Immaculate Conception, Order of the. Several congregations of this name exist. Most of them were founded after 1854, the year in which the immaculate conception of Mary became a dogma. The largest congregations are (as of 2000):

The Brothers of the Immaculate Conception of Maastricht (Congregatio Fratrum Immaculatae Conceptionis Beatae Mariae Virginis, FIC), founded in Maastricht (the Netherlands) in 1840 by Ludwig Hubert Rutten (1809–1891) and Jacob Adrian Hoeckens (1810–1880) for the training of young people and teachers as well as for social-educational work. With some 400 members, it is represented in the Netherlands, Belgium, Indonesia, and in other countries of the Third World (generale: Maastricht). The Servant Sisters (Ancillae Mariae) of the Immaculate Conception of Mary, founded in 1850 in Gostyń near Poznan (Poland) by Edmund von Bojanowski (beatified, 1814–1871) in order to conduct social-charitable work among the rural population. For political reasons, it was divided into four autonomous congregations which still exist in Poland today and have formed a federation since 1991. Sisters belonging to the Silesian congregation (general mother house: Pozrema, modern Wrocław; 850 members), who were evacuated in 1945/1946, established a German province (provincialate: Cologne). The Servant Sisters of the Blessed Virgin Mary Immaculate, founded in 1892 in Žasiel (Ukraine) by Jeremias Johannes Lommyčkyj (1860–1916). The activities of this largest congregation of the Byzantine-Ukrainian rite were terminated by the Communist regime. Since then, about 880 sisters are active in North and South America as well as in some European emigrant communities (general mother house: Rome). The Missionary Sisters of the Immaculate Conception of the Mother of God (SMIC), founded in 1910 in Santarém (Brazil) by Bishop Amandus Bahlmann OFM (1862–1939) and Elisabeth Tombrock (1878–1938) as the Poor Missionary Sisters of St. Clare of the Immaculate Conception. Branches exist also in Asia, the USA, Namibia, and Germany (provincialate: Münster). There are a total of some 450 sisters (general mother house: West Paterson, NJ). The Missionaries of the Immaculate (Missione dell’Immacolata; Mdl), founded in Milan as the women’s branch of the Pontifical Institute for Foreign Missions (P.I.M.E.). Today, there are about 840 sisters who are present in nearly all countries (esp. in Asia) where also the male missionaries are active (general mother house: Rome). The Salesian Sisters of Mary Immaculate (SSMI), founded in Krishnagar (West Bengal) in 1949 by the Salesian missionary bishop Louis La Ravoire Morrow (1892–1987) as the Daughters of Mary Help of Christians. The congregation numbers about 500 sisters, most of them working in India; a German branch exists in Bamberg (general mother house: Krishnagar).


Immanence → Transcendence and Immanence

Immanence/Economic Trinity. Economic → Trinity refers to the relationship of the triune God to the world in → salvation history with respect to creation, atonement, and perfection, as already formulated by → Irenaeus of Lyon and → Tertullian. Immanent Trinity designates the mutual relationship of the three consubstantial → hypostases or → persons (IV): Father, Son, and Holy Spirit; it is initially described, for instance in the → Niceno-Constantinopolitan Creed, as the relationship established by the birth (γέννησις/génensis) of the Son from the Father and by the emanation (εκπόρευσις/ekpóreusis) of the Spirit from the Father, while the Western tradition, through Augustinian influence, inserts the → Filioque clause, that is, the emanation of the Spirit from the Father and the Son. Whereas the concept of oikonomia (οἰκονομία) already appeared as a counterpart to theology (Σιωπή, the doctrine of God) in the Early Church, the concept of immanent Trinity goes back to the distinction between God’s immanent and transcendent acts in Scholasticism (Thomas Aquinas, Summa Theologicae, 1 q. 27 a, 1, 3, 5) and to the translation of the Eastern notion of → perichoresis (περιχώρησις) as → in invicem immanentia by J. → Lefèvre d’Étaples. The definition of the relationship between the immanent and the economic Trinity is crucial for the understanding of God and the world. Whereas → Cappadocian theology still allowed for a differentiation of God’s actions (→ Basil the Great, Spiri. XV 36, 38), the West adopted the formula derived from → Augustine: opera trinitatis ad intra sunt divina, opera trinitatis ad extra sunt indivisa (“the works of the immanent Trinity are distinguishable, the works of the economic Trinity are undistinguishable”). In the 20th century, in an effort to introduce a corrective, K. → Rahner formulated a position which was appropriated by several Roman Catholic and Protestant theologians: “the economic Trinity is the immanent Trinity and vice versa” (Rahner, 38). Although the doctrine of God is thus closely linked to salvation history and experience, there is a certain risk that God and the world might become so closely connected that the understanding of “creation not from anything” (→ creatio ex nihilo) and the understanding of → grace (V) as a free gift could be jeopardized. It must be emphasized,
Immanentism

Immanentism. Immanentism in the wider sense is employed as an external designation of conceptions of reality that deny any reference to transcendency. Immanentalism in the strict sense is classified by the Catholic Church (encyclicals Pascendi dominici gregis [1907] and Humani generis [1950]) as one of the objectionable forms of modernism alongside pragmatism, idealism, and existentialism (philosophy), and refers to efforts, undertaken under the influence of M. → Blondel’s philosophy, to anchor revelation (like any form of being) in the consciousness.

Immanuel or Emmanuel, Heb. יְהוָה-מָנָה, יְהוָה-מָנָה ("God is with us" or "May God be with us"), is the name of a (royal) child promised in Isa 7:14 (8:8; cf. 8:10). Isa 7:14 originally had no messianic overtones (→ Messiah/Messianism: II); but cf. the secondary interpretation in 7:15), since neither the person of the child nor the person of his mother plays any role: the point of the text is instead the symbolic name Immanuel, which offers the prospect of deliverance for King Ahaz, under attack by Damascus and Samaria. Because of Ahaz’s lack of faith (7:12), however, the promise does not come to pass (7:17). The precise identity of Immanuel in Isa 7:14 is unclear and has given rise to divergent explanations. Some commentators have been inclined to see in Emmanuel a child of → Isaiah (cf. 7:3; 8:1, 3f); others have seen in him a reference to Ahaz’s successor → Hezekiah or a later Davidide. Still others have proposed collective interpretations: Immanuel would be the name of every child born at that time, or the name refers to the new Israel as a child on → Zion. A choice among these possibilities makes sense only from the perspective of redaction criticism and can easily vary from one redactional approach to Isaiah to another. The primary understanding depends on the disputed literary analysis of Isa 7: if it represents an acceptance of Isa 36f., a primary reference to Hezekiah is reasonable.

Immanuel plays no role in the OT outside Isa 7f., but Isa 7:14 acquired outstanding significance through its use in Matt 1:23 and its later influence in Christianity. Far-reaching consequences resulted from the LXX rendering of יְהוָה-מָנָה, "young (marriageable or even already married) woman" (cf. Song 6:8; Prov 30:19), used with reference to Immanuel’s mother, with a Greek word (A, Σ, Ὠ: νεαρός/νεανίς) that normally means "virgin." This meaning was received explicitly in Matt 1:18–23, a kind of midrashic (→ Midrash) interpretation that used Isa 7:14 to construct the → Virgin Birth (II) of Jesus. In Matthew the Immanuel theme in 1:23 initiates a series of "God with us" passages that reach their climax in the Gospel’s concluding words (28:20): the presence of the exalted Lord with his followers proves him to be the promised Immanuel.


Immediacy

I. Philosophy – II. Philosophy of Religion

I. Philosophy

Ever since → Aristotle, immediacy has been placed on a par with the highest concept of → judgment (syllogism) and of evaluation (→ self-evidence), the principle of a first cause and that of a presuppositionless beginning. The theoretical enhancement of the subject’s immediate self-awareness proposed by R. → Descartes as the secure foundation of philosophical knowledge was further emphasized by early Idealism. For J.G. → Fichte and F.W.J. → Schelling, immediacy and → absolute necessity (unconditionality) became candidates to fill the position of the highest principle of their philosophy and of the absolute. Rejecting the Idealist identification of immediacy with the absolute, Friedrich von Hardenberg (→ Novalis) and August and F. → Schlegel set the pattern for Jena Romanticism as a whole by propounding a philosophy for which the → absolute can acquire presence only in the mode of withdrawal, by means of infinite approximation.

G.W.F. → Hegel took a similarly critical position, expressing profound skepticism about any approach that