

H. R. NIEBUHR'S WAY OF SPEAKING ABOUT GOD

" . . . the power by which all things are . . ." (RS: 44)

". . . not the commander who gives laws but the doer of small and of mighty deeds, the creator of sparrows and clother of lilies, the ultimate giver of blindness and of sight, the ruler whose rule is hidden in the manifold activities of plural agencies but is yet in a way visible to those who know how to interpret the signs of the times" (67).

". . . the ultimate person, the ultimate cause, the center of universal community . . ." (86).

". . . the radical action by which the self is, and is thus and so, among the equally contingent beings and processes which in its animal faith it takes for granted" (114).

". . . the inscrutable power by which I am. . . the power that threw me into being in this mortal destructible body . . ." (114).

". . . the radical action that flings [the self] into existence and holds it there" (115).

". . . that otherness by which the self is self . . ." (116).

". . . the radical action whereby the I is thrown into existence . . ." (117).

". . . the alien and inscrutable power that elects us and all things into existence" (119).

". . . the act by which we ourselves are and are in the world . . ." (119).

". . . the power by which I am and we are . . ." (119 f.).

". . . the ultimate power of being . . ." (120).

". . . the power by which [the self] is . . ." (120).

" . . . the radical act . . ." (120)

" . . . the ultimate power . . ." (120)

" . . . [the] unity that lies beyond, yet expresses itself in, all the manifold systems of actions upon ^[the self] ~~it~~ . . . the One in all that acts upon me" (122).

" . . . the One beyond all the many . . ." (123).

" . . . the One other beyond all the finite systems of nature and society" (123).

" . . . the One creative power . . . the Transcendent One . . ." (123 f.).

" . . . the radical action by which I am, by which my society is, by which this world is . . ." (124).

" . . . the power by which all things are and by which I am . . ." (124 f.).

" . . . center and source of all existence . . ." (125).

" . . . the deed by which [the responsible self] is a self, one I among all its roles. . . . [the] one action in all the actions to which it is subjected" (125).

" . . . the One action in the actions of the many upon me . . ." (126).

" . . . the One intention in all intentions . . ." (140).

" . . . the One action that is present in all the many actions upon us and particularly present in the deed whereby we are . . ." (141).

" . . . the One who embraces and is present in the many . . ." (143).

" . . . the One who heals all our diseases, forgives all our iniquities, saves our lives from destruction, and crowns us with everlasting mercy" (144 f.).

" . . . the final circumambieny in which [man] lives and moves and has his being" (153).

" . . . the last giver of commandments to life, . . . the final goal of the human quest after the vision of glory, . . . the last activity to which

the self responds. . . . the Determiner of Destiny, . . . the final end, . . . the ultimate source, . . . the last environment to which [the Christian] is related in all his relations. . . . the ultimate spirit that moves in the depths of his life and of all creation" (155).

". . . the universal, omnificent One, whom [Jesus Christ] called Father . . ." (164).

". . . the universal that contains and transforms, includes and fashions, every particular" (164).

". . . [the] overflowing creativity, . . . [the] infinite artistry, that rejoices in its creations, that rejects, because it is all grace, the censorships of human laws, not because it falls below the common human standard, but [because it] rises far above it" (166).

". . . [the] omnificent intention that is wholly affirmative of what it brings into being. . . . [the] action, which hates nothing that it has made but wills it to be and to be whole" (166).

". . . the infinite intention, behind or inclusive of all the finite intentions. . . . the will beyond all finite wills . . ." (166).

". . . omnificence, . . . the all-doer" (170).

". . . the universal intention, the meaning of the One beyond the many . . ." (170).

". . . the universal action beyond all particular action" (172).

". . . the determining power, the One who acts in all the many . . ." (173).

". . . the decisive action by which we are, and all things are, by which we are destroyed and all things are destroyed . . ." (175).

". . . [the] oneness behind and in and through all the many-ness in which we live and which we know" (175).

". . . [the] One beyond all the many, [the] power present in all powers, [the] reason present in all reasons, [the] idea inclusive of all ideas, [the] nature behind and through all natures, [the] environment environing all our environments . . ." (175).

". . . the universal source of the universal reality . . . the transcendent, the all-enveloping. . . . the mysterious shadow of the Power we do not know, but somehow believe . . ." ("The Triad of Faith": 12).