

1449

Creed
 The Power of The Pentecostal Sects
 Jehovah's Witnesses
 Armageddon

(I venture written about 1952. Only the first part: Creed.
 Lise van der Molen)

Creed I

Merchant of Venice "Fool, said the Muse to me, look in
 Dante's eyes, and you will see
 your heart and write!"
 Goethe Philip Sidney, Sonnet.

St. Augustine quotes Faustus' Creed in Contra Faustum XX,2 (:) We worship
 one deity, under the threefold appellation of the Almighty God The Father
 and his Son Christ and of the Holy Spirit. While these are one and the same,
 we believe also that the father properly dwells in the highest or principal
 light, which Paul calls light inaccessible and the Son is His second or
 visible light. And as the Son is himself twofold, according to the Apostle,
 who speaks of Christ as the power of God and the wisdom of God, we believe
 that his power dwells in the sun, and his wisdom the moon. We also believe
 that the Holy Spirit, the Third Majesty, has His seat and his home in the whole
 circle of the atmosphere." (II)

Atmospherical Christianity: Today, few seem to need the full creed.
 Augustine: Those who live by faith love hope, do not need theology except
 in or for the instruction of others.

Neoplatonists admit that God is threefold as Causa subsistens
 ratio intelligendi
 ordo vivendi De Civ. Dei IV,5

"heart" with 1 John III, 19 - 21 equals conscience, in Paul's letters.
 Victorinus = Augustine's teacher taught the double Procession of the Holy
 Spirit. "nolle quod volebam velle quod volebas."

"Dr. Rashall, Ideas and Ideals p. 175 says of the augustinian Trinity:
 "Nobody can possibly think of the love of one spiritual being for another
 as a Person in the modern sense of the term." In fact, Rashall criticizes
 St. Augustine's treatise on the Holy Trinity as a whole of obscurities,
 inconsistencies, and unintelligibilities!

(IV)
 There is now necessity to any Creed as long as we do not know that we have
 gods or as long as we are carried by the life of our community. The greater
 the triumph of Christianity, the less need is there for the average Christian
 to define a Creed which, after all, must define the Non-Creed, the incredulity
 or the faithlessness of others.

It is only to those who are overcome by wrong or partial gods, obsessions,
 powers, and to those in despair, that the Creed may again become under-
 standable or salutary.

The Creed today no longer can distinguish permanent groups or nations or de-
 nominations. Christianity has permeated every other religious group so that
 these particles of the Faith inside every group choke the desire to formulate
 or to rethink the whole Creed. This exhaustion by success, (V) however, is
 offset by the experience of every body, Christian or Buddhist or Jew or
 Greek, of barren periods or blind spots inside himself despite his nominal

affiliations with organized religion.

The only ~~fruitful~~ two statements as then we are forced to make are:

I. The derivations, ramifications, emanations of the Creed stymie the revival of the Creed. For all should agree that I. The Creed today must not set denomination against denomination.

II. The ups and downs of each individual seeker however, regardless of being seen inside or outside organized religion, may make the Central Creed a new venture starting from every one's own uncredulity.

(VI) We can travel the road from the experience of the apostles of the third Article to the love of our slain victim Christ, to the faith of his father. This is the way into membership of the Body of Christ.

However, for our weak moments, for the long barren stretches of our struggling years, we may translate the all embracing universal creed into the empirical, modest, peculiar limitations of our own empirical story, into experienced life. He who wants to remain sane, knows that he has been spoken to before he may answer, and that he desires to be loved lest his appetites destroy him.

Now, in our personal dogmatics, we would fall short of the task if we were satisfied with the first human relations, as mother and child, friend and friend, teacher and student, an officer and the soldiers under his command. The prevalent/ (VII) trend today is to rest our case of personal dogma on the I and Thou relationship.

Why is the abyss between the mutuality of any one I and Thou relation, and between the Creator and his Son, GodMan, too wide? Because we, you and I, are only knit together for short periods of time, during our life. Now, as we must be assured of one relation in which not our chapter of our life only is encompassed:

Marriage, family, friendship important as they are, do not encompass the whole life of any person. Death takes care of this. Death intervenes in many forms, as physical death, as separation, as exile, as prison of war in Korea, as concentration camps, as emigration. We change our profession, our country, our denomination. Therefore personal dogmatics of anyone of us must fulfill one minimum condition. It must explain our confidence in a meaningful place ~~xxxx~~ within the rhythm of creation despite death. This is the reason for the ~~xxxx~~ christian version of the I and Thou relationship. Not an abstract Ego and any one Thou will do. Death is not survived in a passing acquaintance. When this is over, it is over. And it remains one out of many similar experiences. What you and I, however, must be capable of doing, is to assign these innumerable acquaintances their appropriate rank and quality. The yardstick which tells us how much to read into any one relationship, be it even husband and wife, cannot have the quality of these passing relations. It must interpret the limitation of these relations as well as their validity. We must make friends. But the yardstick by which to grade and to treat friendship cannot be of our own making. The yardstick must be superior to the end of any one relationship. It must defy endings, disasters, divorces, breaks.

The yardstick which survives/ (VIII) the manmade I and Thou relations, reveals our power to represent ~~xxxx~~ the other partner of the bond when he is absent. ~~xxxx~~ When a husband is absent, his wife represents him. She then has power of attorney. Man is able to represent others who trust in him. Modern psychology is so puzzling because it is silent about man's representative character. We are capable of representing the dead who have loved us by recognizing their presence in us.

At the point of death the christian dogma and the personal creed, experience and tradition, reach their point of reunion. The veteran who represents his buddy's soul, is conquering death. "Killed in action" he is. But what of it, his soul is marching on.

Your wife - she died. What of it? You have been transformed by her into a being twice as real, twice as human. You bury your parents, yes. But now you are moved into their ~~front~~ frontline yourself and with father and mother ~~gone~~ gone, you yourself/ (IX) take over their hitherto inexplicable features of fullgrown maturity.

She or he who are willing to face the facts of life, and admit that they respond to experienced love, already have risen over the empty mind, who sets himself up as judge, thinker, critic or philosopher, with his own mind in the first place. But she or he who become merely empiricists of life, are yet in a rudimentary state unless they recognize their representative character. Then, death, someone death is conquered. Every immigrant to the States carried one or the other value with him which he represented here, in America, although he had lost it in the flesh. The Poles in Buffalo are representative of something Polish which very well may be extinguished in Poland by now. The French Candian(s)/ (X) are representative of prerevolutionary and royal France.

Any good daughter represents the spirit of her home.

Here, the individual has ceased to boast of its individuality. It has agreed to accede to a heritage, as its re-presenter. With this step into representation of lives absent or lives bygone, we all have reached the platform that is high enough from where to espy the meaning of the Creed. For the secret of the Creed lies in the fact that when the Father fell silent, the Son was allowed to represent Him. And when the Son was crucified the Spirit took over his representation. In the Trinity, Father, Son, Spirit every one of them ~~represent~~ do represent God in his fullness.

Our Dogma is not a statement of fact but of a Process of mutual representation./

(XI) The Hour of Christianity is the hour in which God has given his children the liberty of re-presenting him on this earth. Jesus is the beginner of this victory over God's absence. My God my God why hast Thou forsaken me, this shout from the Cross precedes the resurrection. In no other way could man become free to represent the divine government. The victim of the absence of God in the old Israel under Herod and Rome, is made the representative of God's will.

(Typed out from the manuscript by Lise van der Molen, Winsum. 24th of October 1983)