrew except for the most recent, The Wisdom of Solomon, which was written in Greek. Though not always acknowledged ,it has had a powerful influence on Freemasonry. Two of the very few passages of scriptures that are actually incorporated into The Work are taken from Ecclesiastes/Qoheleth (Remember now thy creator...." ) [MM degree] and The Wisdom of Solomon "The souls of the righteous are in the hand of God...."[Funeral Services] .Proverbs has two clear references to The Landmarks [Prov, 22:28 and Prov. 23:10]

While the Torah and the Books of the Prophets reveal a god who is active in history who frees, punishes and saves his people depending on how they have responded to him, the view point of Wisdom Literature is that God trusts us to look, reflect, judge for ourselves and to act accordingly to determine our own destiny. Truth is discovered by man through his own experience. As it says in Sirach "**He(God) made man from the beginning and then left him to make his own decisions**" (Sirach 15:14).How? With Wisdom !

You will recall from our text that the Prologue to John's gospel personifies Logos.

***"In the beginning was the Word, and the word was with God and the Word was God. He was in the beginning with God, All things came into being through him...etc***

In four of the Wisdom Books, Sophia is also personified, and the actions of this person WISDOM are celebrated. Without giving the citations aloud I will illustrate this with some brief passages from the Wisdom books <sup>6</sup>.

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<sup>6</sup> Wisdom cries out in the street, in the squares she raises her voice...(Prov.1:20) ;... The Lord created me at the beginning of his work (Prov. 8 :22);I was set up at first before the beginning of the earth(Prov. 8 :23); I came out of the mouth of the Most High (Sirach 24:3) ;.He created me from the beginning before the world (Sirach 24:9) My (Wisdom's) branches are the branches of grace and truth (Sirach 24:16); When he established the heavens I was there(Prov. 8:27)...**When he marked out the foundations of the earth, then I was beside him like a master worker...**(Prov 8: 30); .whoso findeth me (Wisdom) findeth life..(Prov. 8 :35);The Lord by Wisdom founded the earth...(Prov. 3:19);She(Wisdom) is the brightness of the everlasting light; (Wis: 7:26); ...she(Wisdom) is the breath and power of God and a pure influence flowing from the glory of the Almighty(Wis. 7:25) ;

I hope you can see that the Wisdom(Sophia) and LOGOS concepts are very similar. The influence of the Wisdom literature and of LOGOS is obvious in Philo's work, Remember too that Philo and Jesus were contemporaries, although they never met. The sayings of Jesus also reflect a strong Wisdom influence which you will soon discover if you study them.<sup>7 8</sup>

In the early Christian Church, Lady Wisdom or "Holy Wisdom" was honoured as a saint. The greatest church in Christendom was built in Constantinople, the capital of the Eastern Roman Empire, by the Emperor Justinian in 537 A.D. It was one of the largest interior spaces yet to be built, an hexagonal dome supported by columns rising to a height of 180 feet.. In 1453 A.D. Byzantium, the rump of the old empire, fell to the Ottoman Turks. Constantinople became Istanbul and Santa Sophia was converted into a mosque. The reverence for holy wisdom was not confined to Christians and Jews. The Moslem-Turks retained the name, Hagia Sophia (Holy Wisdom), and so it continues today one of the most photographed tourist attractions in the city, and for us, a concrete reminder of the Hellenic LOGOS/ SOPHIA tradition shared by all the religions originating in the Middle East.

In the Prologue to John's Gospel LOGOS is personified just as Wisdom was in earlier literature. But do not mistake me. The Prologue is *not* just a literary device, it is a declaration of the incarnation, that Jesus was LOGOS in the flesh. This sets apart the Johannine version of LOGOS from everything that had gone before. But it also reiterates that LOGOS which had existed from the beginning could be realized in every human being willing to seek it. "To all who received him, who believed in his name, he gave power to become the Children of God." This was not new. for I think the Stoics and Philo had all grasped this idea

#### ISLAM & LOGOS

570 years after Jesus, Mohammed was born at Mecca in the Arabian peninsula. He claimed that his teachings were revealed directly to him by God. all of them now recorded in the Q'ran. He is as significant to Moslems as Moses was to Israel and Jesus was to Christians., excepting that neither Moses nor Mohammed claimed to be divine. As no Christian can deny the Jewish influence on Christianity, no Moslem can deny the influence of both Judaism and Christianity upon Islam. In fact, Jesus, Moses, Mary are mentioned frequently in The Q'ran. Mohammed preached strict monotheism, as did the Jews. But he also preached that the people of God were not just the Children of Israel but ALL who submitted to Islam. That is the meaning Islam: submission. He preached that the will of God had been revealed over time by the Prophets, and among the prophets he included the great Jewish prophets and Jesus. But he argued that monarchical trappings and elaborate symbolism and ritual of Hellenistic Christianity obscured the truth of God and he condemned ecclesiastical structures both human and material.

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<sup>7</sup> See Appendix 3 for a chart comparing the Prologue to the Gospel of John with the Wisdom Literature

<sup>8</sup> See Appendix 5 for a discussion of the gender of LOGOS, SOPHIA, and HOLY SPIRIT

While Arabia was not part of the Hellenic World ,it was on the fringe, and it was into the Hellenic world of the Middle East that the aggressive military- missionaries of Islam carried their faith. But just as Hellenism had coloured Judaism and Christianity it also influenced Islam. Islamic Scholars eagerly studied the works of the philosophers and theologians of the Hellenic world and sought to reconcile them with Islam. In the course of time many sects developed within Islam. One whole network was Sufism.<sup>9</sup> “*Sufi*” means one who wore *suf* which is undyed wool This, like the sackcloth of Christian monks symbolized simplicity and austerity. The Sufis sought to replicate the mystical experience which Mohammed had claimed to have had and thus to know God more clearly. The Q’ran ,they said, gave them knowledge *about* God but not direct knowledge or *marifa* of him. This put them at odds with orthodox Moslems who claimed that Mohammed had been the final and definitive revelation of God and that to go beyond this was heresy

Mohammed ,albeit the supreme prophet, for all Moslems ,was a human being, to whom the secrets of creation and the truth of God had been revealed These secrets and truths the Sufis identified with The LOGOS - the creative power emanating from the Godhead which brought into being and sustained the empirical world. Achieving *marifa* then ,was akin to embodying the LOGOS. Indeed the Sufi Al Hallaj said “I am the Real” which orthodox Moslems interpreted as a claim to divinity. But. “There is no God but God “,was and is the Islamic mantra. Thus,, in 922 A.D., Al Hallaj was crucified. The story of his death is moving and his last words strongly parallel those of Jesus before he went to the cross.(1)

Some 300 years later, another Sufi philosopher, Ibn Arabi (1165-1240). proclaimed doctrines that were panentheistic, inasmuch as he regarded the whole world as a visible manifestation of divine reality. Human beings he saw as offshoots from divine essence. As late as the 15<sup>th</sup> Century another Sufi scholar, Abd-al Karim al-Jili, refined Ibn Arabi’s ideas using LOGOS and Perfect Man as synonyms. He suggested that Logos has power to assume different forms at different times and to appear in different guises.. Conceivably, Logos has been expressed in each prophet such as Mohammed, and each charismatic religious figure such as Jesus. My point the is that, originating in Ancient Greek philosophy, LOGOS has proven a useful concept for Jewish, Christian *and* Moslem thought while remaining obscure to the average believer.

Orthodox Jews. Christians and Moslems would probably deny my position that in the Prologue to John’s gospel we are invited to follow the paths of Al Hallaj and Ibn Arabi by becoming atune to the LOGOS , by becoming children of God by more than submission but by thought and effort. I am impatient with those who when they turn to matters of faith and belief want to leave thought and reason behind. God loves the whole man - body, soul and mind. His glory is not just ethereal but intellectual and creative.

#### ST. PAUL

Now back one millenium to our centre again, to Gospel times.<sup>10</sup> After the death and resurrection of Jesus, positions hardened in Palestine. The followers of Jesus, gentiles and Jews alike were driven out of temple and synagogues. In the face of exclusion and persecution, Christian leaders like Paul turned to the greater Hellenic World to proclaim the gospel. Greek philosophy, especially the LOGOS concept provided them with an intellectual bridge to the Hellenic World just as it would for the Sufis centuries later. The most colourful example is found in The Book of Acts. In his missionary journeying Paul finally came to Athens, the intellectual seat of the ancient world and still significant in Hellenistic times. He debated with the Epicureans and the Stoics, he preached, he toured the city. finally he was invited to speak to the Areopagus a body without the authority of today’s *American* Senate but certainly with more prestige than *ours* .

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<sup>9</sup> Data on Sufism is drawn from Ninian Smart ,The Religious Experience of Mankind, pages 400-407

<sup>10</sup> See Appendix 4 for a more thorough treatment of Hellenistic Palestine



Then Paul stood in front of the Areopagus and said, “**Athenians, I see how extremely religious you are in every way, For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription ‘To an unknown god.’ What therefore you worship as unknown this I proclaim to you. The God who made the world and everything in it, he who is Lord of the heaven and of the earth, does not live in shrines made by human hands, nor is he served by human hands. as though he needed anything, since he himself gives to all mortals life and breath and all things.. From one ancestor he made all nations to inhabit the whole earth and he allotted the times of their existence and the places where they would live. so that would search for God. and perhaps grope for him and find him- though indeed he is not far from each one of us. For in him we live and move and have our being; as even some of your own poets have said, ‘For we too are his offspring’** <sup>11</sup>

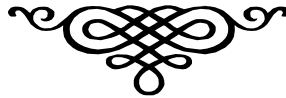
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<sup>11</sup>N.R.S.V.: Acts 17: 22-28

The poet he quotes is the Stoic, Cleanthes,<sup>12</sup> the poet of 3<sup>rd</sup> Century B.C. Greece whom I cited earlier, who said that the LOGOS testified that human beings were God's offspring - The Children of God.

Note that Paul manifests, I think sincerely, a respect for Athenian religion.. He knows that among the Greek intellectuals literal belief in the Greek pantheon had faded - that their view of it was allegorical but that behind the allegory was the LOGOS and man's capacity to become the child of God. Some authorities, considering St. Paul's entire address to the Areopagus (of which I have read only a portion to you), have described it as a refutation of idolatry. I cannot agree. God knows, the Jews as much as the Greeks were guilty of believing that God could dwell in a temple and be served there by human hands. I don't think Paul intended to overturn the ancient Greek religion so much as to establish a basis of dialogue, a rationale for toleration in which Christians could survive. . The key word I think are "search". "grope" "fine" "not far from each one of us"- these are the bases of tolerance, just as "We are his offspring" are the basis for brotherhood. The final triumph, if so it can be called, of Christianity in the Hellenic World came when, under the emperor Constantine, it was made the official religion of the Roman Empire. From that point true belief, and intellectual persuasion were overshadowed by political correctness and economic advantage and the kingdom which was *not* supposed to be of this world became one.

So I as I began in the centre at an altar bearing the V.O.T.S.L, here I conclude. You, like the men of Athens have received those casual signs, tokens and words which could empower them and us all to become the children of God groping for the Logos as Paul would have said, "as through a glass, darkly", but, when time and circumstances shall permit, to grasp it in perfection.. To that end, respect, good will and persistent intellectual effort to understand those others who worship a Supreme Being must be our aim. So mote it be !




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<sup>12</sup>: see pages 5 and 6 above.