

*FROM LETTERS OF FREDE-  
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The Athanasian Creed has been given to us of the West, and I believe it has helped to keep us, (1), in the feeling that the Trinity embraces us, and that we cannot embrace the Trinity; (2), in a dread of Tritheism; (3), in an imperfect assurance that Eternal Life must be more than the possession of certain rewards by certain individuals in a future state; that everlasting damnation must be something more than the infliction of certain punishments on certain individuals in a future state by the God of truth and love. . . . The name of the Trinity, the Father, the Son, and the Holy Ghost, is as the fathers and schoolmen said continually, the name of the Infinite Charity, the perfect Love, the full vision of which is that beatific vision for which saints and angels long even while they dwell in it. To lose this, to be separated from this, to be cut off from the Name in which we live and move and have our being, is everlasting death. There is no other account to be given of that state into which we fall when we are divided from Him Who is the Life, the Eternal Life of His creatures."

"The Athanasian Creed tells us lessons about the Eternal Name, which we have lost, from having changed separation from the Eternal God which is the true calamity of man, into a dark vision of future interminable punishment, with which the creed has nothing to do. Eternal punishment is now, as well as hereafter, and Christ, who delivers from eternal as well as bodily death, is certainly not tied by the event of

man's passing out of the world which He by His Death and Resurrection united with the world beyond, from accomplishing the end of His Cross and Passion."

"The Athanasian Creed teaches me this: to know God is eternal life; not to know Him is eternal death. That belief thoroughly and heartily entertained, instead of making us uncharitable, would be the very ground and root of our charity. God is the perfect charity. The Father dwelling with the Son in one Spirit is that absolute and eternal love which is the ground of all things, that upon which we can repose our hopes for ourselves and the universe."

"Christianity as expressed in Sacraments, the Written Word, and an apostolic ministry, is not a costume belonging to one age or country, but is just that which enables a man to feel and know that there is anything which is not in costume, anything which is eternal and unchangeable, and that with the loss of this, faith will perish altogether."

"Impenitence and unbelief, this itself is damnation, and the only possible salvation is that communion with God to which we are raised through repentance and faith. . . I maintain that time and eternity co-exist here. The difficulty is to recognize that eternal state under our temporal conditions; not to lose eternity in time. Some seem never to contemplate eternity as anything but the future state contrasted with the present. . . . We must some day know that we are living, and moving, and having our being in God. . . . The eternal state, I apprehend, is the state of a spiritual being, out of time, living in spiritual