

*“And brightest of all was the Sun,
He Who Is Father to All,
And from the will of the All-Father was birthed another,
The Creator, Scion of Sun and Fire,
He Who Shaped The World,
And thus the Creator set about His task,
His divine imperative,
And He performed the All-Father’s will.”*

The distinction of the Creator and the All-Father remains elusive to many of our best theologians. The All-Father, the nourisher of all life and all creation, sets forth from His will a new figure called the Creator, who then acts to shape the world and perform his will. These are two distinct beings, but to an unsubtle eye, they may both seem to be “God” with no clear distinction. The eager student immediately sees two confusions. Firstly, If the Creator acts as the will of the All-Father, then how could it be that the All-Father could will the Creator into being? Secondly, what is the real distinction between that which renews and that which creates and renews? I hope to answer these questions such that our holy texts may be further preserved and answered, may the Firelord see my contribution as worthy.

Concerning the first question, how the All-Father may have willed that which wills for Him. Is it not true that the All-Father does not govern the heavens alone, without others? Indeed, he is the mightiest and strongest of his kind, and it is for this reason that only he has blessed our existence with material substance and the world of all things. But one need only look up at the night sky and see weaker siblings, the many stars and the moon, jealous and admiring of His almighty strength. Much as the moon exerts its power for the waterbenders in the manner the All-Father grants his with renewed vigor to us in the daytime, we must not be mistaken. The lesser gods are still gods and must be treated with respect.

What does the relevance of the heavenly bodies bear upon the question of will-origin? We may clearly ascertain that by considering our own being. Our race, and especially that of our Nation, is one of competition. We strive and yearn for more. Where we can expand the land, we shall; where we might expel the pagan, we will drive him out. We are like fire, consuming and grabbing out for more. Is it not also true that the flame unchecked may burn out, destroying itself in one great passion? Fire is the gift of all existence, and it is a blessing that we may channel its spirit through our own. It is why we have both our capacity of thought, to moderate our impulse towards blissful immolation, and our Firelord, who directs and controls the national flame. Is it not true that, as our soul resembles the All-Father as the Creator granted us the fire of the All-Father (1:3)? It is not the role of this text to ponder the very nature of the All-Father, luminous and beyond-all that he is, but it is a clear message of the Book that we inherit this part of our nation and our bodies from Him, that it is His mark, and that we are His chosen (1:3). The All-Father is the ultimate expression of fire, a burn that is so consistent and renewable that it renews all of existence.

It is here that I shall answer the first question. We have established that the true flame is controlled, so that it may not spend all of its life for a day of smoke, but instead renews and grows to nourish itself. So it is also true with the Firelord, the renewer and defender of our nation, and of the All-Father, the truest possible flame to which we all must aspire. The

All-Father is the origin of all things and possesses a will that we cannot fathom, for we are not one of the heavenly beings. But if it were the case that the All-Father were to directly intervene in all of the worldly affairs, how might we learn from his example? Is it not true that, when we light a candle, we must only place our light to the wick briefly? Fire cannot grow steadily through unceasing contact, it must touch and go. It must create new fires this way. Were the All-Father to simply embrace the world and directly coordinate its many actions, then there could be no Creation. No fire can exist in his presence, for he is all fire. Thus, the will of the All-Father was divulged only momentarily. The Creator was formed from his will, as the light strikes the wick, for just a moment and then relinquished to form a new flame. This is how the All-Father has willed the creation of his autonomous will, whom we call Creator, while not directly participating further in the Creation.

This first discourse has granted us the methods by which we might answer the second. What distinguishes that which renews, and that which creates by renewal? We see such behaviour around us - the farmer renews his plants by watering them, but it is the seeds that renews the crop as a whole through the creation of new stems. Indeed, one might try to find the opposite of these concepts to see the truth in a reflection, but there is little to be seen: is destruction the opposite of new creation? Or is destruction the result of failure to renew?

The answer to this question is not just a matter of semantics, for upon it rests the sense of the division between the Creator and the All-Father. Yes, we have established that the Creator is the imparted will of the All-Father to enact His will. The All-Father, as the great fire and the sun, renews and creates all things. But is it not true that the Creator renews too, through creation to renew the living order?

It may well have been this very dilemma that drove our ancestors to abandon their faith, for it was the Sunflower that delivered us from this quandary of the meaning of all life. The Sunflower truly embodies the unity of these two things, as the miracle it represents delivers us forward. Let me derive these two unities for you: the Sunflower was created in the great depths of the earth which we were drawn towards, and thus the Nation was renewed in its holiest of forms; alternatively, the spirit of our Nation was created and compelled us to find the Sunflower that thus renewed us and all Creation forward.

These are, of course, basic sermon messages. We worship both gods for this reason. They are intimately intertwined in the divinity of each other, for one is the budded flame of the great fire. It is here that we see that, while their respective function is similar, it is that they operate much like the rain and the seed; the Creator acts to create the many thousands of things in this world, and thus renews the totality; the All-Father renews the totality of things and thus brings forth the possibility of creation for all things. As all things are possible through the All-Father's great flames, it is true also that the Creator's actions are unlimited as the truest inheritor of his flame, the only such child to retain divinity.

I hope that this text may guide the many students of our traditions and illuminate their practice, and further spread the word of our Church in a manner that ensures the proper understanding and adherence to Church teachings may continue to spread across Creation. If the Firelord disapproves of my teaching, then I humbly request that the reader destroy this text immediately, for it is unworthy.