

IX/15, 55.

Salutary fear makes me shiver:
Have I said too much of life's ^{quiver} river?
But when whole generations go under
and the life of the race falls asunder,
then our error must leave once the
dear Ford, we must ford ^{quiver} over
the river. O'Brien,

— Die Worte des Glaubensbekenntnisses
in der Communion der Universität 1244-201 1950

THE TERMS OF THE CREED.

Lauda dominum omnipotentem, regem creationis.

Ipse sanitas tua et salus tua.

Praise to the Lord, the Almighty, the Kind of Creation,

. . . He is thy health and salvation.

God is the unifier of our creation and of our salvation. The hymn in which this identity previously hidden to the pagans is joyfully proclaimed, does not mention the "missing link" between creation and redemption. And the academic mind uses this naivete of the psalms and hymns and prayers to poke fun at our faith and to strip God of this identity. The academic mind admits that God or a First Cause may have created the universe; but man has to save himself.

As the quarrel of the Greek mind nowadays advancing against us as the scientific mind, and the Jewish soul, nowadays re-asserting itself as the religious revival, is two thousand years old, our grammar should be able to settle it.

Grammar makes us aware of the fact that different mentalities have their place in the same person; nobody is of the same mind all the time. We proceed through different states of consciousness, and imperative, indicative, subjunctive, third, person, second person, first person, are moulds through which we ourselves pass, for any task which we have to perform. The same act before, while, and after it is enacted by ourselves, is reflected by our mind in truly opposite appreciation. For, that which I have to do, must excite my imagination; and that which I am doing, must enroll my sense of duty; and that which I have done, must be reflected in my memory. Grace, law, analytic reason are like future, present, and past of any one event.

In this Latin Grammar, we therefore now will deal with the three articles of our Creed. The Creed obviously is written around the contention that our salvation is our creation, our creation is our salvation.

Beginning and ending, principle and destiny, are identified in a manner which the student in the classroom must deem ridiculous. For to the logician, the end is the logical opposite of the beginning; and principle can never be destination.

This "never" of the classroom is the contention of the sanctuary. And the conflict is to be solved by the introduction of a third term, between creation and salvation. To this third term, then, shall we have to attend if we wish to reconcile Greek and Jewish tradition, academic science and personal conviction, abstract thought and living speech, by grammatical insight.

What is this third term? It is called re-velatio, the withdrawing of the curtain. The term says, that as long as a certain curtain is not withdrawn, the Greek mentality is in order; that when the curtain is withdrawn, the psalms will identify first cause and last effect, and we may add that the term revelation also explains why every human being alternately moves before the curtain and inside the curtain. We alternate between the mind of sinful men and the spirit of God. And of this alternation, there is no end as long as we walk the earth.

When is the veil withdrawn? Two conditions must be fulfilled. 1) Man must see himself with the same eyes with which he eyes the objects around himself. 2) Man must recognize the objects as being living organs of his own self. Revelatio, then, is a double action. This action is made necessary by the play stage of mere learning and going to school, a stage which all civilized men more and more compell their children to pass through. Now, the school because it is child's play divides everything of the reality of life into subjects and objects. And it is the basis of all doctrine or science that this division is natural and wholesome. Revelation heals this erude and childish attitude of the schoolmen and scientists and thinkers and humanists by putting the mind back into serious life, and by destroying the fictions of the nursery school, which we call the academic mind.

In the timestream the source and the mouth of the stream of time are as One as the Mississippi or the Po are One from the source to the sea; Our existence in it is wounded whenever we establish ourselves as subjects versus objects. The subject I and the objects called the world, are split. And as a wound grows fresh tissues from both sides until they meet in the middle and the whole tissue is renewed, so the humanistic playfulness has two edges of its wound, one the subject, the other the object, and therefore the cleavage must be healed from both ends in a twofold movement. Subjects must cease to be subjects; objects must cease to appear as objects. Yet, the solution cannot be found in the naive manner that the objects are simply declared to be subjects or that all the subjects simply are viewed objectively as being mere objects themselves. In the classroom, these two desperate and childish solutions are quite often offered. Idealism and objectivity being the Gods of the classroom.

No, the process of revelation is not so cheap a self-betrayal. It is, however, double-edged. Its power is centered in the experience that when I speak or am spoken to, a novel quality is added to my hitherto existence as subject or object. For, this word is unheard, and now it makes me into the speaker or the hearer who asserts or obeys to a word, and of this novelty, any previous definition of myself as subject or as object was ignorant.

Committal speech, promise, oath, vow, self-forgetting loyalty, obedience, devotion, are two forms of the Logos, the Living Word which prove that we are neither subjects nor objects. For under the influence of this out-flowing or entering speech, we are partners of the drama of creation as going on through us, from the first day of the creation until doomsday. Objects and subjects of the classroom and of playful mentality always are as of yesterday. But I am more recent when I now promise or command. The living soul is all its subjective consciousness and all its previous self plus the Logos which now makes her affirm or adhere, harken or proclaim.

He who listens is no longer his own subject; another authority is reaching into him from another source than his own mind. He who has not obeyed, has

no right ever to take command. Hence, the intelligence of the subject is unable to provide a man with any rank in society. A mind which has outcropped obedience in a person, makes him a public danger.

And he who commands, no longer deals with mere objects. He becomes the mouthpiece of the material world which he organizes. Any man who founds a factory or builds a house or founds a family, acts as the captain, the head of a body of material but living things which through his word are lead to their destination. For, he claims that he knows what is good for them, and that he knows this better than they themselves can ever know. Any leader thereby makes one important presupposition; that he himself has access to the destiny of these people or things. He, then, says by taking command, than he has an insight into them as good or better as they have it on their own. The wall of separatedness between object and subject is denied in the act of giving orders. I am inside of you; you are inside of me. The classroom distinction of subjects and objects vanishes in responsible action. Here lies the difference between the scientific management of industry and leadership. A general may demand that you lay down your life as he sees you in the wider persepective of your nation's or the whole human race's destiny. Only for this reason, can there be loyalty to the President or any parent, that they are steeped more deeply into your ultimate serviceability than your own subjective self. You may rise above this level of mere obedience to a general or loyalty to your government only if you overshoot their mark and if you penetrate the horizon of human destiny more sagaciously and more lovingly. Prophets may disobey leaders. But any playboy may leave his job under a manager. For, managers manipulate mere objects in our scientific production. But masters used to have apprentices just as generals nowadays need loyal soldiers, because masters were not expected to turn out objects but to bring up future masters, by apprenticing them and by making them into fellows.

Objects, then, are turned into articulated creatures by leadership, education, authority. And any subjects eease to be subjects when they feel entitled to open their mouth in the name of a higher authority be it of the law or

of grace. For, then they proclaim that they are honored by their immersion into a stream of communication which illuminates their mind as the propagation of life from the beginning of the world to the end of time. I have a good conscience as a commander whenever I rest assured that I am propagating one and the same spirit, the spirit which continued from Adam's wedding day, through the present trial and emergency, into the ultimate future.

To repeat: the listener is more than his own mind. The commander is more than somebody. The listener is somebody who is understood and enhanced beyond the stature he could claim hitherto. The commander is representative of the one spirit through the ages, beyond his birth and beyond his death.

The two new terms defy the horizontal fiction of the classroom where 33 students may argue about 333 objects.

Listener and commander can only be understood vertically as the middle values 2 and 3 in a hierarchy of grammar as follows:

1. The Authority of the Word which gives or imparts meaning.
2. The listeners of this Word.
3. The commanders by and under this Word.
4. The things ordered or organized under such Word.

Since only the man who has listened can give orders, our list may show the reader the curse of humanism. In all secular thinking, 2 and 3 have changed places. They feign that the commander or prime mover or subject comes first, and the objects are there for his asking.

Crude as this fiction is, it dominates our books on speech, languages, law, government, psychology, history, and finally religion itself. But it is this fiction against which the Christian liturgy and Creed are arming the faithful through the ages.

Minted from the blood of martyrs, coined by the language of Isreal, every word of the liturgy is addressed to those who are on the way out of their own minds and out of the world of objects into the vertical relationship of One Spirit permeating all living creatures and changing them into mouthpieces of their creators predestination. All Christians of all periods - the New Testament calls

these epochs Eons and calls the Son and the Word the Lord of any such Eon-- well to repeat - the Christians of all epochs had to walk this way. But there is a difference in our twentieth century. For among us, the Greek mentality once made ridiculous by the blood of the martyrs as mere "gnosis" - has re-ascended to the throne of scientific sovereignty by the universal spread of academic education; the ordinary mortal now spends the first twenty two years of his life in schools of one sort or another.

The fate of China, of the China of the Mandarins is threatening us. One half of the people is occupied in examining the other half of the people for credits, marks, aptitudes. In such a world, only subjects and objects are supposed to make up the world of reality.

For this reason, the liturgists are in for a rude awakening. No longer can they simply continue to repeat the logical Creed in its three articles, nor can they remind the millions of school childrens of any serious experiences with the living Word of Authority and loyalty.

We propose, as grammarians, that a twofold approach is necessary. We must use two different formulations of the Creed side by side, the one in the style of the first two hundred years of the Church, the other in the style of the later centuries. The language of the martyrs and the Apostles, and the language of the Fathers and the Teachers of the Church must be shown to be two grammatical stages of one and the same truth. Then, the epiphany of the Spirit which incarnated in both phases may reappear.

To explain what we mean, in the simplest possible manner, we shall express our conviction in the way of a primitive formula: Teach the Creed by beginning with the third article first. For, the third article cannot be professed as a generality of the classroom. Say first: I believe in the Spirit, the Healing One, etc.

The Freemasons, Free Thinkers, Unitarians of all times take their own minds outside its indebtedness to authority; they negate that their own mind is the fruit of death and sacrifice. They even think that they are humble when ever they introduce their words with the humbug formula. As they so inimitably say, "view the universe": as I see it". Thereby they neatly imply that the source of their judgment still is inside themselves. And beginning with "as I see it", they proceed to discuss God Himself as though he did neither inform nor listen to, their words. The chastity of real life and the Third article of the Creed give to each insight its appointed hour as its permit: "Go now out into the World and revivify its stalemate". The person rooted in the times between the dead and the future generations experiences the appeal of the eternal spirit working through those who become God's sons in their own generation and hear his voice as their Father's. The man who rejects the classroom dialectics of objects and subjects, believes withing the Spirit through the Son in the Father.

Accordingly, Credo in Patrem per Filium in Spiritu Sancto was the first articulation of our Creed in the two centuries of inner life before the educated world of the empire had to be talked to.

The affirmation here protects the fact that timing is of the essence. Therefore the Father cannot be reasoned out as an idea.

But a perpetual array of T H I N K E R S so called, sells us our God as a brilliant idea of the mind. They tell us that the mind can discuss, understand, and derive the notion of God, from its own reasoning. But God as an idea is not God. My mind's outcroppings are at best brain children, but never are they creatures of life and blood. Our real God is not our idea of God. God speaks, appears, withdraws as he pleases. He is not available to our little brain at our private will. He is the power who makes us listen and speak in due time because listening and speaking are the higher forms of dying and coming to life. And God is the Lord over life and death and hence of silence and of articulation. The thinker who imagines that he always can think potently, is possessed by the Devil.

The true believer in this Master of our destiny must be protected against the Deists who have appropriated the First Article of our Creed and discuss glibly God as the architect of the world machine retired on a pension by the human mind who by now has taken over the business. Their mind has an uprooted, untimely mobile. The Spirit, is the contrary, has melodious rhythm.

We cannot invoke God the Creator except through the Son's members in our generation in the One spirit by which our generation ceases to be separated from all other times, and breathes in unison. The apostles did not know either the father or the son before the spirit had entered their hearts at Pentecost. However, the logical order of Christmas first, Easter second, Pentecost third, Easter is a day of Protest of the Faithful against the world. And of Pentecost or Whitsunday, even the name is unknown or not understood by the millions. The Pentecost, we had Reinhold Niebuhr preach at our Church; afterwards, we had Sunday dinner at our house. My wife then told him that this was the Day of Pentecost. He had not realized it.

This is not an accident. Neither is the rise of the rabidly and solely Pentecostal sects an accident. Because we have allowed the third article of our faith to remain the third article, the world has tried to stay within the First article, and the apologetics of the ecclesiastics have opposed this 'deistic' world by concentrating on the second article solely and by writing for the last 150 years one life of Jesus of Nazareth after the other as though this would "explain" to us the meaning of the Son.

Let us begin with God in our own lives.

Credo in Spiritum Sanctum et vivificantem, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam venturi saeculi. Or, let us go into the richer form, too: Credo in spiritum, qui ex patre filioque procedit.

We shall try to prepare the understanding of the first two articles by vivifying the terms of the third. It is hopeless to proceed from article One or Two

to the vivification of the petrified terms of Three, after the Enlightenment.

Logically, the Creed lists	Father	1.
	Son	2.
	Holy Ghose	3.

Empirically, God enters our lives not as the Creator of our embryonic physique when we are begotten, but at the break-through of our little mind into the courageous affirmation of our allegiance. Hence

Spirit	3.
Son	2.
Father	1.

is the experienced order.

The childish talk in our Churches about God the Father makes me blush. Our God is the Father to whom the Son had to say: God, oh my God, why hath thou forsaken me. But our sunday school teachers make God out as the Father of Father's day, in plain english, as D a d d i e.

After the Church during her separation from the world had recited the faith in the father through the son within the spirit, the duel with the Greek schools had to be fought. At N Nicea the fathers and the teachers of the Church took over from the apostles and martyrs. And they saw nothing wrong in opposing Greek Logic by the patristic logic of the three articles. For, all logic reverses the temporal order of experienced truth. Any child is made to learn the elements although the adults have first experienced the whole before they can divide it into its elements. *Que sunt prima in experientia, haec sunt ultima in ratione.*

Now, from Athanasius to Calvin, the second, purely logical arrangement of the three articles seemed sufficient for the teaching and the tradition of Christianity.

Today, however, article one has been isolated by the Deists. Article two has been analyzed down into a psychology of the man Jesus as though he was not moved by the One Spirit of all times: Jesus has been degraded into a product of his own time. And ninety eight out of one hundred Churchgoers ignore the difference between God's spirit who has spoken through Moses and the Prophets and God as an idea. In my own village church, the minister one day omitted the invocation of the Father and the Son and the Holy Ghost. When I remonstrated, he replied: I assure you that everybody laughs inwardly whenever I mention this so-called Holy Ghost.

One way seems prescribed. We cannot choose either the apostolic formula or the patristic formula. We must teach both side by side. The apostolic experience we need for the maturing of our soul; the patristic logic we need for the immaturity of our Playful mentality.

Two practical instances may show the importance of the dual approach, one is found in the third, the other in the second article. I. The schism of Greek and Western catholicity turns around the "filioque formula. Does the spirit proceed from the Father through the Son, or from the Father and the Son? This is insoluble verbiage as long as personal decision and classroom thinking remain undistinguished. The layman and even more the minister must become aware of the truth that his mind operates in two different states of aggregate in alternation.

Obviously, the quarrel over the filioque could not arise as long as the Church consisted of the martyrs and confessors who always spoke of the supreme truths in extreme danger of life. While they spoke, they offered their body and soul to the imperial spies; this today is called "existential thinking", as though it was something new. It is the discovery of Revelation. But as the apostles or the martyrs witnessed to their faith, so the Fathers after Nicea witnessed to tradition and to doctrine. They taught, indoctrinated, preserved the living faith as stored tradition. Now, once the three persons of the trinity could be listed-- instead of being listened to as the THREE PERSONS OF THE TRINITY. By a confessing person in the danger of death,--the lukewarm generalization of a classroom severed the tie with the temporal manifestation of the God in Three Persons and turned into a simple recitation of numbers One, Two, and Three.

Hence, the quarrel over the Filioque disappears as soon as the concrete speech of one living soul: "I breathe withing One Spirit," and its generalization: I have learned by rote that there is a third Person,' are held up before us as two constantly opposite ways of approach.

Use both formulas side by side, and it will become clear that logical truth always omits the time element. Logic is that mode of spiritual life in which the

divinity of timing is omitted.

We now may turn to the other promised practical application of our new distinction between timed and logical reasoning.

II. Jesus is called Unigenitus. This is a petrified terms among us. But when understood in the fierceness of existential experience, it is the only way of expressing man's status between the coming of living God and the heaped-up material of an already existing world.

We now translate this by "Only Begotten." Historically, a certain expectation of the times of Jesus was combatted in this term. Two Sons of God were expected, one in heaven and one on earth. "Our Father," the fundamental prayer, stresses the unity of heaven and earth as the topic of our prayer so as to combat the dividedness of heaven and earth. All the predicates of the son bring out the reconciliation, the becoming One again of subject and object in Him who was perfect creature by accepting death and who was perfect creator by immitting into all of us the living spirit again. The whole truth of Christianity, then, hinges on the unity of God's Son in Heaven and God's Son on earth. All the fatal and notorious Aristological quarrels originated in the obstinacy of the Greek mind which must distinguish opposites. Logic when made sovereign cannot admit that the truth ceases to be true at another moment of time. The same girl must be chaste as a virgin, and sensuous as a bride. No virtue can be virtue at an opposite moment in time. Vices and virtues may change places simply by the divinity of timing. "If this road is unholy, David exclaimed, it shall be made holy today".

At one point, the Greek logic became unbearable, at the point where its analysis kept even my own neighbor for ever as an object of mere analysis. One subject against an ocean of objects still is understandable. But if this one subject subjects his co-subjects to the objective treatment, also, and no longer knows that they never are objects of his mind but fellow creatures and fellow creators, then heaven - in which he has enthroned his subject mind all by itself-- and earth--now peopled by all the objects including all other men--become separated

forever. Heaven in solitude, and earth in mere mass objectivity, - both are hell.

But the Greek mind has created this double desert of my single mind 'Cogito' and everybody merely existing. From Parmenides to Sartre stretches this barren field. The last analyst of Sartre, Merleau-Ponty in 1953, wrote: "Il n'y a pas chez Sartre d'intersubjectivité." The remedy of the Christian Creed against this mental illness (which calls itself "philosophy") is found in the Third Article: There is one Spirit only, incarnating from heaven down to earth. As far as mind and body seem separate, they are the minds and bodies of blinded unrevealed men. The remission of sins is the action by which the healing spirit infringes the mind's naive separation of its own celestial superiority and its object's inferiority. In other words, as long as we generalize, we are lagging behind our own personal life. While my mind, for instance, still tells me, 'The objective terms for this man is "beggar", my helping hand already has advanced beyond this generalization and transformed this alleged beggar into my brother through the power of the Spirit. Hence, the *communio sanctorum* replaces at every hour as a healed society, the disunion of individuals who appear to themselves as mere subjects and to the others as mere objects.

If the Spirit is one, the History of the human race participates in God's eternal life despite the uninterrupted interruption of our private lives and deaths. The saintly ways of life are raised from the dead in every generation (*ressurrectio corporis*) and we, the living, are saved by our unconditional surrender to this power of one Spirit in all the ~~genera~~ generations under One Will. This is meant by the strange term *CREDO*. *Credo vitam venturi saeculi*. You are responsible for the return of life, the re-arrival of the Spirit into the hearts of men. Propagation, this secret of our bodies, is even more central for the ways of the Spirit. You have to teach, to engender faith, to resuscitate love, to kindle hopes, to extinguish the products of our own misleading suggestions and false example, and to re-establish the truth, whenever you listen to others or speak yourself. Otherwise, you increase the number of lies and you cannot pretend that *Credo vitam venturi saeculi* has come to life within you.

The horrid idea that our mental processes are destined to satisfy our or other peoples' mere curiosity or thirst of knowledge of pride in science is rejected by the Third Article. The mind is the handmaid of the One Spirit by which men leave behind their state of mere subjects, mere individuals, mere minds in the classroom, mere classifiers of objects. The Spirit does not describe; He prescribes. Then, the Son of Man and the Son of God may be understood as inseparably one critics or analysts or generalizers are less real, less creative, less integrated and less timely, than teachers, creators, binders, and deciders.

For such a student ceases to look or to try to look at the ladder which leads from heaven to earth. As long as he looks at the ladder, heaven and earth remain separated. When does the separation cease? Become a rung of or on this ladder you yourself! In this moment when the Spirit descends over the ladder formed by the martyrs, the teachers, the singers, the faithful, what else is left by the Oneness of end and beginning, heaven and earth? Men led by their first born brother, have become unigenitus, the same before God and in God's creation. And all the rungs of the ladder glow up in the night as witnesses of the terms of the Creed. The terms of our Creed are the normal language of the prodigal sons who have returned from the exile of their mentalities into their predestined station among the constellations of God's starstrewn firmament.

4)

The Two First Articles.

When it is kept in mind that Apostles first learned through their love of Christ to breathe within the One Spirit and that they spread their wings of faith inside this new allpervasive extraterritorial ether, we understand that their throats did not close in the face of torment, hate, prison, lions and tigers in the arena. The physical aspect of faith is much overlooked among us. However, to have faith means to have breath. Hope lives in our eyes, love lodges in our hearts; faith widens our inspiration, our inhaling and exhaling power. And God who has created us as flesh and blood, has made our connection with the Spirit express itself by our quiet deep breathing despite threat and pressure from the lower powers. He who has faith, breathes deeply and freely, and does not choke in fear and despair.

Hence, the Apostles were put to the test of their own immersion in the new ether when they formulated the great truth about their master and their God withing this new atmosphere above the wall of the Temple and the Law, above the frontiers of the Roman Empire, above the sounds of the Hebrew and the Aramaic tongue, in the language of heaven.

For, this was the task of the years of suspense and patient waiting before they went out into the world: To find the terms which would be neither Hebrew nor Greek, neither prophecy nor philosophy, neither law nor poetry. Their own rebirth in a spirit which came down, step by step from the centre in time, into sundry places and stations and offices and epochs, gave them the sacred task of formulating the gospel, the "well messaged truth". Hence, the expressions Virgin Birth, Resurrection, Jesus' descent to Hell, are apostolic terms, and must be credited to James and John, Andreas and Peter.

Now these men, were told in Acts, shared one experience: They had surrendered unconditionally their own soul to Christ. They had gone through a virgin rebirth, and were cut off from kin and kindred, and from the life of their own day and times, as never men before. In the white heap of this

experience, they had to formulate the even whiter heat and glory and purity, independance and originality of their master. They formulated it by saying: born ex Maria Virgine. For, the ancients, Romans, Jews and Greeks alike, down to 1000 of our era, called the mother tongue the Father Tongue. Among us who speak of mother tongue, the dogma would have to speak of 'free from his mother's apron strings'. But as speech and spirit and law came down to the new born on the male side, and as a grandson would receive his own name so as to re-institute the spirit of his grandfather, the spirit of Jesus had to be freed from such bondage.

But there was the rub. The Jews expected the Messias from Abraham's seed and from David's house. And God did not disdain their expectations. But that was "patris sermo, father's spirit; hence the very credentials of Jesus of Nazareth - that David and Abraham authorized him--had to be taken away from him so to speak in the same breath. Otherwise, Jesus remained an Isrealite, a son of David, and never could be ascend to the quality of unigenitus, which as we have seen is, "The same in Heaven and on Earth."

Hence, a new dimension beyond the Law had to be developed, the dimension of grace which would transcend the realms of the laws and the dominions of national life. The powers, dominions, principalities in Paul's letters are not taken half as seriously among us as they require. For, the gratia Dei, the free Grace, is not understood, unless we acknowledge the lawful operations of those long established angelic processes of the arts, the sciences, the nations, the tongues, the climates, which go through the ages. If they are God's agencies, then they compete with the unique deeds of God's free grace, and Jesus might be the Son of David but the Son of the All highest as well. In the new dimension, legality was not denied. The cynic of course hearing the new language of the Creed, might sneer with Celsus and would say: not legal, you say? I see, then he must be illegal, and born out of wedlock, from Panthera, (Panthera, the Roman soldier who was named as the begetter of Jesus, bore the wildest possible name; we might translate his name with "allbeast".) This sneer of the cynic always has tried to limit reality to the dimension of the

two rational and logical ways: the law and the "Non"-law, the nomos and the antinomian attitude of the libertine. But this game of the brain is easily looked through as an empty one. He who distinguishes legality and illegality, nationalism and internationalism, has no other knowledge of his own except of the law or the nation itself. His antithesis to law or nation simply puts a "non" or an "Inter" before the only reality he positively is acquainted with. You can catch any nationalist and secular mind as it is always operating with these dialectics of agreeable and disagreeable, free and not free, true and untrue, legitimate and illegitimate. But such language is purely argumentative and belongs in the courts of law. It is not the speech of first rank.

The Virgin souls which the love of Christ had begotten in the apostles, knew first of all of the positive character of their master in a realm beyond the law. To the sneer of the cynic: "Not legitimate; hence illegitimate?" they would have had to answer all honesty: Celestial in the first place; and non-celestial, earthly, in the second. This very answer later became the corner stone of the Creed when Jesus was declared to have been the Son of the Father in Heaven first of all, "ante omnia tempora", and incarnate as an Israelite only later. Creative speech must give a positive name to all seasons and things 'before' and 'later', 'heaven' and 'earth' are not such empty logical tricks as illegal, unfree, disagreeable, and similar negations.

The Apostles had to render into human language what had happened to them outside and beyond the Jewish Law. They themselves had entered a dimension which neither was within the Thora's world nor was it any criminal way of life against and outside the Thora. Their own experience then came under their own verdict when they formulated the Virgin Birth. Neither legality nor illegality could form the basis of Jesus' relation to his Father in heaven.

This is the compulsion, the Vis Major, which we, too, together with the Apostles, may have to experience before we are authorized to subscribe to the term: Born from Mary Virgin. And this discussion of the one instance of the Virgin Birth also sheds light on the relation of a Christian to the Creed. The Credo is

meaningless unless it is one day resuscitated in your own heart as the truest formulation of your own rebirth within One Spirit in discipleship of the Son to the Predestining Will of the Father over your own creation, revelation, and salvation. The relation of any Christian to tradition, is the very opposite of the usual: Wait and see. The faithful has as his rule: Listen and Wait. i. est on
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In our times, the Virgin Birth is of most practical significance. We may wake up to the poison by which we all are treated simply as Black or White, Jew or Gentile, American or European, Communist or Capitalist. Do I have to choose all these alternatives for proclaiming who I really am? Perhaps you will condescend with me into the same hell which surrounded Jesus when he seemed buried in his qualities as a mere criminal, a mere Jew, a mere carpenter, a mere Galilean, a mere matter of his own day and time, 'res unius aetatis' as the West minister Synod of 1685 in sadness pronounced the vice in the religion of America. He was not of one time, nor of one race, nor of one law nor of one climate, the Savior of us all. But how do we free a soul from Mendel, Darwin, Larmarck, and genetics in general, from statistics. The modern Legalist has created a wonderful loophole from the law, for God's children. He calls the Free with the magnificent title S. U. Perhaps we of the free future may have to adopt this cipher. S. U. means, statistically unimportant. The only hope lies with the S. U. They all have no difficulty in subscribing to the Virgin Birth.

A similar necessity led to the term, resurrection. At the right of the Father, Jesus rules. As with unigenitus, only begotten, the term has a connection with contemporary notions but it corrects and changes and sublimates them. The two sons, one in heaven, one on earth, were identified as one by the UNIGENITUS. The resurrection of Christ has very little to do with the zest of old bigots to live on forever. Jesus alive, we dead: this was the fundamental experience of Easter. Not any abstract and independent statement and assertion about Jesus was made in this acclamation of the Risen Lord. Reciprocal experience was articulated by which the living dropped the boast that they were alive, and because they

NB. Insert on page 17 of The Terms of The Creed, after the first paragraph, id est after : listen and wait NB. NB.

"On Mary"

The Son of Man followed this very rule. He ~~had~~ understood his vocation to prevent a meaningless onrush of time after time, of mere waves of time. With the Idumean Herod voiding the meaning of 42 generations of promise, such a disintegration of the Body of Time through the ages was unavoidable, unless some one stepped in the breach. But Jesus was faced with the dilemma that the stones of the Temple in Jerusalem were still standing upright, while the spirit who had spoken through Moses and the Prophets was extinguished by the fact of the foreigner's reign. Hence, Jesus came too late as well as too early. The people who saw the Temple standing cried, crucify. The people who saw the Gentile reigning, went into the desert.

Whenever the times are out of joint because the Spirit already has vanished but the walls are still standing, there is a too late as well as a too early. In such moment, the wound of the Body of Time which must grow through the ages, has to be stitched together by a sacrifice. Thus, Hamlet is a Christian play, because between the Old Hamlet and the young Fortinbras, Hamlet learns to interpose his and his uncle's death. We are reconciled to young Hamlet's death as the continuity of life is restored. In Jerusalem, the Essenes went into exile ^(this) as the ^{head} Black-Sea rolls show anew. And the high priests played the Polonius. Christ interposed his sacrifice between the too late for the Jewish expectation and the too early of the new aion after the Fall of the Temple *would have borne fruit*

But this sacrifice was ~~incomplete~~ unless his own short life of one generation was completed by its coherence with the one generation before his own brief walk on earth and the one following him. The full human life discloses its meaning not in one but in at least three generations. Jesus' program and task and Jesus' own relation to the generation of his parents and to the generation of his disciples, were ~~most intimately related~~. The universal program was to tie together all the generations of Man from the first Adam to the gradual perfection of a Full Body of Christ. The falling away of whole centuries into the abyss of nothingness, the falling away of any group from the central stream of life, was to be made impossible. For this task, the Twelve were called; and for this task, at Pentecost, ~~they~~, now of age, volunteered once more. Thus, the apostolic character of the Church was assured; ~~two, not one, generation~~ were needed to make the Church visible. But if this was so, the mathematical corollary to the apostolic character of the Church was some parallel in Jesus' own relation to the preceding generation. Otherwise, his program was refuted by his own life. Unless he himself had the same vital relation to his parents' generation, the Apostles would have succeeded into a male's will and wilful enterprise. But the Church is not made by the will of a man.

By the 'Virgin Birth,' the Apostles projected their own claim to succession, apostolic succession into the coming of the Lord, by a parallel "Predecessorship". For, unless Their Master had not stepped outside the continuity of the creation story himself, he had not applied his own program to his own life. Of course, his ~~own~~ obedience unto death showed his ~~own~~ power of love by which he overcame his will to live. But as we live our first life under the care of our elders, this "Christmas" chapter of his life also had to be shown as a life of obedience to God's will.

Mary's obedience as God's bride from the Annunciation through the flight to Egypt until her son gave her his brother John as a new son, is this "Christmas" chapter of the life of Jesus. The old painters have painted the Conception through the Ear, with perfect understanding. Eve,

the first mother, had disobeyed when it was easy to obey. And thus she destroyed the rythm of the open life, by falling away from a frank admission of her own action. Mary faced slander and dishonor; however, she did not slink away, but obeyed when it was most difficult to do so. and thus , she offered herself for the true and real story in obedience. As the apostles during the life of Jesus were held by his command as the Twelve, and became the apostles at Pentecost, so, only in reverse order, Mary first was the handmaid of the Lord in accepting ~~the~~ her son not as her or Joseph's son but as immediate from God. And she became Christ's mother a second time when she accepted her spiritual relation to John out of her son's mouth. Her ear, first open to the Father, also was opened to the Son, at his death.

Ty Jesus
In both cases, that of the Apostles and of Mary, the generation in which was supreme, and the times which preceded and which follow his existence in the flesh, were miraculously intertwined. Not a subjective and individualistic plan of ~~man's~~ mind, God's will in and over three generations was made manifest.

If the apostles did not continue where the crucified left off, then there never was a Church. If Mary did not keep Jesus from becoming either Jew or Gentile, then he was not the Son of MAN.

It is quite true that the later events added clarity and a more complete understanding to the antecedents. It is , however, a mere superstition of the moderns when they think that because Mary did not know the future, ~~the~~ the later interpretation of what happened to her disproves her own blessedness. We moderns have ~~then~~ the past from the future. Yet, anybody who has married or has chosen the profession which he was meant to follow, knows very well how certain ~~things~~ steps which he took, revealed their full meaning much later and , yet, at the time being, they, without his knowledge, already foreshadowed his destiny. ~~In~~ Our future and our past are living elements of our present. The past , after all, as far as it is fruitful, is that part of our future which already got started long ago. And the future is largely that past which deserves to be continued and to be followed up. The mechanical treatment of past , present , and future, is unrealistic and contradicts ~~the~~ experiences of our real existence. ~~Mary~~ In the gospel, the three times are in perpetual interplay as in any family story - they also are. William and Henry James, for instance , knew - and the older they grew, the more passionately, - that their father's religious genius had allowed them to go into the arts and sciences. His position as an evangelist forbade them to imitate him and at the same time allowed them to translate his spirit into literature and psychology. Without the inner freedom and obedience of Mary no Christ; yet did he nothing that his mother had to do. Without the freedom and obedience of Jesus, no Apostolic Church. Yet, did the Apostles nothing unless the Spirit moved them here and now.

dropped this claim, they could realize how much more alive He was, after his bodily crucifixion.

Resurrection, in our days of individual psychology is no good. For, we think we can describe a man outside his societal coinage. We list his I.Q., his weight, waist line, height, finger print him, and then, don't we have him? Yes, we have his corpse. Exactly, as these modern cadaverists did the apostles view ^{ca} ~~their~~ own existence outside their discipleship and mission as that of mere corpses, mere cadavers. Nobody, then, ^{ought to burden} ~~should~~ ~~disturb~~ his mind with the term resurrection, who never has experienced degrees of aliveness, from deadness to inspiration, from grace to mechanics, upward and downward. For, the term 'resurrection' establishes your own relation and your own judgment about the degrees of vitality, from the fullness of the times to the empty moments of *physical* ~~mechanic~~ existence.

He who believes that the Spirit of his own times is the only spirit that should rule his actions, and he, too, who believes that the Spirit of France/^{or} Germany should be worshipped as revelation, certainly cannot pretend to understand that the Lord has risen and that he is standing beyond the spirits of these countries and beyond the spirits of the nineteenth or the twentieth century.

Dead in their sins are the men of One Age or of One land; but again, the term 'sin' has been robbed by the moralists of its cosmic meaning. Carousing, stealing, gambling, swearing, aye even smoking and drinking have been treated as sins. God and his saints are not seriously engaged in the fight of such petty abuses or uses. The term peccatum covers a much more terrifying fact. Sin separates from the Progress and Process by which the Spirit proceeds from the Father through the Son and all the members of the Son's Body in any generation and sin disenables a man to become a person, that is to fill the station of my appointed hour of my encounter with destiny. And I am the unhappiest creature as long as I allow myself not to be created. Now, man is but a species inside which each individual forms a species. Man is species specierum, the species which consists of species

because we are spoken to in our hour by the Father and whenever this moment strikes, our own way into our specific species is revealed. 1

² ~~This sin against the appointing, vivifying, orienting Spirit~~ Judas had committed. He had listened, but not waited. Hence, this was the dreaded sin which they nearly all had committed on Good Friday. The death of Christ had been needed to separate them from Judas and to teach them what the vivifying grace meant. Again, this meaning of the death of Jesus for our sins is forgotten today. And this suppression of the specific meaning of death in Christianity also is caused by the individualistic psychology among us. A man's death today is made simply a part of his own separate life. And bigots worry about their own private death.

I do think that most agnostics die better deaths than these bigots who ascribe some either mystical exultation or horrible danger to their dying hour, for themselves. But Christ's death is important for us, not for him. The revealing feature of Jesus' death was that death and life changed places. My own life is followed by my death; this I share with the animals. But inside this ring of purely earthly existence, death bears no fruit. It is sickish and it parallels the moralistic perfectionism of isolated individuals that I should be concerned with my own death, and my private after life, after death.

No, the revelation of the death of Christ does away with the idea of the self-made man. 'There is not a self-made man in the kingdom of heaven.' This is a good word of Mahan, the author of 'Sea Power'. In a human life in which heaven and earth are seen as one and unified, in which we are rungs of one ladder which stretches down from heaven to the lowliest stations of any servant on earth, the disconnected existence of the animal who lives from birth to death is transformed. The historical man is the fruit of death and sacrifice. My face bears the imprint of all the renunciations and self-denials of my ancestors who have learned to make ^{them} for my sake. I am the heir of their deaths in as far as they renounced something for the sake of the future. And each married couple does exactly this and hence,

the child of parents inherits the first supernatural, purely historical experience of a peace between the sexes. Peace in our time,--each wedded couple has concluded such peace, and to the growing child, plagued by his own belligerent sex, this miracle is the most precious heritage. In Jesus, who died for the animal blindness of those he loved, his enemies, death has been ~~lead~~^{led} captive, for death now is inserted into every man's life. As the first deep confrontation with death does not occur when I die but when I bury somebody I really have loved, so the death of Christ opens my eyes to the historical relation of his death to my life. His death becomes the seed of my life; and I may become its fruit.

Besides the history of the first creation in Genesis, Matthew wrote the new creation. Six Days the first creation had lasted as thousand years are before God as one Day. 5000 years the creation of Christ lasted, as all the just and pious people out of all nations had prayed and yearned for the revelation of the perfect man. Jesus' death is the climax and culmination of five thousand years during which the Father said to the Son: 'Let us make man, in our image.' When death was inserted into human history, Man had become the image of God, for, has not God made death a part of his secret of giving life?

Nowhere in nature may a species change its character by the death of any one of its specimens. But we are free to do so when love opens our eyes and when our lover's death orients our own lives. Christ has risen when you have put his death before your life. For then he is giving new life today, and you owe him a life beyond suspended animation. Or, you remain an insect whose life not even may claim to be one from birth to death. Modern man lives like an insect, or the nine lives of a cat, with nine alias, with thirty jobs, four different marriages, sixty crazes, and a different idea about the universe in each year. This unicellular existence is man's idea of himself as long as he thinks that his life goes from his own birth to his own death.

Only now were hoping to discover the difficulty of the First article. It sounds so simple as though a physicist or an astronomer had written it. In the

all of us to select the
available in ~~complete freedom~~ the ~~selection of any one of these Elohim~~, these
if he
various spirits, ~~to these who~~ ascend to the bosom of the Father through the Son in
the Spirit.

Therefore, so that we may end with the beginning:

Ceterum censeo articulum tertium legendum a principio, ut resurrectio, ut virgo,
ut caelum, ut peccatum, haec verba quae leguntur in articulis vel secundo vel
primo, possint resurgere a mortuis definitionibus mentis nostrae non iam regenerate,
et ut Una Trinitas adoretur in Spiritu per Filium, *Pater* ~~ad gloriam Patris~~

* * *

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