

Believing Three Ways in One God

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What the Scriptures say at length, the Creed says briefly.

Believe in one God not as One holding unstable, warring elements bits together.
No name or handle on God. We are polytheists with no one object of faith.

HT:

The unknown God is wholly expressed in uttered Word, given in Outpoured Love. This God puts self entirely into the life he is and work he does.

Father: Producing:

1. God makes *ex nihilo* . Frightening mystery because “No safety belts” if no causal explanation.
2. Yet also creates *as a parent*. [not human but Godly Father] Cherishes as costly labour of love, whose end is to return to him.

Son shares this labour.

HS shares continuation of this treasuring by offering Shalom/harmony.
Creation/Redemption/Sanctification is all One process.

Son: Appearing:

History is made immeasurably important. And we are creatures of history.
Particularity of Art bears witness and embodies truth, not as a general reality.
One human being actually embodies the whole truth of God! in this way.
Spirit of God is breathed out into Word and announces life.

Such History involves choices and judgement. [Crisis]

Sin is closing our eyes to what is going on. To give up on life and light.

Christ however is God-giving life and this transforms and gives light and life.

To believe in Christ [en Christo] is to live so that all our life is shot through with Peace, Joy and generosity: everything is transformed - all suffering and all joy.

[Lk 4]

God sends his Son, who is his Face; and we see the point.

Holy Spirit: Peacemaker [Donation]

[Paul is Jew so do not see dualism in his words re Spirit and flesh]

HS Ruach is anarchistic but not fatalistic.

Calls great Church ekklesia = the whole human race and creation, into harmony.

The faithful are only part of this Catholic Church! For human race is called *ex nihilo* into communion and common life.

Spirit is antinomian. Ruach stops Church being at one with the world.

Yet is not oppressive or fascist but liberating.

“It is not difference that is ruled out by God’s fathering k but discord; not richness that is incompatible with the Spirit’s beauty, but division; not mutual interchange and education requiring disagreement, but exclusion, domination and neglect. Moreover, appropriate unity is never the consequence of the violence that we do, the expression of dominative power, but only comes to birth through dispossession. Now as always it is through Christ’s blood that God makes peace.” Page 96

Feminine Spirit? Wisdom, Home, child-bearing God.

HS = God gives God. The life-giver. = ‘Donation’ [after Aquinas]

But can we bear the gift we have been given or do we have to turn it all to commodity? Relationships into trade rather than covenant?

To learn to die is to learn to live with the world as a friend. Harmony.

So to believe in HS is to be dedicated to God’s generosity and friendship.

Sin is not the way world should be and we experience price of harmony as a yearning for what should be. We live as a protest and complaint. Yearning for Shalom.

God forgives to finish creation in harmony - yet we know reality of crucifixion so having faith in the good end requires faith!

God forgives through creation, conception of incarnation and crucifixion all as a unity.

Gardening:

Bible Story

God created a Garden in the east.

1. Gen: a garden as it should be but is not yet. Tree in the garden.
2. Revn: a garden as complete as God intends it. The leaves of the tree for the healing of the nations.
3. In between a garden as a place of sweat and tears. which is also a place of appearing and mystery. Making it inot God’s paradise garden.

Noah is the first gardener. After the flood. The chaos is held back [cf Moses]

God makes garden in seven days. Solomon makes temple in seven years.

At Revn time, God indwells garden so completely that no Temple is required.

But instead a throne for his glory. But a slain lamb is his presence since he crossed the brook [the sea] to get to the garden of Gethsemane.

Water stands for chaos and death but also Life. Irrigation.

In the Revn garden city the river flows from the throne, from the pierced heart of the lamb to give life to the garden.

Ecclesiasticus 24, v40-42. I water my garden of plants.

God’s garden does not lie behind us but ahead of us and in the meantime all around is our place of work.

Newman: "Good acts take time"