

EUGEN ROSENSTOCK-HUESSY

CREED

(The Power of Pentecostal Sects

Jehova's Witnesses

Armageddon

three not written chapters)

SOURCES

Merchant of Venice

Dante

Goethe

"Fool", said the Muse to me, "look in your heart and write!"

Philip Sidney, Sonnet ¹

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 son, and his wisdom in 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."

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 subsistendi

ratio intelligendi

ordo vivendi

De Civitas Dei IV, 5

"heart" with 1. John III, 19-21² equals *conscience*, in Paul's letters

¹ Loving in truth, and fain in verse my love to show,
That she, dear she, might take some pleasure of my pain,—
Pleasure might cause her read, reading might make her know,
Knowledge might pity win, and pity grace obtain,—
I sought fit words to paint the blackest face of woe;
Studying inventions fine her wits to entertain,
Oft turning others' leaves, to see if thence would flow
Some fresh and fruitful showers upon my sunburn'd brain.
But words came halting forth, wanting invention's stay;
Invention, Nature's child, fled step-dame Study's blows;
And others' feet still seem'd but strangers in my way.
Thus great with child to speak and helpless in my throes,
Biting my truant pen, beating myself for spite,
"Fool," said my Muse to me, "look in thy heart, and write."

Victorinus = Augustine's teacher taught the double procession of the Holy Spirit
"nolle quod volebam, et 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 as full of obscurities, inconsistencies, and unintelligibilities!

² ¹⁹We love because he first loved us. ²⁰If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot^[a] love God whom he has not seen. ²¹ And this commandment we have from him: whoever loves God must also love his brother.

I A NEW VENTURE

1

There is no necessity for 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 de-fine the Non-Creed, the incredulity of 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 understandable or salutary.

2

We then shall formulate it this way:

The Creed today no longer can distinguish permanent ways or nations or denominations. 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.

3

This exhaustion by success, however, is offset by the experience of everybody, *Christian or Buddhist or Jew or Greek*, of barren periods or blind spots inside himself despite his nominal affiliations with organised religion.

4

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

The *derivations, ramifications, emanations* of the Creed stymie the revival of the central 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 everyone's own incredulity

II THE I AND THOU RELATIONSHIP

1

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 in his father.

2

This is the way into membership of the Body of Christ.

3

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.

4

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 trend today is to rest our case of personal dogma on the *I and Thou* relationship.

III DEATH INTERVENES

1

Why is the abyss between the mutuality of anyone I and Thou relation, and between the Creator and his Son, God Man, too wide?

Because we, you and I, are only knit together for short periods of time, during our life.

2

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.

3

Death takes care of this.

Death intervenes, and 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.

4

Therefore, the personal dogmatics of any one of us must fulfill one minimum condition. It must explain our confidence in a meaningful place within the rhythm of creation despite death.

IV THE YARDSTICK

1

This is the reason for the Christian version of the *I and Thou* relationship.

Not an abstract *Ego* and anyone *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.

2

What you and I, however, must be capable of doing, is to assign these innumerable acquaintances their appropriate rank and quality.

3

The yardstick which tells us how much to read into any one relationship, between 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.*

4

The yardstick which survives the manmade *I and Thou* relations, reveals our power to represent the other partner of the bond when he is absent.

When the husband is about, his wife represents him. She then has power of attorney.

Man is able to represent others who trust in him.

V THE REUNION

1

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.

2

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 frontline yourself and with father and mother gone, you yourself take over their hitherto inexplicable features of fullgrown maturity.

3

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 sits 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.

4

Then, death, some one death is conquered.

Every emigrant 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 Canadian are representative of pre-revolutionary 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.

VI THE TRINITY

1

With this step into representation of lives absent or lives bygone, we all have reached the platform that is high enough from here to espy the meaning of the Creed.

2

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, do represent God in his fullness.

3

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

The hour of Christianity is the hour in which God has given his children the liberty of re-presenting him on this earth.

4

Jesus is the beginner of this victory over God's absence. *My God my God why hast Thou forsaken me,*³ 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.

³ Matth. 27, 46

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- IV The yardstick
- V The reunion
- VI The Trinity

NAMES

Augustine
 Dante
 Faustus
 Goethe
 Jesus
 John
 Paul
 Randall, Dr.
 Sidney, Philip
 Victorianus

SENTENCES

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.

Man is able to represent others who trust in him.

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

The hour of Christianity is the hour in which God has given his children the liberty of re-presenting him on this earth.

NOTE

According to Lise van der Molen written about 1952 (*war in Korea 25.6.1950-27.7.1953*)

p. III is missing (?)

Mistakes in his typescript:

Victorinus instead of *Victorianus*

someone death instead of *some one death*

This is one deep-rooted handwritten explication of what we have to expect and to do after the list of mischievous events:

as physical death,

as separation,

as exile,

as prison of war in Korea,

as concentration camps,

as emigration.

I added the segmentation of the text, the headlines to the parts I-VI of the text, the index of names and list of sentences.

Cologne, June 15, 2018

Eckart Wilkens

CONTENTS

Sources

I

NAMES

Augustine

John
Paul
Randall, Dr.

THE STORY OF

SENTENCES

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