

*On Analyzing Credenda and Agenda as Expressions of Faith*

0. Three levels need to be distinguished in analyzing *credenda* and *agenda* as expressions of faith.

1. Following my analysis and interpretation of the Apostles' Creed, I distinguish these levels in the case of *credenda*, or things to be believed, as follows:

- (1) the *formulations* of things to be believed;
- (2) the *things to be believed* themselves, whose formulations (and reformulations) are always only more or less adequate; and
- (3) the *faith* that necessarily implies these things to be believed and that they imply in turn as our authentic possibility of self-understanding.

2. Assuming that faith necessarily implies *agenda*, or things to be done, as well as *credenda*, or things to be believed, one can and must distinguish further:

- (1) the *prescriptions* of things to be done, which necessarily involve some empirical beliefs, true or false;
- (2) the *things to be done* themselves, whose prescriptions (and represcriptions) are always only more or less adequate and may even involve some false empirical beliefs; and
- (3) the *faith* that necessarily implies these things to be done and that they imply in turn as our authentic possibility of self-understanding.