

# On the Person of the Holy Spirit

A review from the historically ancient  
New Testament Church

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1) This slideshow presents authentic teaching from the historically ancient New Testament Church. The Church Jesus founded is historic and today can be traced back “from the beginning” of His ministry (John 15:27). Even non-religious researchers have noted the continuous heritage of faith that Catholics have: “The Roman Catholic Church traces its history to Jesus Christ and the Apostles” (Encyclopædia Britannica. < <http://www.britannica.com/eb/article-9109699/Roman-Catholicism> >). 2) The review of these authentic biblical teachings are opposed to (say) the Oneness misunderstanding of the Holy Spirit. One Catholic website examines the “Oneness” dogma at <<http://www.bringyou.to/apologetics/debate3.htm>>. 3) Concerning their Oneness doctrine, confer their recent & simplistic private interpretation (cf. 2 Peter 1:20f) at < <http://www.upci.org/doctrine/60Questions.asp> > United Pentecostal Church International (Hazelwood, Missouri), Founded in 1945 (< <http://www.upci.org/historical/images/People/genbrd1.jpg> >) (Note: This is in a catechetical (or “question and answer”) format). 4) By “Oneness” Movement see: <<http://religiousmovements.lib.virginia.edu/nrms/SAVED/UnitPent.html>> (University of Virginia: Charlottesville, Virginia). 5) Teachings and interpretations fifteen centuries after the Ascension of Christ can be considered to be “recent” history. In this slideshow, however, one thousand five hundred years after the fact is indeed recent. 6) One writer noted that: “These ‘New Evangelicals’ [Oneness Pentecostalism as well] openly reject the doctrine”. Concordia Theological Journal. July/October 2003 (volume 67:3/4). < <http://www.ctsfw.edu/library/files/pb/1484> > from: Concordia Theological Seminary (Fort Wayne, Indiana) (original brackets). 7) For an essay on the Protestant “Oneness” movement, see Louis F. Morgan’s piece on its recent American history < [http://faculty.leeu.edu/~drc/PentecostalHeritageWeek/ContinuingFaithManual\\_Lesson2-8.pdf](http://faculty.leeu.edu/~drc/PentecostalHeritageWeek/ContinuingFaithManual_Lesson2-8.pdf) > (May 2005) (Lee University: Cleveland, Tennessee). 8) Other Protestants question “Oneness” misinterpretations: <<http://www.carm.org/oneness/3persons.htm>>, <http://thriceholly.net/opf.html>>, <<http://www.spotlightministries.org.uk/oneness.htm>>, <<http://www.gospeloutreach.net/optrin.html>>, <<http://www.watchman.org/profile/onenesspro.htm>>, <<http://www.letusreason.org/Onendir.htm>>.

# Our Outline

- A catechetical **review** of the Holy Spirit
- **Reason** from the scriptures on our teachings
- Historically **track** these same teachings historically via ancient Christian sermons

Jeffery Schwehm. "The Holy Spirit Is God!" The Fellowship of Catholic Ex-Jehovah's Witnesses. Date: Friday, 18 August 2006. <<http://feeds.feedburner.com/~r/CatholicxjwPodcasts/~5/23455869/cxjw013.mp3>>; cf. Catholicxjw Podcast <<http://catholicxjw.blogspot.com/>>; <<http://www.archive.org/search.php?query=creator%3A%22Jeffery%20Schwehm%22>>; <[http://www.podcastalley.com/podcast\\_details.php?pod\\_id=23129](http://www.podcastalley.com/podcast_details.php?pod_id=23129)>.

# What is the Holy Spirit?

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A good question but a bad way of saying it. Perhaps a better way of inquiring would be, "Who is the Holy Spirit?" One definition from a Bible dictionary: ' "HOLY SPIRIT. The third person of the Holy Trinity, who is distinct from the Father and the Son but one in being, coequal, and coeternal with them, because, like them, he is in the fullest sense God. The Holy Spirit proceeds not only from the Father but also from the Son as from a single principle, through what is called a single spiration. He is the personal infinite term of the eternal act of mutual love of the Father and the Son; hence his name of Spirit, as the issue or term of God's eternal love or act of will. He is also called the Spirit of Truth, the Creator Spirit, the Sanctifier, as the gifts of revelation, of creation (and re-creation), and of sanctification are the outpourings of God's love, and therefore appropriated to the Spirit of Love, though whatever God does outside the Trinity (in the world of creatures) belongs to the common or united action of the three divine persons. He is called Dove, because it was in this form that he descended visibly upon Christ in the Jordan (Mark 1:10)." Pocket Catholic Dictionary - John A. Hardon, S.J. See: < <http://www.therealpresence.org/index.html> >. Abridged Edition of the Modern Catholic Dictionary. Copyright © 2003 Inter Mirifica. "

# The Holy Spirit is a Person

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“II. The Holy Spirit is a Person. Luke 12:12 - the Holy Spirit will teach you in that hour what you ought to say. He (the Holy Spirit) teaches the faithful. John 14:17 - the world neither sees Him or knows Him ("Him" is referring to the Holy Spirit). You know Him for He dwells with you. John 14:26 - the Counselor, the Holy Spirit, He will teach you all things and bring to your remembrance all I have said to you. John 15:26 - the Spirit, who proceeds from the Father, He will bear witness to me. He = the Holy Spirit. The Holy Spirit is a person, not a thing. John 16:7 - if I do not go, the Counselor will not come to you. But if I go, I (Jesus) will send Him to you. John 16:7 - this verse also proves the filioque (that the Holy Spirit proceeds from both the Father and the Son). The Father isn't just loving the Son; the Son is loving the Father in return, in the same Spirit of love. Therefore, the Spirit proceeds from both the Father and the Son. John 16: 8 - when He (the Holy Spirit) comes, He will convince the world concerning sin and righteousness and judgment. John 16:13-14 - when the Spirit of truth comes He will guide you into all truth. He will speak, He will declare and He will glorify. Acts 8:29; 10:19-20; 11:12;13:2; Rev. 22:17 - the Holy Spirit speaks to us like a human person. Acts 15:25,28 - it seemed good to the Holy Spirit and to us. The Holy Spirit, as a divine person, thinks and makes judgments. Rom. 8:26 - the Spirit Himself intercedes for us with sighs too deep for words. It is the Spirit Himself, not itself. Rom. 8:16 - it is the Spirit Himself bearing witness with our spirit that we are children of God. The Spirit is a person. Rom. 15:30 - I appeal to you by the Lord Jesus and the love of the Spirit. Only persons, rational beings, can love. 1 Cor. 12:11 - the Holy Spirit apportions His gifts to each one individually as He wills. He is the third person of the Godhead. 2 Cor. 13:14 - the Holy Spirit can have fellowship with the faithful like a human person. Eph. 4:30 - the Holy Spirit can be grieved, just as human persons can be grieved.” < [http://www.scripturecatholic.com/the\\_holy\\_spirit.html](http://www.scripturecatholic.com/the_holy_spirit.html) > . Copyright 2001 - 2007 © by John Salza. All Rights Reserved. Mail To: < [johnsalza@scripturecatholic.com](mailto:johnsalza@scripturecatholic.com) >.

# From the pages of the New Testament

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From the pages of the New Testament: 1) Personal pronoun usage on the Holy Spirit; 2) Personal Characteristics of the Holy Spirit; 3) Personal Actions of the Holy Spirit; 4) Our Personal actions against the Holy Spirit; 5) Personal devotion: The Holy Spirit is God. cf. The Staff at Catholic Answers, *The Essential Catholic Survival Guide: Answers to Tough Questions About the Faith* (page 448f), San Diego, California: Catholic Answers, Inc., 2005; Note: “The sense of the biblical witness is that each time in the experience of word, wisdom, and spirit we encounter God’s being as emphatically personal . . . Father, Son, and Holy Spirit are each someone who knows and acts” {Lawrence B. Porter, O.P. [Vanderbilt University (Nashville, Tennessee)]. “On Keeping ‘Persons’ in the Trinity: A Linguistic Approach to Trinitarian Thought.” *Theological Studies* (ISSN 0040-5639) [Published by the Theological Faculties of the Society of Jesus in the United States]. September 1980 (Volume 41, Number 3). page 542}.

# The New Testament describes the Holy Spirit with Personal pronouns

- John 15:26, “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, **he** will testify to me.”
- John 16:13, “But when he comes, the Spirit of truth, **he** will guide you to all truth. **He** will not speak on **his** own, but **he** will speak what **he** hears, and will declare to you the things that are coming.”
- John 16:14, “He will glorify me, because **he** will take from what is mine and declare it to you.”
- Acts 13:2, “Set apart for me Barnabas and Saul for the work to which **I** have called them.”

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Note: Even some Protestant churches acknowledge the Personality of the Holy Spirit. Erskine College (Due West, South Carolina) Department of Bible, Religion, and Philosophy. < [http://acad.erskine.edu/facultyweb/gore/st\\_powerpoints/HOLY%20SPIRIT%20Pt%201.ppt](http://acad.erskine.edu/facultyweb/gore/st_powerpoints/HOLY%20SPIRIT%20Pt%201.ppt) > ; Rob L. Staples. “John Wesley’s Doctrine of the Holy Spirit.” Wesleyan Theological Journal (Bulletin of the Wesleyan Theological Society). Volume 21, Number 1 & 2, Spring-Fall, 1986. Wesley Center for Applied Theology at Northwest Nazarene University ; Wesley Center for Applied Theology at Northwest Nazarene University (Nampa, Idaho) < [http://wesley.nnu.edu/wesleyan\\_theology/theojrn/21-25/21-06.htm](http://wesley.nnu.edu/wesleyan_theology/theojrn/21-25/21-06.htm) >.

# Some of the mentioned Personal Characteristics of the Holy Spirit

- He has a will (1 Corinthians 12:11)
- He has a mind (Romans 8:27)
- He has knowledge (1 Corinthians 2:11)
- He possesses affection (Romans 15:30)
- He can be grieved (Ephesians 4:30)

Note: Even some Protestant churches acknowledge the Personality of the Holy Spirit. Mark A. Copeland. "The Holy Spirit Of God". Vanderbilt University (Nashville, Tennessee) < <http://studentorgs.vanderbilt.edu/disciplesfirst/studies/holyspirit/Comprehensive%20Holy%20Spirit%20Study.pdf> >; Gary Roeder. "What comes to mind when you hear "the Holy Spirit"?" Freed-Hardeman University (Henderson, Tennessee) <<http://faculty.fhu.edu/ldrive/Roeder,Gary/LDR/Transperancies/Word/Lesson%2002.doc> >.

# The Holy Spirit acts like a person

- He hears (John 16:13)
- He speaks (Acts 13:2)
- He testifies (John 15:26)
- He decides (Acts 15:28)
- He guides (Acts 16:13)
- He comforts (John 14:16)
- He leads (Acts 8:29, Romans 8:14)
- He appoints (Acts 20:28)
- He searches (1 Cor 2:11)
- He commands (Acts 16:6f)
- He intercedes (Romans 8:26f)

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Note: Even some Protestant churches acknowledge the Personality of the Holy Spirit. For example: "When we speak of the Holy Spirit, we must not think of Him as an it. In Pentecostal circles, some have been known to ask 'Do you have it?' 'Have you received it?' and 'Do you feel it?' While we understand these statements based on our Pentecostal traditions, we must reinforce the truth that the Holy Spirit is not an it." Raymond F. Culpepper. "Personalizing the Holy Spirit." < <http://faculty.leeu.edu/~drc/PentecostalHeritageWeek/PersonalizingtheHolySpirit.pdf> > [Lee University (Cleveland, Tennessee) < <http://www.leeuniversity.edu/> >]. B) Erskine College (Due West, South Carolina) Department of Bible, Religion, and Philosophy. < [http://acad.erskine.edu/facultyweb/gore/st\\_powerpoints/HOLY%20SPIRIT%20Pt%201.ppt](http://acad.erskine.edu/facultyweb/gore/st_powerpoints/HOLY%20SPIRIT%20Pt%201.ppt) >.

# Actions against the Holy Spirit

- He can be grieved (Ephesians 4:30)
- He can be lied to (Acts 5:3, 4)
- He can be insulted (Hebrews 10:29)
- He can be opposed or resisted (Acts 7:51)
- He can be stifle, suppress, or quenched (1 Thessalonians 5:19)
- The Holy Spirit can be blasphemed (Matthew 12:1, 2)

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Note: Even some non-unitarian Protestant churches acknowledge the Personality of the Holy Spirit. “When we speak of the Holy Spirit, we must not think of Him as an it. In Pentecostal circles, some have been known to ask ‘Do you have it?’ ‘Have you received it?’ and ‘Do you feel it?’ While we understand these statements based on our Pentecostal traditions, we must reinforce the truth that the Holy Spirit is not an it.” Raymond F. Culpepper. < <http://faculty.leeu.edu/~drc/PentecostalHeritageWeek/PersonalizingtheHolySpirit.pdf> > [Lee University (Cleveland, Tennessee) < <http://www.leeuniversity.edu/> > ] ; Gary Roeder. Freed-Hardeman University (Henderson, Tennessee) < <http://faculty.fhu.edu/ldrive/Roeder,Gary/LDR/Handouts/Adobe/Lesson%2002.pdf> >.

# The Holy Spirit is God

- He is clearly called “Lord” (2 Corinthians 3:17)
- He is associated with life (Romans 8:2)
- He is referred to as “Life-giver” (2 Corinthians 3:6; John 6:63)
- He has spoken through the Prophets (2 Peter 1:21; Acts 7:51-53)
- Note: Because He is God (Acts 5:3f), the Holy Spirit can be blasphemed (Matthew 12:1f)

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Leo Donald Davis. The First Seven Ecumenical Councils (325-787) Their History and Theology. (from the Theology and Life Series 21) (ISBN 0-8146-5616-1) Collegeville, Minnesota: The Liturgical Press, 1983 ; Fr. Peter E. Gilquist, St. Athanasius Orthodox Academy (Santa Barbara, California) , et al., The Orthodox Study Bible. Nashville, Tennessee: Thomas Nelson Publishers, 1993. “The Holy Spirit.” The Holy Spirit is God, Job 33:4 - "The Spirit of God made me and the breath of the Almighty has given me life." Only God is the creator of life. Matt. 12:31; Luke 12:10 - Jesus says blasphemy against the Holy Spirit will not be forgiven. Only God can be blasphemed. John 4:24 - God is a spirit (the Holy Spirit) and they who worship Him must worship in spirit and truth. Only God is worshiped. John 14:16,26; 15:26; 16:7 - the Father and the Son send the Counselor, the Holy Spirit - Isaiah 9:6 - the Counselor is Mighty God. Acts 5:3-4,9 - Peter tells Ananias that he lied to the Holy Spirit, and that he has not lied to men, but to God (the Holy Spirit). Acts 28:25-27 - the Holy Spirit said "Go to this people and say..." - Isaiah 6:8-10 - the Lord said "Go to this people and say..." Rom. 8:11 - the Spirit that raised Jesus up from the dead - Gal. 1:1 - God the Father raised Jesus from the dead. 1 Cor. 2:10 - the Spirit searches everything - Jer. 17:10 - the Lord searches the heart. 1 Cor. 3:16 - you are the temple of God - 1 Cor. 6:19 - you are the temple of the Holy Spirit. 1 Cor. 12:4-6 - there are varieties of gifts but the same Spirit, varieties of service but the same Lord, varieties of working but same God. 2 Cor. 3:6,17 - we are ministers of the covenant in the Spirit which gives life. Now the Lord (God) is the Spirit. Heb. 10:16 - the Holy Spirit said this is the covenant I will make - Jer. 31:33 - the Lord said this is the covenant I will make. 1 Peter 1:2 - we are sanctified by the Holy Spirit - 1 Thess. 5:23 - the very God of peace sanctifies you wholly. < [http://www.scripturecatholic.com/the\\_holy\\_spirit.html](http://www.scripturecatholic.com/the_holy_spirit.html) >.

# Faithful Christian writers immediately after the New Testament:

## The Apostolic Fathers

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Immediately after the New Testament: Some Ancient Christian Sermons. 1) The integrity of Christ's teachings continues; 2) The Church still teaches what was handed down from Jesus & His Apostles. 2 Tim 2:2 ; 3) The Holy Spirit is a divine Person.

"Since I see, most excellent Diognetus, that you are extremely interested in learning about the religion of the Christians and are asking very clear and careful questions about them -specifically what God do they believe in and how do they worship him . . ." Letter to Deognetus 1:1 Epistle to Diognetus (ca. AD275). And contrary to some critics, the New Testament actually mentions good religion: "Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world." James 1:27. And concerning the Apostolic Fathers, "It is right, therefore, that we not just be called Christians, but that we actually be Christians . . ." St. Ignatius (Bishop of Antioch), Letter to the Magnesians, 4.

## Concerning the Apostolic Fathers, these early Christian writings refer to the Holy Spirit

- St. Clement, Bishop of Rome (Italy) (martyred ca. AD 80 )
  - 1 Clement 2:2, 8:1, 21:2, 22:1, 42:3f, 45:2, 58:2, ;
  - 2 Clement 14:3, .
- St. Ignatius, Bishop of Antioch (Syria) (martyred ca. AD 110)
  - To the Ephesians, 9;
  - To the Magnesians, 9;
  - To the Philadelphians, intro.
- The Didache
  - (ca. AD 100) 7:13,
- Letter of Barnabas
  - (ca. AD 100) 14:9, .
- Shepherd of Hermas
  - (ca. AD 97)
  - 28:1, 33:2-6, 41:1-6, 43:14,16,17,21, 99:5ff, 101:3, 102:1,

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Didache (Teachings of the Twelve Apostles). < <http://www.newadvent.org/cathen/04779a.htm> >. Letter of Barnabas, <<http://www.hendrickson.com/pdf/chapters/1565631544-ch01.pdf>> , <[http://www.google.com/search?as\\_q=+&hl=en&client=safari&rls=en&num=100&btnG=Google+Search&as\\_epq=of+Barnabas&as\\_oq=Letter+epistle+&as\\_eq=&lr=&cr=&as\\_ft=i&as\\_filetype=&as\\_qdr=all&as\\_nlo=&as\\_nhi=&as\\_occt=any&as\\_dt=i&as\\_sitesearch=.edu&as\\_rights=&safe=off](http://www.google.com/search?as_q=+&hl=en&client=safari&rls=en&num=100&btnG=Google+Search&as_epq=of+Barnabas&as_oq=Letter+epistle+&as_eq=&lr=&cr=&as_ft=i&as_filetype=&as_qdr=all&as_nlo=&as_nhi=&as_occt=any&as_dt=i&as_sitesearch=.edu&as_rights=&safe=off)> ; Shephard of Hermas <[http://www.google.com/search?num=100&hl=en&lr=&safe=off&client=safari&rls=en&as\\_qdr=all&q=+%22shepherd+of+hermas%22+site%3Aedu+OR+site%3Aac.uk&btnG=Search](http://www.google.com/search?num=100&hl=en&lr=&safe=off&client=safari&rls=en&as_qdr=all&q=+%22shepherd+of+hermas%22+site%3Aedu+OR+site%3Aac.uk&btnG=Search)> ; Epistle to Diognetus, <[http://www.google.com/search?num=100&hl=en&lr=&safe=off&client=safari&rls=en&as\\_qdr=all&q=+%22Epistle+to+Diognetus%22+site%3Aedu+OR+site%3Aac.uk&btnG=Search](http://www.google.com/search?num=100&hl=en&lr=&safe=off&client=safari&rls=en&as_qdr=all&q=+%22Epistle+to+Diognetus%22+site%3Aedu+OR+site%3Aac.uk&btnG=Search)>; Jeffery Schwehm. "The Holy Spirit Is God!" The Fellowship of Catholic Ex-Jehovah's Witnesses. Date: Friday, 18 August 2006. <<http://feeds.feedburner.com/~r/CatholicxjwPodcasts/~5/23455869/cxjw013.mp3>>; cf. Catholicxjw Podcast <<http://catholicxjw.blogspot.com/>>; <<http://www.archive.org/search.php?query=creator%3A%22Jeffery%20Schwehm%22>>; <[http://www.podcastalley.com/podcast\\_details.php?pod\\_id=23129](http://www.podcastalley.com/podcast_details.php?pod_id=23129)>; Bill Gordon, "The Trinity," < [http://www.4truth.net/site/c.hiKXLbPNLrF/b.2902789/k.446A/The\\_Trinity\\_Jesus\\_Apologetics.htm](http://www.4truth.net/site/c.hiKXLbPNLrF/b.2902789/k.446A/The_Trinity_Jesus_Apologetics.htm) >. (Cited from: John Barber Lightfoot, Joseph Reginald Harmer (editors and translators), and Michael W. Holmes (editor and reviser); The Apostolic Fathers: Greek Texts and English Translations of the Writings, Second Edition (ISBN 0-8010-5676-4), Grand Rapids, Michigan: Baker Book House, 1992. By the way (BTW) - "ca." 'This is short for circa, which is Latin for "around." In addition to the synonym "around," we also have in the English language some other equivalents: "about," "approximately," "close to," "nearly" and several more. Circa should be used for dates anyway. So don't say something like: The site was ca. five hectares. Simply say the site was about five hectares, or the site was a little over five hectares, or the site was big (nearly five hectares). There's nothing wrong with using "ca." for dates, but it usually works best in parentheses' <<http://www.lsa.umich.edu/UofM/Content/umma/document/latin.pdf>>.

## The integrity of Christ's teachings still continue. The Church still teaches that the Holy Spirit is a divine Person.

- Tertullian, Against Praxeas, 9 (AD 213).
- St. Athanasius, Letter to Serapion of Thmuis, 1:20-21 (AD 360).
- St. Basil, To Amphilochius, Epistle 236:6 (AD 376).
- St. Ambrose, On the Holy Spirit, 1:6, 80 (AD 381).
- The Nicene-Constantinopolitan Creed (AD 381).
- St. Ambrose, On the Holy Spirit, 3:11, 879 (AD 381).
- St. Jerome, Against the Luciferians, 12 (AD 382).
- St. Gregory of Nazianzen, 5th Oration - On the Holy Spirit, 9-10 (AD 383).
- St. Gregory of Nyssa, Against Eunomius, 1:42 (AD 384).
- St. John Chrysostom, Homily on John, 75 (AD 391).
- St. Augustine, On the Trinity, 8 Pref (AD 416).
- St. Augustine, On the Trinity, (AD 419).
- St. Theodore of Mopsuestia, Epistle 135 (ante AD 428).
- Pseudo-Dionysius Areopagita, The Divine Names (AD 500).

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I. **The Holy Spirit is God.** A. "Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said. Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that They are distinct from Each Other. This statement is taken in a wrong sense by every uneducated as well as every perversely disposed person, as if it predicated a diversity, in such a sense as to imply a separation among the Father, and the Son, and the Spirit...Happily the Lord Himself employs this expression of the person of the Paraclete, so as to signify not a division or severance, but a disposition (of mutual relations in the Godhead); for He says, 'I will pray the Father, and He shall send you another Comforter. ... even the Spirit of truth,' thus making the Paraclete distinct from Himself, even as we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the Economy." **Tertullian, Against Praxeas, 9 (A.D. 213).** B. "But if there is such co-ordination and unity within the holy Triad, who can separate either the Son from the Father, or the Spirit from the Son or from the Father himself? Who would be so audacious as to say that the Triad is unlike itself and diverse in nature, or that the Son is in essence foreign from the Father, or the Spirit alien from the Son?...For as the Son, who is in the Father and the Father in him, is not a creature but pertains to the essence of the Father(for this you also profess to say); so also it is not lawful to rank with the creatures the Spirit who is in the Son, and the Son in him, nor to divide him from the Word and reduce the Triad to imperfection." **Athanasius, Letter to Serapion of Thmuis, 1:20-21 (A.D. 360).** C. There is one true God...Trinity in unity; one God, Father, Son, and Holy Spirit...We call the Father God, the Son God, and the Holy Spirit God." **Epiphanius, Well Anchored man, 2,6 (A.D. 374).** D. "The Godhead is common; the fatherhood particular. We must therefore combine the two and say, 'I believe in God the Father.' The like course must be pursued in the confession of the Son; we must combine the particular with the common and say 'I believe in God the Son,' so in the case of the Holy Ghost we must make our utterance conform to the appellation and say 'in God the Holy Ghost.' Hence it results that there is a satisfactory preservation of the unity by the confession of the one Godhead, while in the distinction of the individual properties regarded in each there is the confession of the peculiar properties of the Persons." **Basil, To Amphilochius, Epistle 236:6 (A.D. 376).** E. Who, then, can dare to say that the Holy Spirit is separated from the Father and the Son, since through Him we attain to the image and likeness of God, and through Him, as the Apostle Peter says, are partakers of the divine nature?" **Ambrose, On the Holy Spirit, 1:6, 80 (A.D. 381).** F. "And in the Holy Spirit, the Lord, the Giver of Life, who is proceeding from the Father, who together with the Father and the Son is adored and glorified, who spoke through the prophets." **Nicene-Constantinopolitan Creed (A.D. 381).** G. "Let us, however, see whether the prophet does not say that that earth is to be worshipped which the Lord Jesus took upon Him in assuming flesh. And so, by foot-stool is understood earth, but by the earth the Flesh of Christ, which we this day also adore in the mysteries, and which the apostles, as we said above, adored in the Lord Jesus; for Christ is not divided but is one; nor, when He is adored as the Son of God, is He denied to have been born of the Virgin. Since, then, the mystery of the Incarnation is to be adored, and the Incarnation is the work of the Spirit, as it is written, 'The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, and that Holy Thing Which shall be born of thee shall be called the Son of God,'(2) without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored." **Ambrose, On the Holy Spirit, 3:11, 879 (A.D. 381).** H. "And yet I certainly believe...in God the Holy Ghost." **Jerome, Against the Luciferians, 12 (A.D. 382).** I. "For the Father is not Son, and yet this is not due to either deficiency or subjection of Essence; but the very fact of being Unbegotten or Begotten, or Proceeding has given the name of Father to the First, of the Son to the Second, and of the Third, Him of Whom we are speaking, of the Holy Ghost that the distinction of the Three Persons may be preserved in the one nature and dignity of the Godhead. For neither is the Son Father, for the Father is One, but He is what the Father is; nor is the Spirit Son because He is of God, for the Only-begotten is One, but He is what the Son is. The Three are One in Godhead, and the One Three in properties; so that neither is the Unity a Sabellian one, nor does the Trinity countenance the present evil distinction. What then? Is the Spirit God? Most certainly. Well then, is He Consubstantial? Yes, if He is God." **Gregory of Nazianzen, 5th Oration - On the Holy Spirit, 9-10 (A.D. 383).** J. "For as the Son is bound to the Father, and, while deriving existence from Him, is not substantially after Him, so again the Holy Spirit is in touch with the Only-begotten, Who is conceived of as before the Spirit's subsistence only in the theoretical light of a cause. Extensions in time find no admittance in the Eternal Life; so that, when we have removed the thought of cause, the Holy Trinity in no single way exhibits discord with itself; and to It is glory due." **Gregory of Nyssa, Against Eunomius, 1:42 (A.D. 384).** K. "I will ask the Father, and He shall give you another Comforter; that is, Another like unto Me.' Let those be ashamed who have the disease of Sabellius, who hold not the fitting opinion concerning the Spirit. For the marvel of this discourse is this, that it hath stricken down contradictory heresies with the same blow. For by saying 'another,' He showeth the difference of Person, and by 'Paraclete,' the connection of Substance." **John Chrysostom, Homily on John, 75 (A.D. 391).** L. "We have said elsewhere that those things are predicated Specially in the Trinity as belonging severally to each person, which are predicated relatively the one to the other, as Father and Son, and the gift of both, the Holy Spirit; for the Father is not the Trinity, nor the Son the Trinity, nor the gift the Trinity: but what whenever each is singly spoken of in respect to themselves, then they are not spoken of as three in the plural number, but one, the Trinity itself, as the Father God, the Son God, and the Holy Spirit God; the Father good, the Son good, and the Father omnipotent, the Son omnipotent, and the Holy Spirit omnipotent: yet neither three Gods, nor three goods, nor three omnipotents, but one God, good, omnipotent, the Trinity itself; and whatsoever else is said of them not relatively in respect to each other, but individually in respect to themselves. For they are thus spoken of according to Essence, since in them to be is the same as to be great, as to be good, as to be wise, and whatever else is said of each person individually therein, or of the Trinity itself, in respect to themselves. And that therefore they are called three persons, or three substances, not in order that any difference of essence may be understood, but that we may be able to answer by some one word, should any one ask what three, or what three things? And that there is so great an equality in that Trinity, that not only the Father is not greater than the Son, as regards divinity, but neither are the Father and Son together greater than the Holy Spirit; nor is each individual person, whichever it be of the three, less than the Trinity itself." **Augustine, On the Trinity, 8 Pref (A.D. 416).** M. "We have said elsewhere that those things are predicated Specially in the Trinity as belonging severally to each person, which are predicated relatively the one to the other, as Father and Son, and the gift of both, the Holy Spirit; for the Father is not the Trinity, nor the Son the Trinity, nor the gift the Trinity: but what whenever each is singly spoken of in respect to themselves, then they are not spoken of as three in the plural number, but one, the Trinity itself, as the Father God, the Son God, and the Holy Spirit God." **Augustine, On the Trinity, (A.D. 419).** N. "And if the Spirit is called Image of the Son, then He is God and not something else." **Cyril of Alexandria, Treasury of the Holy Spirit, 33 (A.D. 425).** O. "There is a proper Person of the Father, a proper Person of the Son, and a proper Person of the Holy Spirit, each alike belonging to the Divine essence." **Theodore of Mopsuestia, Epistle 135 (ante A.D. 428).** P. "The Holy Spirit ... is of the same Godhead and essence as the Father and the Son, and is ever inseparable from the Father and the Son, as the Son is from the Father, and the Father from the Son." **Gelasius of Cyzicus, History of the Council of Nicea (A.D. 476).** Q. "The Father is the Source-Deity, whereas Jesus and the Spirit are, if one may so speak, Divine growths from the Divine parent-stock, and as it were the flowers and lights of an Essence beyond all essence." **Pseudo-Dionysius Areopagita, The Divine Names (A.D. 500).** <[http://www.scripturecatholic.com/the\\_holy\\_spirit.html](http://www.scripturecatholic.com/the_holy_spirit.html)>

# A Profession of Faith: the Nicene Creed (AD 325)

- We believe in the Holy Spirit,
  - the Lord,
  - the giver of life,
  - who proceeds from the Father & the Son.
  - With the Father and the Son he is worshipped and glorified.
  - He has spoken through the Prophets.

14

Part One: The Profession of Faith, Section Two: The Profession of the Christian Faith, The Credo. < [http://www.vatican.va/archive/ccc\\_css/archive/catechism/credo.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/credo.htm) >. These are just personal observations: cf. a personal view: "A Journey Through John 4:13-14." Wholly Catholic: Veritas Christo et Ecclesiae. 30 September 2007 (Sunday). < <http://whollycatholic.blogspot.com/2007/09/journey-through-john-413-14.html> > (A web-log by kvnbrnbnm in Seattle, Washington.); cf. Yale Graduate Christian Fellowship. < <http://www.yale.edu/ygcf/about.html> >; cf. Andrew Schuman, ed. The Dartmouth Apologia. Fall 2007. < <http://www.dartmouth.edu/~apologia/Fall2007.pdf> >; cf. "The Niceno-Constantinopolitan Creed (more commonly called the Nicene Creed) was established in 325 at the Ecumenical Council of Nicea, revised at the Ecumenical Council of Constantinople in 381. One of the main objectives at this time was to reassert the full divinity of Christ in dialogue with heterodox teachings, particularly those of Arius, better known as the heresy of Arianism. One of the revisions which took place in 381 was the change from the Greek word "Pistevomen" to "Pistevo", or from "we believe," to "I believe," in English. Within the context of worship, the Creed is often recited at the point in the liturgy at which unbaptized catechumens in the early church were required to leave prior to the Eucharistic liturgy i.e.: at the bridge between the liturgy of the word and the liturgy of the table, or, in contemporary practice, after the sermon and before the offering of the gifts. This re-emphasizes the connection between creeds and Baptism and the Eucharist." The Marquand Reader. 14 November 2005 < <http://www.yale.edu/ism/marquand/documents/reader111405.pdf> >.

# An American Catholic Classic: Baltimore Catechism #3

## ● Who is the Holy Spirit?

- He is the third Person of the Blessed Trinity.
- He appeared at times under the form of a dove, and again under the form of tongues of fire; for, being a pure spirit without a body, He can take any form.
- He is called also the Holy Spirit, the Paraclete, the Spirit of Truth and other names given in Holy Scripture.
- He proceeds from the Father and the Son.
- He is equal to the Father and the Son, being the one same Lord & God as they are.

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**"Symbols of the Holy Spirit."** "694 **Water.** The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first birth took place in water, so the water of Baptism truly signifies that our birth into the divine life is given to us in the Holy Spirit. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit." 27 Thus the Spirit is also personally the living water welling up from Christ crucified 28 as its source and welling up in us to eternal life. 29 695 **Anointing.** The symbolism of anointing with oil also signifies the Holy Spirit, 30 to the point of becoming a synonym for the Holy Spirit. In Christian initiation, anointing is the sacramental sign of Confirmation, called "chrismation" in the Churches of the East. Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit. There were several anointed ones of the Lord in the Old Covenant, pre-eminently King David. 31 But Jesus is God's Anointed in a unique way: the humanity the Son assumed was entirely anointed by the Holy Spirit. The Holy Spirit established him as "Christ." 32 The Virgin Mary conceived Christ by the Holy Spirit who, through the angel, proclaimed him the Christ at his birth, and prompted Simeon to come to the temple to see the Christ of the Lord.33 The Spirit filled Christ and the power of the Spirit went out from him in his acts of healing and of saving. 34 Finally, it was the Spirit who raised Jesus from the dead. 35 Now, fully established as "Christ" in his humanity victorious over death, Jesus pours out the Holy Spirit abundantly until "the saints" constitute - in their union with the humanity of the Son of God - that perfect man "to the measure of the stature of the fullness of Christ":36 "the whole Christ," in St. Augustine's expression. 696 **Fire.** While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions. The prayer of the prophet Elijah, who "arose like fire" and whose "word burned like a torch," brought down fire from heaven on the sacrifice on Mount Carmel. 37 This event was a "figure" of the fire of the Holy Spirit, who transforms what he touches. John the Baptist, who goes "before [the Lord] in the spirit and power of Elijah," proclaims Christ as the one who "will baptize you with the Holy Spirit and with fire." 38 Jesus will say of the Spirit: "I came to cast fire upon the earth; and would that it were already kindled!"39 In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself 40 The spiritual tradition has retained this symbolism of fire as one of the most expressive images of the Holy Spirit's actions. 41 "Do not quench the Spirit." 42 697 **Cloud and light.** These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory - with Moses on Mount Sinai, 43 at the tent of meeting, 44 and during the wandering in the desert, 45 and with Solomon at the dedication of the Temple. 46 In the Holy Spirit, Christ fulfills these figures. The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus.47 On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"48 Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.49 698 **The seal is a symbol close to that of anointing.** "The Father has set his seal" on Christ and also seals us in him.50 Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments. 699 **The hand.** Jesus heals the sick and blesses little children by laying hands on them. 51 In his name the apostles will do the same. 52 Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given. 53 The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching.54 The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses. 700 **The finger.** "It is by the finger of God that [Jesus] cast out demons." 55 If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." 56 The hymn Veni Creator Spiritus invokes the Holy Spirit as the "finger of the Father's right hand."57 701 **The dove.** At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable. 58 When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him. 59 The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (columbarium) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit." Notes: Catechism of the Catholic Church (Part One: The Profession of Faith. Section Two: The Profession of the Christian Faith. Chapter Three: I Believe in the Holy Spirit. Article 8: "I Believe in the Holy Spirit."). < [http://www.vatican.va/archive/ccc\\_css/archive/catechism/p1s2c3a8.htm#l](http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c3a8.htm#l) >. **Notes:** 27 1 Cor 12:13. 28 Jn 19:34; 1 Jn 5:8. 29 Cf. Jn 4:10-14; 7:38; Ex 17:1-6; Isa 55:1; Zech 14:8; 1 Cor 10:4; Rev 21:6; 22:17. 30 Cf. 1 Jn 2:20:27; 2 Cor 1:21. 31 Cf. Ex 30:22-32; 1 Sam 16:13. 32 Cf. Lk 4:18-19; Isa 61:1. 33 Cf. Lk 2:11,26-27. 34 Cf. Lk 4:1; 6:19; 8:46. 35 Cf. Rom 1:4; 8:11. 36 Eph 4:13; cf. Acts 2:36. 37 Sir 48:1; cf. 1 Kings 18:38-39. 38 Lk 1:17; 3:16. 39 Lk 12:49. 40 Acts 2:3-4. 41 Cf. St. John of the Cross, The Living Flame of Love, in The Collected Works of St. John of the Cross, tr. K. Kavanaugh, OCD, and O. Rodriguez, OCD (Washington DC: Institute of Carmelite Studies, 1979), 577 ff. 42 1 Thess 5:1. 43 Cf. Ex 24:15-18. 44 Cf. Ex 33:9-10. 45 Cf. Ex 40:36-38; 1 Cor 10:1-2. 46 Cf. 1 Kings 8:10-12. 47 Lk 1:35. 48 Lk 9:34-35. 49 Cf. Acts 1:9; cf. Lk 21:27. 50 Jn 6:27; cf. 2 Cor 1:22; Eph 1:13; 4:3. 51 Cf. Mk 6:5; 8:23; 10:16. 52 Cf. Mk 16:18; Acts 5:12; 14:3. 53 Cf. Acts 8:17-19; 13:3; 19:6. 54 Cf. Heb 6:2. 55 Lk 11:20. 56 Ex 31:18; 2 Cor 3:3. 57 LH, Easter Season after Ascension, Hymn at Vespers: digitus paternae dexterae. 58 Cf. Gen 8:8-12. 59 Cf. Mt 3:16 and parallels.

# The Holy Spirit and the Church

As taught from the **Catechism of the Catholic Church (CCC)** which is . . .

- **Authentic teaching** from the historically ancient New Testament Church
- **Biblically balanced, Historically complete, Hermeneutically reviewed, and Authoritatively approved.**

16

Catechism of the Catholic Church (CCC) <<http://www.vatican.va/archive/catechism/p1s2c3a8.htm>>. The Holy Spirit and the Church<sup>737</sup> The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in his communion with the Father in the Holy Spirit. The Spirit prepares men and goes out to them with his grace, in order to draw them to Christ. The Spirit manifests the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to bring them into communion with God, that they may "bear much fruit."<sup>132738</sup> Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity (the topic of the next article): All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father's and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us, . . . and makes all appear as one in him. For just as the power of Christ's sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity.<sup>133739</sup> Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body. (This will be the topic of Part Two of the Catechism.)<sup>740</sup> These "mighty works of God," offered to believers in the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit. (This will be the topic of Part Three.)<sup>741</sup> "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words."<sup>134</sup> The Holy Spirit, the artisan of God's works, is the master of prayer. (This will be the topic of Part Four.)

# The Holy Spirit and the Church

- **738** Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, **the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity:**

17

Catechism of the Catholic Church (CCC) <<http://www.vatican.va/archive/catechism/p1s2c3a8.htm>> . All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father's and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us, . . . and makes all appear as one in him. For just as the power of Christ's sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity.133  
133 St. Cyril of Alexandria, In Jo. ev., 11,11: PG 74, 561. ; confer: Cyril of Alexandria, Commentary on John, LFC 43, 48 (1874/1885). Book 11. Vol. 2 pp. 453-588. (Cyril, Archbishop of Alexandria, On the Gospel According to John, Book XI) <[http://www.tertullian.org/fathers/cyril\\_on\\_john\\_11\\_book11.htm#C11](http://www.tertullian.org/fathers/cyril_on_john_11_book11.htm#C11)> Concerning CCC, 738: (the topic of the next article).

# The Holy Spirit and the Church

- **739** Because the Holy Spirit is the anointing of Christ, **it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world.** Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body.

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# The Holy Spirit and the Church

- **740** These “mighty works of God,” [cf. Acts 2:11] offered to believers in **the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit.**
- **741** “**The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words**” [Romans 8:26]. **The Holy Spirit, the artisan of God's works, is the master of prayer.**

19

Catechism of the Catholic Church (CCC) <<http://www.vatican.va/archive/catechism/p1s2c3a8.htm>>. Concerning CCC, 740 (This will be the topic of Part Three.) Concerning CCC, 741 (This will be the topic of Part Four.) cf. Joseph M. Mcshane, S.J. “Works of God in Our Tongues (Acts 2:1-11).” Joseph M. Mcshane, S.J., is associate professor of religious studies at LeMoyne College in Syracuse, New York. This article appeared in the Christian Century 10 May 1989 <<http://www.religion-online.org/showarticle.asp?title=871>>.

## **The Church . . . is the place where we know:**

- The Holy Spirit in the Scriptures **he inspired** [2 Timothy 3:16; 2 Peter 1:21];
- The Holy Spirit in the Tradition, **to which the Church Fathers are always timely witnesses** [2 Thessalonians 2:15]
- The Holy Spirit in the Church's Magisterium, which **he assists** [e.g., Acts 2; 8:29, 15:28; 16:6f,13; 20:28];
- The Holy Spirit in the sacramental liturgy, through its words and symbols, in which **the Holy Spirit puts us into communion with Christ** [e.g., Acts 13:2];
- The Holy Spirit in prayer, wherein **he intercedes for us** [Romans 8:26f];
- The Holy Spirit **in the charisms and ministries** by which the Church is built up [1 Corinthians 12];
- The Holy Spirit **in the signs of apostolic and missionary life** [Romans 12:6-8, Ephesians 4:11; 1 Peter 4:10-11];
- The Holy Spirit **in the witness of saints through whom he manifests his holiness and continues the work of salvation** [Acts 1:8]. 20

Catechism of the Catholic Church (CCC) <<http://www.vatican.va/archive/catechism/p1s2c3a8.htm>>. In context: “The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:•in the Scriptures he inspired;•in the Tradition, to which the Church Fathers are always timely witnesses;•in the Church's Magisterium, which he assists;•in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;•in prayer, wherein he intercedes for us;•in the charisms and ministries by which the Church is built up;•in the signs of apostolic and missionary life;•in the witness of saints through whom he manifests his holiness and continues the work of salvation.opposed or resisted ” < <http://www.vatican.va/archive/catechism/p1s2c3a8.htm> >.

# The seven *gifts* of the Holy Spirit

- Wisdom
- Knowledge
- Understanding
- Piety
- Counsel
- Fear of the Lord
- Fortitude (cf. Isaiah 11)

They belong in their fullness to Christ,  
Son of David.

21

confer Isaiah 11:1f, Catechism of the Catholic Church, #1831.  
<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19910227en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19910227en.html) >;  
<[http://www.vatican.va/holy\\_father/benedict\\_xvi/homilies/2006/documents/hf\\_ben-xvi\\_hom\\_20060604\\_pentecoste\\_en.htm](http://www.vatican.va/holy_father/benedict_xvi/homilies/2006/documents/hf_ben-xvi_hom_20060604_pentecoste_en.htm)>; <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19910102en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19910102en.html)>; <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/communications/documents/hf\\_jp-ii\\_mes\\_20000124\\_world-communications-day\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/messages/communications/documents/hf_jp-ii_mes_20000124_world-communications-day_en.html)>; <[http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_20020228\\_church-internet\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20020228_church-internet_en.html) >; <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19890920en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19890920en.html)>; <<http://forums.catholic.com/showthread.php?t=22931>>; <<http://forums.catholic.com/showthread.php?t=2774>>; <<http://www.catholic.com/radio/event.php?calendar=1&category=0&event=2340&date=2003-01-10>>; <[http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_20000530\\_ethics-communications\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20000530_ethics-communications_en.html) >; <[http://benedettoxvi.va/jubilee\\_2000/jubilevents/opening\\_st-paul\\_20000118\\_en.html](http://benedettoxvi.va/jubilee_2000/jubilevents/opening_st-paul_20000118_en.html)>.

**The *fruits* of the Spirit** are perfections that the Holy Spirit forms in us as the first fruits of eternal glory.

The tradition of the Church lists twelve of them:

- Charity
- Joy
- Peace
- Patience
- Kindness
- Goodness
- Generosity
- Gentleness
- Faithfulness
- Modesty
- Self-control
- Chastity

cf. Galatians 5:22f

22

Read St. Paul's letter to the Galatians, chapter 5 <<http://www.usccb.org/nab/bible/galatians/galatians5.htm>>, specifically Galatians 5:22-23 (St. Jerome's Latin Translation of the Bible: the Vulgate), Catechism of the Catholic Church, #1832. <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19910227en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19910227en.html)>; <[http://www.vatican.va/holy\\_father/benedict\\_xvi/homilies/2006/documents/hf\\_ben-xvi\\_hom\\_20060604\\_pentecoste\\_en.htm](http://www.vatican.va/holy_father/benedict_xvi/homilies/2006/documents/hf_ben-xvi_hom_20060604_pentecoste_en.htm)>; <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19910102en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19910102en.html)>; <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/communications/documents/hf\\_jp-ii\\_mes\\_20000124\\_world-communications-day\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/messages/communications/documents/hf_jp-ii_mes_20000124_world-communications-day_en.html)>; <[http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_20020228\\_church-internet\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20020228_church-internet_en.html)>; <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/alpha/data/aud19890920en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19890920en.html)>; <<http://forums.catholic.com/showthread.php?t=22931>>; <<http://forums.catholic.com/showthread.php?t=2774>>; <<http://www.catholic.com/radio/event.php?calendar=1&category=0&event=2340&date=2003-01-10>>; <[http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_20000530\\_ethics-communications\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20000530_ethics-communications_en.html)>; <[http://benedettoxvi.va/jubilee\\_2000/jubilevents/opening\\_st-paul\\_20000118\\_en.html](http://benedettoxvi.va/jubilee_2000/jubilevents/opening_st-paul_20000118_en.html)>.

# **Application: Devotion to the Holy Spirit**

## **Opening Prayer: Mass of the Holy Spirit**

“Lord [the Father], may the Helper, the Spirit who comes from you, fill our hearts with light and lead us to all truth as your Son promised, for he lives and reigns with you and the Holy Spirit, one God, for ever and ever.”

24

p.941, The Sacramentary. Revised edition (ISBN 13: 978-0-89942-045-5). Totowa, New Jersey: Catholic Book Publishing Company, 1985.  
cf. p.1074, Lectionary for Mass. Volume IV (ISBN 13: 978-0-89942-020-2). Totowa, New Jersey: Catholic Book Publishing Company, 2002.

## **Opening Prayer: Mass of the Holy Spirit**

“Father, as your Spirit guides us and your loving care keeps us safe, be close to us in your mercy and listen to those who call on you. Strengthen and protect by your kindness the faith of all who believe in you. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.”

25

p.942, The Sacramentary. Revised edition (ISBN 13: 978-0-89942-045-5). Totowa, New Jersey: Catholic Book Publishing Company, 1985.  
cf. p.1074, Lectionary for Mass. Volume IV (ISBN 13: 978-0-89942-020-2). Totowa, New Jersey: Catholic Book Publishing Company, 2002.

## **Opening Prayer: Mass of the Holy Spirit**

“God our Father, pour out the gifts of your Holy Spirit on the world. You sent the Spirit on your Church to begin the teaching of the gospel: Now let the Spirit continue to work in the world through the hearts of all who believe. We ask this through our Lord Jesusw Christ, your Son, who lives and reigns with you and the Holy Spirit, on god, for ever and ever.”

26

p.942, The Sacramentary. Revised edition (ISBN 13: 978-0-89942-045-5). Totowa, New Jersey: Catholic Book Publishing Company, 1985.  
cf. p.1074, Lectionary for Mass. Volume IV (ISBN 13: 978-0-89942-020-2). Totowa, New Jersey: Catholic Book Publishing Company, 2002.

## **Opening Prayer: Mass of the Holy Spirit**

“Father, you taught the hearts of your faithful people by sending them the light of the holy Spirit. In that Spirit give us right judgement and the joy of His comfort and guidance. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.”

27

p.940, The Sacramentary. Revised edition (ISBN 13: 978-0-89942-045-5). Totowa, New Jersey: Catholic Book Publishing Company, 1985.  
cf. p.1074, Lectionary for Mass. Volume IV (ISBN 13: 978-0-89942-020-2). Totowa, New Jersey: Catholic Book Publishing Company, 2002.

## **Opening Prayer: Mass of the Holy Spirit**

“God our Father, no secret is hidden from you, for every heart is open to you and every wish is known. Fill our hearts with the light of your Holy Spirit to free our thoughts from sin, that we may perfectly love you and fittingly praise you. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.”

28

p.941, The Sacramentary. Revised edition (ISBN 13: 978-0-89942-045-5). Totowa, New Jersey: Catholic Book Publishing Company, 1985.  
cf. p.1074, Lectionary for Mass. Volume IV (ISBN 13: 978-0-89942-020-2). Totowa, New Jersey: Catholic Book Publishing Company, 2002.

# Prayer to the Holy Spirit

- Come Holy Spirit, and fill the hearts of your faithful, and kindle in them the fire of Your Divine Love.
- Send forth Your Spirit and they shall be created, and You shall renew the face of the earth.
- Oh God, Who by the light of the Holy Spirit instructed the hearts of the faithful,
- Grant, that by the same Spirit we may be truly wise and ever rejoice in His consolation.
- We ask this through Christ Our Lord. Amen<sup>29</sup>

University of Bristol Catholic Chaplaincy. < <http://www.bristol.ac.uk/Depts/Union/Cassoc/bulletin/bulletin.20070527.pdf> > (Bristol, England, United Kingdom) confer also: <[www.catholicchaplaincy.org.uk](http://www.catholicchaplaincy.org.uk) > and < [www.cliffondiocese.com](http://www.cliffondiocese.com) > ; “Patriotic Rosary.” Priests for Life. < <http://www.priestsforlife.org/prayers/patrioticrosary.htm> >; Saint Charles Borromeo Catholic Church (Picayune, Mississippi, USA) < <http://www.scborromeo.org/prayers/come.htm> > ; Holy Spirit Interactive. (Note: “Holy Spirit Interactive (HSI) is a Catholic apostolate founded by Aneel Aranha. Under the authority of the Vicariate Apostolic of Arabia.”) < <http://www.holyspiritinteractive.net/prayers/prayerstotheholyspirit/comeholyspirit.asp> >; See one “Prayer to the Holy Spirit (fragment).” (at: “Baltimore, Johns Hopkins University, John Work Garrett LibraryGar 17”) John Hopkins University (Baltimore, Maryland) The Digital Scriptorium. < <http://digscrip.mse.jhu.edu/large/Gar17.396r.jpg> >.

## Act of Consecration to the Holy Spirit

- On my knees before the great multitude of heavenly witnesses, I offer myself, soul and body to You, Eternal Spirit of God. I adore the brightness of Your purity, the unerring keenness of Your justice, and the might of Your love. You are the Strength and Light of my soul. In You I live and move and am.
- I desire never to grieve You by unfaithfulness to grace and I pray with all my heart to be kept from the smallest sin against You. Mercifully guard my every thought and grant that I may always watch for Your light, and listen to Your voice, and follow Your gracious inspirations.
- I cling to You and give myself to You and ask You, by Your compassion to watch over me in my weakness. Holding the pierced Feet of Jesus and looking at His Five Wounds, and trusting in His Precious Blood and adoring His opened Side and stricken Heart, I implore You, Adorable Spirit, Helper of my infirmity, to keep me in Your grace that I may never sin against You.
- Give me grace, O Holy Spirit, Spirit of the Father and the Son to say to You always and everywhere, "Speak Lord for Your servant heareth."  
Amen.

30

Novena to the Holy Spirit (A Forward): "The novena in honor of the Holy Spirit is the oldest of all novenas since it was first made at the direction of Our Lord Himself when He sent His apostles back to Jerusalem to await the coming of the Holy Spirit on the first Pentecost. It is still the only novena officially prescribed by the Church. Addressed to the Third Person of the Blessed Trinity, it is a powerful plea for the light and strength and love so sorely needed by every Christian." confer: <<http://www.google.com/search?hl=en&client=safari&rls=en&q=%22novena+to+the+Holy+Spirit%22+site%3Avatican.va&btnG=Search>>. Fr. Bede Camera, OSB. The Seventh Sunday of Easter (12 May 2002). Saint Raphael's Church (Manchester, New Hampshire). "The Novena to the Holy Spirit" [Acts 1:12-14] <<http://www.anselm.edu/abbey/choir/bede/Easter7a.pdf>>; e.g., Rev. Michael J. Garanzini, S.J.; Ignatian Spiritual Exercises Retreat. (Sunday) 13 November 2007. 8:40 a.m.-4:30 p.m. at Bellarmine Retreat House; Loyola University Chicago. (Rev. Garanzini "will lead a day-long retreat for men based on the Ignatian Spiritual Exercises to rediscover the gifts of the Holy Spirit in their lives. Details and registration are online or call Bellarmine at (847) 381-1261.")<<http://www.luc.edu/alumni/emonthly/nov05.shtml>> ; "PHGA 6654 Thomistic Ethics (3), A study of important topics in Thomistic ethics, including: happiness at the end of human life; the nature of moral responsibility; the distinction between the voluntary and the involuntary in human action; the will and its acts; freedom of choice; moral intentionality; the passions and emotions; habits and virtues; natural law, human law, eternal law, divine law; and various theological topics such as the supernatural virtues, divine law, grace, the gifts of the Holy Spirit." < [http://www.fordham.edu/philosophy/graduate/course\\_bulletin.htm](http://www.fordham.edu/philosophy/graduate/course_bulletin.htm)>;

# In Brief:

- **742** "Because you are sons, **God has sent the Spirit of his Son into our hearts**, crying, 'Abba! Father!'" (*Gal* 4:6).
- **743** From the beginning to the end of time, **whenever God sends his Son, he always sends his Spirit**: their mission is conjoined and inseparable.
- **744** In the fullness of time **the Holy Spirit completes** in Mary all the preparations for Christ's coming among the People of God. **By the action of the Holy Spirit** in her, the Father gives the world Emmanuel "God-with-us" (*Mt* 1:23).
- **745** The Son of God was **consecrated as Christ (Messiah) by the anointing of the Holy Spirit** at his Incarnation (cf. *Pss* 2:6-7).
- **746** By his Death and his Resurrection, Jesus is constituted in glory as Lord and Christ (cf. *Acts* 2:36). From his fullness, **he poured out the Holy Spirit on the apostles and the Church**.
- **747** The Holy Spirit, whom Christ the head pours out on his members, **builds, animates, and sanctifies the Church**. She [the Church] is the sacrament of the Holy Trinity's communion with men.

## So it may be said that:

- The Holy Spirit is a **Person**.
- The Holy Spirit is **God**.
- **The Holy Spirit is the Third Person of the Blessed Trinity.**
- The Holy Spirit **annoints** and **sactifies**.
- The Holy Spirit **guides** us in Truth.
- The Holy Spirit **hears, leads, & intercedes**.
- Jesus sent the Holy Spirit to be our *personal* Advocate, **Counselor**, Paraclete, & **Comforter**.

# Any Questions?

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Note: Even some Protestant churches acknowledge the Personality of the Holy Spirit. Ron Rhodes. Reasoning From the Scriptures with the Jehovah's Witnesses. Eugene, Oregon: Harvest House Publishers, 1993.

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Catholic Book Publishing Company <<http://www.catholicbookpublishing.com/>> ; cf. Joseph T. Lienhard, S.J. [Marquette University (Milwaukee, Wisconsin)]. "On 'Discernment of Spirits' in the Early Church." Theological Studies (ISSN 0040-5639) [Published by the Theological Faculties of the Society of Jesus in the United States]. September 1980 (Volume 41, Number 3). page 505-529.

# Any Questions?

# An Appendix: Concerning the Person of the Holy Spirit

- Beware of the “different gospels” from certain Critics (Galatians 1:6-9).
- Correct their erroneous misinterpretations, distortions, and fallacies (1 Peter 3:15).

38

“different gospel” see: Galatians 1:6-10. “The concern of St Paul expressed in the Pastoral epistles over the rapid proliferation of errors is found.” <<http://www.columbia.edu/cu/augustine/a/doctrine.html>>. Even some nonCatholic churches know the value of sound, fundamental doctrines. see: Mark M. Mattison’s “Heresy and Unity” <<http://www.auburn.edu/~allenkc/openhse/heresy.html>>, Mark D. Given’s very rough draft “Paul and Writing” <<http://www.westmont.edu/~fisk/paulandscripture/GivenPaulAndWriting.pdf>>, James Rabchuk’s article “Set Apart for the Gospel of God” (28 September 2003, Page 4f): “The factual and historical basis of the gospel is important, because it serves as the unchanging foundation of what we believe. Paul wrote many letters to counteract what he called “a different gospel, which is really no gospel at all” (Gal 1:7). Many creative, rebellious and greedy people tried to make the gospel fit their own blueprint for a happy life. The Jews tried to portray Christ as a nationalistic hero. The Gnostics tried to portray him as a disembodied spirit. But they could not do so without changing the facts of the gospel. Therefore, their “different gospel” became no gospel at all, and was swept away in time. 1 Corinthians 15:2 says, “By this gospel you are saved, if you hold firmly to the word I preached to you.” May our confidence never be in our cleverness or in the ability of others, but in the facts of the gospel, in what God has promised us, and what he has done for us through Christ Jesus, his Son.” <<http://www.wiu.edu/users/miubf/messages/romans/ro010107.pdf>>.

# One 19th-Century American Protestant Restorationist denomination “preaches another gospel”

(cf. Galatians 1:6-9).

39

“Pastor” Charles Taze Russell: < [http://www.pabook.libraries.psu.edu/palitmap/bios/Russell\\_\\_Charles\\_Taze.htm](http://www.pabook.libraries.psu.edu/palitmap/bios/Russell__Charles_Taze.htm) >; “Judge” Joseph Franklin Rutherford < <http://theologytoday.ptsem.edu/jan1997/v53-4-article3.htm> >, < <https://camcom.ngu.edu/ChristianStudies/ChristianStudies/CHST%202336/Handout%20on%20History.wpd> >, < <http://persweb.wabash.edu/facstaff/royaltyr/apocmvmnts.htm> >, < <http://books.google.com/books?id=MRj4hmqPRxEC&pg=PT1&lpg=PT1&dq=1984+%22jehovah's+witnesses%22+1914+botting&source=web&ots=weYNozB74y&sig=KoQNYPa-K6t0j58F0cIJV1uKGzE> >, . . . Note: This is but an abbreviated annotation. Post Script: By the “Restoration Movement,” “Restorationist,” “Restorationism,” “Restoration-style,” or “Restoration-era,” historians have noted how certain people in the 19th-Century (particularly in the U.S.) lamented over the fact that Protestantism resulted in a plethora of sects & denominations. These same people would try to restore and bring back the 1st-Century church; unfortunately, they would only construct yet another brand-new sect. These same fouders -instead- have discarded already-exitsting, authentic-elements of Christianity and have made yet another Christian denomination. Concerning the “Jehovah’s Witnesses” and 19th-century “Restorationism” see: <[http://www.google.com/search?q=site:edu.au+OR+site:edu+OR+site:ac.uk+Restorationism+%22Jehovah%27s+Witnesses%22&num=100&hl=en&lr=&safe=off&client=safari&rls=en&as\\_qdr=all&pwst=1&filter=0](http://www.google.com/search?q=site:edu.au+OR+site:edu+OR+site:ac.uk+Restorationism+%22Jehovah%27s+Witnesses%22&num=100&hl=en&lr=&safe=off&client=safari&rls=en&as_qdr=all&pwst=1&filter=0)>. As evidenced with the weekly list of religious services in newspapers, there still exist a myriad of sects & denomination. cf. also: <[http://www.google.com/search?q=Restorationist+Charles+Taze+Russell+church+site:edu&num=100&hl=en&lr=&client=safari&rls=en&as\\_qdr=all&filter=0](http://www.google.com/search?q=Restorationist+Charles+Taze+Russell+church+site:edu&num=100&hl=en&lr=&client=safari&rls=en&as_qdr=all&filter=0)>.

## A recently-made, American Protestant denomination disagrees.

- **“Pastor” Charles Taze Russell** (d.1916) taught something different and made his own organized religion.
- His sect was known as the: Bible Students, International Bible Students, Millennial Dawnists, and Russellites. (Est. ca.1870)
- He prophesied the end times would be on: 1914, 1918,
- Later headed: **“Judge” Joseph Franklin Rutherford** (d.1942)
- Renamed this sect the **“Jehovah’s Witnesses”** (1931)
- Continued failed prophecies: 1920, 1925, 1941, World War II,
- **et al.:** Nathan Homer Knorr, Frederick William Franz, Milton George Henschel, Don Alden Adams
- Heritage of failed published hints: 1975, 1984, 1989, 1994, <sup>40</sup>

“something different” in context: “Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions, and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain.” 1 Timothy 6:3ff. Note: If false teachers refuse to be corrected: “Reject them.” 2 Tim 3:5; “Break off contact with a heretic” Titus 3:10; cf. 2 John 10. “Pastor” Charles Taze Russell: < [http://www.pabook.libraries.psu.edu/palitmap/bios/Russell\\_\\_Charles\\_Taze.htm](http://www.pabook.libraries.psu.edu/palitmap/bios/Russell__Charles_Taze.htm) >; “Judge” Joseph Franklin Rutherford < <http://theologytoday.ptsem.edu/jan1997/v53-4-article3.htm> >, < <https://camcom.ngu.edu/ChristianStudies/ChristianStudies/CHST%202336/Handout%20on%20History.wpd> >, < <http://persweb.wabash.edu/facstaff/royaltyr/apocmvmnts.htm> >, < <http://books.google.com/books?id=MRj4hmqPRxEC&pg=PT1&lpg=PT1&dq=1984+%22jehovah's+witnesses%22+1914+botting&source=web&ots=weYNozB74y&sig=KoQNYPa-K6t0j58F0cIJV1uKGzE> >, < <http://webs.wichita.edu/?u=NEWMANCLUB&p=/PracticalApologetics/JehovahsWitnesses/> >, < [http://www.unc.edu/~elliott/aar\\_dc.html](http://www.unc.edu/~elliott/aar_dc.html) >, < <http://hirr.hartsem.edu/ency/Jehovah's.htm> >, < <http://people.cohums.ohio-state.edu/childs1/lkeandreligion.htm> > . . . Note: This is but an abbreviated annotation. Confer also: Barbara Grizzutti Harrison. *Visions of Glory: A History and a Memory.* (ISBN-10: 0671225308; ISBN-13: 9780671225308) New York, New York: Simon & Schuster, 1978 ; Botting, Heather & Gary Botting. *The Orwellian World of Jehovah's Witnesses.* (ISBN-10: 0802065457; ISBN-13: 978-0802065452) Toronto, Ontario (Canada): University of Toronto Press, 1984 ; Duane Magnani and Arthur Barrett. *The Watchtower Files: Dialogue with a Jehovah's Witness.* (ISBN-13: 9780871238160; ISBN: 0871238160) Minneapolis, Minnesota: Bethany House Pub, 1985 ; Ron Rhodes. *Reasoning from the Scriptures with the Jehovah's Witnesses.* (ISBN 1565071069) Eugene, Oregon: Harvest House Publishing, 1993.

## **These Critics have their own dogma. They say that the Holy Spirit is:**

- “Not a person”
- “God’s active force”
- “God’s power in action”
- God uses “his active force to reach out into every corner of both the spirit real and the physical realm.”
- “God has no need to travel to the locations where he intends to use his active force. He simply employs his holy spirit, which can reach to the extremities of creation.”

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“The Holy Spirit - God’s Active Force.” Should You Believe in the Trinity? Brooklyn, New York: Watchtower Bible and Tract Society, 1989 < [http://www.watchtower.org/e/ti/article\\_07.htm](http://www.watchtower.org/e/ti/article_07.htm) >; “Beliefs and Customs That Displease God” What Does God Require of Us? < [http://www.watchtower.org/e/rq/article\\_11.htm](http://www.watchtower.org/e/rq/article_11.htm) >; “Is the Holy Spirit a Person?” Awake! July 2006 <[http://www.watchtower.org/e/200607a/article\\_01.htm](http://www.watchtower.org/e/200607a/article_01.htm) >; “This spirit is not God himself; it is an active force that he sends forth or uses to accomplish whatever he wishes. By means of it, God created the physical heavens, the earth, and all living things.” (From their article “Is Jesus God Almighty?” The Watchtower. 15 September 2005 < [http://www.watchtower.org/e/20050915/diagram\\_01.htm](http://www.watchtower.org/e/20050915/diagram_01.htm) >); “This spirit is not God himself but a force that God sends forth, or uses, to accomplish whatever he wishes. By means of it, God created the physical heavens, the earth, and all living things . . . His spirit is called holy spirit. God used his holy spirit to inspire the men who wrote the Bible . . . Hence, the holy spirit is the invisible active force that God uses to fulfill his purposes.” (From their article “Who is God?” The Watchtower. 15 May 2002 < [http://www.watchtower.org/e/20020515/article\\_02.htm](http://www.watchtower.org/e/20020515/article_02.htm) >).

## **Critics: The Holy Spirit has impersonal traits & it is compared to impersonal items.**

- The Holy Spirit anoints like oil (Acts 10:38), fills people (Luke 1:41), and is grouped with: water & blood (1John 5:6ff), water & fire (Matthew 3:11; Mark 1:8), wine (Ephesians 5:18); wisdom (Acts 6:3), faith (Acts 11:24), joy (Acts 13:52), virtues & values (2 Corinthians 6:6).
- **Note: Catholics have always known these verses** through devotional reading and the liturgy (e.g., Acts 13:2).
- Still, these comparisons do not reduce the Person of the Holy Spirit to an impersonal “active force.”
- **But: What if we apply this kind of *fallacy* to . . . Jesus?**

Michael J. Partyka, “The Watchtower and the Ante-Nicene Church Fathers,” 14 November 2005, < <http://www.catholic-forum.com/members/popestleo/antenicene.html> >; Concerning library research, quote-mining, and academic honesty, American Protestants have also notice how the official publishers of the Jehovah’s Witnesses are lacking. cf. James White, “Historical Dishonesty and the Watchtower Society: A Review of the Watchtower's Comments Concerning the View of Ignatius of Antioch”, < <http://www.iclnet.org/pub/resources/text/apl/jw/ignatius.txt> >; see also: Free Minds, Incorporation’s “Trinity.” Doctrinal Treatises on the Watchtower Bible and Tract Society's Teachings (Jehovah's Witnesses). < <http://www.freeminds.org/doctrine/trinity.htm> >. Confer also: Barbara Grizzutti Harrison. Visions of Glory: A History and a Memory. (ISBN-10: 0671225308; ISBN-13: 9780671225308) New York, New York: Simon & Schuster, 1978 ; Botting, Heather & Gary Botting. The Orwellian World of Jehovah's Witnesses. (ISBN-10: 0802065457; ISBN-13: 978-0802065452) Toronto, Ontario (Canada): University of Toronto Press, 1984 ; Duane Magnani and Arthur Barrett. The Watchtower Files: Dialogue with a Jehovah's Witness. (ISBN-13: 9780871238160; ISBN: 0871238160) Minneapolis, Minnesota: Bethany House Pub, 1985 ; Ron Rhodes. Reasoning from the Scriptures with the Jehovah's Witnesses. (ISBN 1565071069) Eugene, Oregon: Harvest House Publishing, 1993.

**Rebuttal: Jesus has also been described with impersonal traits & compared to impersonal items.**

- Jesus Christ: fills all things (Ephesians 1:23; 4:10), and is associated with: Bread (John 6:35), Stone (1 Peter 2:4-8), Door (John 10:7), Fabric/Garment (Colossians 3:12-17), Truth (John 14:6), Light (John 8:12), Vine (John 15:1), Rock (1 Corinthians 10:4), Way (John 14:6), and Word (John 1:1,14).
- **Just as** this comparison does not reduce the Person of Jesus Christ to anything less; **likewise**, the person of the Holy Spirit cannot be reduced to an impersonal “active force.”
- As evidenced with testimony *continuously* handed-down from our Church: **The Holy Spirit is a divine Person.**

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Note: Even some Protestant churches acknowledge the Personality of the Holy Spirit. Ron Rhodes. Reasoning From the Scriptures with the Jehovah's Witnesses. Eugene, Oregon: Harvest House Publishers, 1993.

# Any Questions?

- We believe in the Holy Spirit,
  - the Lord,
  - the giver of life,
  - who proceeds from the Father & the Son.
- With the Father and the Son he is worshipped and glorified.
- He has spoken through the Prophets.

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**Part One: The Profession of Faith, Section Two: The Profession of the Christian Faith, The Credo.** < [http://www.vatican.va/archive/ccc\\_css/archive/catechism/credo.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/credo.htm) >. These are just personal observations: cf. a personal view: “A Journey Through John 4:13-14.” *Wholly Catholic: Veritas Christo et Ecclesiae*. 30 September 2007 (Sunday). < <http://whollycatholic.blogspot.com/2007/09/journey-through-john-413-14.html> > (A web-log by kvnbnbm in Seattle, Washington.); cf. Yale Graduate Christian Fellowship. < <http://www.yale.edu/ygcf/about.html> >; cf. Andrew Schuman, ed. *The Dartmouth Apologia*. Fall 2007. < <http://www.dartmouth.edu/~apologia/Fall2007.pdf> >; cf. “The Niceno-Constantinopolitan Creed (more commonly called the **Nicene Creed**) was established in 325 at the Ecumenical Council of Nicea, revised at the Ecumenical Council of Constantinople in 381. One of the main objectives at this time was to reassert the full divinity of Christ in dialogue with heterodox teachings, particularly those of Arius, better known as the heresy of Arianism. One of the revisions which took place in 381 was the change from the Greek word “Pistevomen” to “Pistevo”, or from “we believe,” to “I believe,” in English. Within the context of worship, the Creed is often recited at the point in the liturgy at which unbaptized catechumens in the early church were required to leave prior to the Eucharistic liturgy i.e.: at the bridge between the liturgy of the word and the liturgy of the table, or, in contemporary practice, after the sermon and before the offering of the gifts. This re-emphasizes the connection between creeds and Baptism and the Eucharist.” *The Marquand Reader*. 14 November 2005 < <http://www.yale.edu/ism/marquand/documents/reader111405.pdf> >.