

Isn't part of the pathos of a religion that the (strictly) ultimate reality with which it has to do must in a way become secondary to the re-presentation of the meaning of this reality for us that is constitutive of the religion and, for it, decisive for human existence?

Reflection on the orthodox discussions of the fundamentum fidei --especially on the distinctions made between different senses of the phrase and on the denial that there are duo fundamenta--has a bearing on understanding this. Particularly pertinent is that the fundamentum fidei substantiale s. reale is said to be both Deus unitrinus and Christus, since he is causa meritoria of obtaining salvation from God. Of course, even Deus unitrinus is to be distinguished from (strictly) ultimate reality in its meaning for us, since Deus unitrinus is how this reality is conceived and symbolized given its decisive re-presentation through Christ.