

# THE MYSTERIES OF CHRISTIANITY

---

By  
MATTHIAS JOSEPH SCHEEBEN

TRANSLATED BY CYRIL VOLLEERT, S.J.

---

B. HERDER BOOK CO.  
15 & 17 SOUTH BROADWAY, ST. LOUIS 2, MO.  
AND  
33 QUEEN SQUARE, LONDON, W. C.

© 1946, reprint 1968

and with sanctifying grace.<sup>10</sup> The statements of Holy Scripture and the Fathers provide the surest clue to our present idea, and are the best guaranty for its meaning and truth.

As a rule little is said of this matter, and so we must push our investigations somewhat further. The difficulty of the subject once again impels us to bespeak the reader's patience and forbearance. But we trust that St. Augustine's declaration, "nothing is more laboriously sought, nothing more advantageously discovered," which he uttered with reference to the inner nature of the Trinity, will be verified of its external unfolding also, and with regard to the second clause just as much as to the first, or even more so.

<sup>10</sup> St. Thomas, *Summa*, Ia, q. 43, a. 3. For commentaries on this passage, see Suarez and Ruiz.

## CHAPTER VII

### The Missions of the Divine Persons

#### 27. GENERAL PRELIMINARY NOTIONS ON THE MISSIONS; DISTINCTION BETWEEN REAL AND SYMBOLIC MISSIONS

**A** MISSION can be predicated only of those divine persons who proceed from another person; for he who is sent must be depicted by another. And, in fact, Sacred Scripture restricts such sending to the Son and the Holy Spirit. Of the Father it states only that He sends the Son and the Holy Spirit, and of the Holy Spirit only that He is sent; of the Son it states both that He is sent by the Father and that He sends the Holy Spirit.

But as regards both divine persons this process has two characteristics which essentially differentiate it from the process which takes place in creatures when there is question of a mission. In the latter case the person who is sent is under the authority and sovereignty of the person who sends him, and in devoting himself to the purpose of his mission and fulfilling the charge entrusted to him, he withdraws from the person who has sent him and from whom he comes. Matters are quite otherwise in God. The Son and the Holy Spirit are not under the Father's authority, but are equal to Him in power and authority. They proceed from the Father only in the sense that they have their origin from Him as their author. Nevertheless a divine mission is no less perfect in concept than among creatures. For, as in general the Son and the Holy Spirit are what they are and have their being from the Father, they must in every respect be from the Father and through the Father, by proceeding from Him. Thus the divine person who is sent, no matter where He begins to be or to act, can never separate Himself from the person who sends Him, since both are absolutely one in their being, their substance, and their activity. Wherever the person who is sent

begins to be or to act, the sending person, owing to the circumsession of the divine persons, is also there with Him or rather in Him, even though not in the same way that He is there.

Hence, as concerns the movement that must be conceived in the external going or coming of the person who is sent, the following must be borne in mind. By virtue of their infinity and omnipresence, all the divine persons together are from eternity substantially present everywhere where they can ever be. Therefore they cannot in their substance begin to be anywhere in time where they were not before; a local motion is out of the question with them. Only in the variation of the manner in which these persons and their substance become present to other beings, come to the latter, and enter into relationship with them, can any change take place and any movement of the persons be conceived. Actually this eternal substantial presence in all other beings is either implicitly understood (for example, in the case of the dove over the Jordan, which in itself was only an image of the Holy Spirit, as a statue is the image of a king, but in which the Holy Spirit really dwelt substantially), or is expressly postulated, as in the case of all effects ascribed to one of the divine persons; since the power of God is identical with His substance, He must be present in His substance wherever He acts.

As has just been stated, the divine persons are one in substance and are from eternity substantially present everywhere, so that they cannot be present anywhere without their substance. Let us now consider more in detail how the Son and the Holy Spirit, as proceeding from the Father, can in a new way become present to the creature in time, and in this sense begin to exist outside of God. Considering the matter thus, we are led to think of the activity which they begin to develop upon and in the creature. In fact, Holy Scripture ordinarily represents God's activity in the creature as a coming of God to the creature, as a visitation to the creature on the part of God, and depicts this visitation itself as a brief passing-by or a lengthy sojourn according as the operation is transient or prolonged. More than this: Scripture very frequently mentions that the persons are sent for the express purpose of exercising an activity in the creature. Thus, for example, God sends His Word to melt the ice, and then waits His Spirit over the waters to make them flow. Thus the wise man implores God to send him the sharer of His

throne (His personal Wisdom) to enlighten him. Thus the Church prays in scriptural words: "Send forth Thy Spirit, and they shall be created." Thus the Savior Himself says that He will send the Holy Spirit to console us and lead us to all truth.<sup>1</sup>

But if we look merely to the activity for which and in which a divine person is to be sent, the mission itself can be understood only in a sense that is partly inadequate, partly even figurative. For in the full and proper sense I can say that one person is sent by another only if he comes from the latter in such a way that he alone by himself enters and exists in a particular place, or at any rate that he does so in a particular manner in the place where that other is present also. But every external operation is absolutely common to all the divine persons; all three possess efficient power indivisibly in the same perfection. Hence by reason of the activity no divine person can step into the outer world exclusively by Himself. This is so true that even the mission of the Son in the Incarnation, so far as the assumption of the human nature is regarded not in its term but in its origin, as the effecting of the union of the human nature with the Logos, must be considered and is considered by all the Fathers and theologians as an action and proceeding that is not peculiar to the Logos but is common to Him along with the other persons.

In accord with the doctrine previously laid down, an external operation can be ascribed to one person in particular only by appropriation; and the mission itself is only appropriate, hence figurative, because the fundamental condition of the mission, the distinction and procession of the person sent from the sending person, is not verified. At best this can mean only that the sending person would begin to act somewhere along with the person who proceeds from Him hypostatistically, that the sending person would act in the place in question and would enter thither along with the person sent, that the sending person would take the latter to that place with Him. In such a case the mission is no more than inadequate; it involves procession, to be sure, but at the same time reveals the common nature of the external undertaking rather than any special characteristic in it.

Hence, if we look only to the activity of a divine person, we cannot in the full and proper sense perceive any mission of the in-

<sup>1</sup> Ps. 147:18; Wisd. 9:4; Ps. 103:30; John 14:16; 15:26.

dividual persons according to their hypostatic characteristic. But it is no less impossible to perceive such a mission without divine activity; for any coming of God or of a divine person to a creature can be apprehended as taking place only in terms of some operation proceeding from God. This activity, by which God is brought to a creature, is in itself common to all the persons; for that reason it is proper in its totality to each of the persons, and therefore can be attributed to each person as well as to all together. Consequently if a special presentation or coming of one of the proceeding persons really takes place, I can ascribe the activity by which this is brought about to the producing person as well as to the proceeding person. In the first case we say that the producing person confers the proceeding person upon the creature, that He gives Him to the creature; in the second, that the proceeding person gives Himself to the creature to whom He makes Himself present, that He comes to him from the producing person. And since both cases are true together, if we make the further supposition that the proceeding person is both given to the creature and betakes Himself to him, then we have the full concept of the sending activity. For the idea of a mission is fulfilled neither by a mere donation of a thing which does not move itself, nor by a mere coming which does not imply the correlative notion of another as cause of the coming. Only the donation with which is associated an independent setting forth of the one given, is called sending or mission in the active sense, and only that coming of a being which includes the donation, the authorship of another being, is designated as mission in the passive sense, or as the execution of the mission.

We must go on to examine the most important point of all. In what does the term, the result of the mission's activity, that is, of the activity which carries out the mission, properly consist? As has been stated, this product is the introduction of the person concerned into the creature and His existence in the creature, an existence that is proper to the person sent, and is not common to Him along with the sending person.

That this special existence cannot formally be a mere presence according to power and operation, has been shown already,<sup>2</sup> and the assumption of a presence that is no more than this would implicate us in a vicious circle. How, then, can a divine person be

<sup>2</sup> Cf. section 24.

established in the creature in a special way and exist in the creature by Himself alone?

This can be done if a divine person exhibits His hypostatic character in some symbol (as the Holy Spirit did in the dove appearing at the Baptism in the Jordan), that is, by presenting Himself in His own activity and that of the divine person from whom He Himself proceeds. But if a created person should wish to represent the Holy Spirit to himself or others under a dove's image made by himself or already at hand, we should not say, and in accordance with the preceding doctrine we could not say, that the Holy Spirit is sent; for He can be sent only by those persons with whom He dwells and to whom He belongs. In the supposition we have just made, He would rather be sought by persons who do not have Him with them and who desire to visualize Him.

This kind of mission is indeed hypostatically peculiar to the person sent, for each of the persons has something proper to Himself which can be grasped in a special concept and hence represented in a special image. But it is merely symbolic, since the divine person is visualized by the creature only in a material symbol representing Him, even though that person, as, for example, the Holy Spirit in the dove, also dwells substantially in the symbol by reason of His omnipresence.

As a rule we call this symbolic mission simply a visible mission, because the symbol, to be a symbol for us, must be something visible; or else we call it an external mission, in contrast to the mission that terminates in the interior of our soul. However, the very real mission of the Son of God in the Incarnation is also visible in the fullest sense, and is likewise external. Hence these terms do not especially and exclusively characterize the first kind of mission which we have been discussing.

Obviously this type of mission is imperfect by its very nature, since a merely symbolic representation cannot properly be called an existence of the represented object in the image. The object represented is in the image only for him who sees the image and associates it with its original. Therefore this sort of mission does not possess its end in itself; it serves only to accompany and illustrate in a visible manner the other kinds of mission which are complete in themselves. Thus on the occasion of the baptism in the Jordan the dove was meant to illustrate the union of the Son of God (who

had been sent in His human nature) with the heavenly Father in the Holy Spirit;<sup>8</sup> and the symbolic mission of the Holy Spirit on Pentecost Day, under the image of the rushing wind and the fiery tongues, was meant to emphasize His interior mission into the hearts of the apostles. The latter two kinds of mission—in the Incarnation and in grace—can consequently be called real, actual missions in contradistinction to the symbolic mission, although even of them it may be said that the second has a certain analogy with the symbolic mission. For its effects not so much a real union of the person sent with the created nature, as a manifestation of the former in the latter. But this manifestation is so direct and real that it results in a very close union of the divine person with the creature.

28. THE REAL MISSION OF THE DIVINE PERSONS IN  
SANCTIFYING GRACE. FIRST KIND OF MISSION  
BY IMPRESSION AND EXPRESSION OF THE  
PERSONS SENT

Let us turn to our proper object, the real mission of the divine persons to the souls of rational creatures by grace.

In accordance with the explanation given above, a true existence, a true presence of one of the divine persons in the creature is conceivable only in the case of an effect produced by Him and the other divine persons in common. On the nature of this effect depends whether we can say that one of the divine persons as such, that is, in His divine and hypostatic character, is introduced into the creature or, in other words, whether He comes as proceeding from another person. Not every effect is suited for this. Although even in God's natural effects some reflection of the eternal processions can be perceived and can be regarded as an outflowing of the wisdom and goodness of God originally active in the generation of the Son and

<sup>8</sup> The dove is the loveliest and most striking symbol of the Holy Spirit. Its form and color put us in mind of the grace and purity of the Holy Spirit, its rapid but unagitated flight represents His lively yet controlled motion, its low murmur is like the expression of love which we have come to associate with the Holy Spirit. Following the baptism in the Jordan, the dove hovered between the Father and His incarnate Son, descending from the former to the latter. Thus in eternity, in virtue of His relation to the Father and the Son, the Holy Spirit hovers above and between them; He shelters them, as it were, under His wings, and brings them together in Himself in blissful embrace, crowning and perfecting their love.

the spiration of the Holy Spirit, in such cases the persons are not communicated to the creature, nor formed in him and poured out into him in their specifically divine character. A closer approximation to a real mission would occur in the so-called *gratie gratis datæ* (namely, those graces that are given to a person mainly for the spiritual benefit of others rather than for his own sanctification); for on occasions when such graces are conferred, Sacred Scripture more frequently speaks of a communication and indwelling of the Holy Spirit, although not in the full and strict sense of the word. Again, we cannot speak of the mission of the Holy Spirit in this sense at the communication of actual graces which prepare the way for sanctifying grace. Unmistakably we have in this case a presence of the divine persons only *secundum virtutem*, according to power and operation, and hence only *secundum appropriationem*, by appropriation.

Only where the power and activity of the divine persons are manifested in a particularly sublime manner, in an effect by which the specific divine excellence of a person is communicated to the creature, and in the communication of which the procession of this person is reproduced in the creature according to His specifically divine character; where consequently this person appears as a seal which, stamped upon the creature, impresses in him the divine and hypostatic character of the person—can we say in the full and proper sense of the word that the person Himself, and not merely some gift derived from Him, is lodged in the creature, is given to the creature, manifests Himself and is present in the creature. Then we can truly say that the divine person enters into the creature, not by some indeterminate effusion of His power, but by an outpouring that remains in its original character and, so to speak, in the same channel—an outpouring of the flood in which that person's eternal procession is accomplished. Then, in a word, the divine person Himself is sent into the creature.

All this takes place in sanctifying grace, and in it alone. This was explained and demonstrated previously, when the image of the Trinity and of the Trinitarian productions was under discussion. For by its assimilation to the divine productions and its union with them, the imitation of those productions effects a continuous formation and establishment of them in the creature.

In the outpouring of supernatural, filial, divine love, of *caritas*

into our hearts, the interior outpouring of the love between the Father and the Son that is consummated in the Holy Spirit is continued because it is reproduced. So we can say not only that the love is given to us and is poured out upon us, but that the Holy Spirit Himself is given to us and poured out upon us in this love. We should do even better to say that the habit and act of charity, poured forth by the Holy Spirit, come into our heart by the very fact that He Himself, the torrent of divine love, is given and drawn to our soul.<sup>4</sup>

Similarly in the conferring of supernatural divine light and the reflection of the divine nature upon our soul, in the impress of the supernatural likeness of God, the eternal splendor of the Father is irradiated over us, and His consubstantial image, the Son of God, is imprinted in our soul and is reborn in us by an imitation and extension of the eternal production. Thus God's Son Himself in His divine and hypostatic character is lodged in the creature as the seal of the creature's likeness to God. By the impress of this seal the creature is made conformable to the Son Himself, and by fellowship with the Son he receives the dignity and glory of the children of God.<sup>5</sup>

<sup>4</sup> "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom. 5:5). "In this [that is, in charity] we know that we abide in Him, and He in us: because He hath given us of His Spirit" (I John 4:13). This doctrine is borne out by all those texts which indicate that the Holy Spirit lives in us, or that we live in Him, as though He Himself were the breath of life sustaining us. Thus Rom. 8:9: "But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ [the Spirit of love] he is none of His." *Ibid.*, v. 14 f.: "Whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the Spirit of adoption of sons [in filial love] whereby we cry: Abba [Father]." I Cor. 2:12: "We have received not the spirit of this world, but the Spirit that is of God."

<sup>5</sup> "My little children, of whom I am in labor again, until Christ be formed in you" (Gal. 4:19). "Christ is formed in us in an ineffable manner, not as a creature in creatures, but as uncreated God in a created nature, transforming that nature to His own image by the Spirit, and transferring the creature, that is, ourselves, to a dignity higher than that of a creature" (St. Cyril of Alexandria, *De Trinitate dialogi*, IV, p. 530; PG, LXXV, 905); cf. St. Ambrose, *De fide*, V, c. 7. "That Christ may dwell by faith in your hearts" (Eph. 3:17). But the Son of God as *Verbum* naturally dwells in us by the light of faith only if faith is animated by love. For, as St. Thomas says (*Summa*, Ia, q. 43, a. 5 ad 2), "The Son is the Word, not of any sort, but a Word that

The application to the creature of the divine love-flame flaring up in the Holy Spirit by the enkindling of a similar flame, and the reflection upon the creature of the divine glory shining in the Son by the irradiation of a similar splendor: these two images give us a striking illustration of the two divine missions as prolongations of the eternal processions and their entrance into the creature. These images become still more striking if we combine them with the image of the stamp of the seal imprinted by God upon the soul in the spiritual kiss wherein He so pours forth the light of His countenance and the sigh of His heart that the soul is illuminated and transfigured by His light, and inflamed and animated by His breath.

In the case of the Holy Spirit especially the outer procession as a prolongation of the inner is most fittingly expressed by saying that the Father and the Son breathe Him into the creature. This is the exalted sense in which the Fathers expound the words of Genesis: "And the Lord God . . . breathed into his face the breath of life."<sup>6</sup>

The statement just made would suffice in itself to enable us to perceive a true mission of the divine persons (Son and Holy Spirit) in the communication of grace. In this communication the Son and the Holy Spirit, as distinct from the Father and from each other, are present in the creature by virtue of a definite image impressed by each of them, an image which is so vivid and perfect that it infinitely surpasses a mere symbol. They are both so closely connected with this image that they dwell in it, not only as regards our way of conceiving the matter, because of the relation of similarity, but really, with their substance and personality. This is so for the general reason that as God they are everywhere present, and also because, even if they were not already present everywhere in substance for that general reason, they have to be present in so perfect an impress and effluence of their most intrinsic, personal perfections and origins, just as the seal must be present in its counterpart. Indeed, unlike the material seal after an impression has once been made, they cannot even be thought of as removed from immediate contact with the impression, for the latter, which has existence only from them, also has existence only in them.

<sup>6</sup> breathes forth love. Whence Augustine says in *De Trinitate*, IX [c. 10]: "The Word of which we are speaking is knowledge with love."

<sup>7</sup> Gen. 2:7; cf. I Cor. 15:45.

However, if we wish to conform to scriptural teaching and the views of the holy Fathers and theologians, and if we are to present the whole truth, we must stress a further aspect in the communication of sanctifying grace, an aspect that will show us still another kind of interior mission of the divine persons. This latter kind of mission is so essentially bound up with the former and so closely interwoven with it that, in the expressions used by Sacred Scripture and the Fathers, it can often be distinguished from the former only with difficulty or not at all. In fact, the two form a single indivisible, organic whole. But to understand this organic whole in its entire grandeur and beauty, we must keep the single members clearly in view, not disengaging them from their union but rather proceeding in our investigation on the basis of this union.

## 29. SECOND KIND OF REAL MISSION: *HABITUM ET HABENS*

The process by which the divine persons and their processions are formed in rational creatures is not a dead process but a living one, living with a spiritual life. It consists in the habit and the acts of supernatural knowledge and love. As a result of the mission explained above, the divine persons become present to the rational creature as object of a living, intimate possession and enjoyment; and this is the second kind of mission. This mission is the one ordinarily most emphasized in scholastic theology, and is the one principally meant in Scripture when it says that the Holy Spirit is given especially as the *arrha*<sup>7</sup> of our inheritance. For "to give" means primarily to deliver something to another for his possession; but a thing is given over to another's possession only for his use or for his delight. The divine persons cannot be given to us for use, therefore for delight; and delight in this instance can be realized only through knowledge and love.<sup>8</sup> But how does this mission take place in such a way that

<sup>7</sup> Cf. Eph. 1:13 f. *Arrha* is a Semitic word borrowed from the legal language of antiquity. It is best translated by "earnest," or "earnest money," and signifies originally the money or other object of value which is paid by a buyer to a seller to bind a bargain and to guarantee the subsequent payment of the full purchase price. [Tr.]

<sup>8</sup> Cf. St. Bonaventure, *I Sent.*, d. 14, a. 2, q. 1: "What has been given is owned or possessed. What is owned or possessed is at the disposal of the owner or possessor. What is at the disposal of the owner or possessor may be either enjoyed or used. Perfect possession is the ownership of an object that can be both used and enjoyed. In the absolute sense, however, only God is the

it involves the necessary conception of a real, substantial, and hypostatic entrance of the Son and the Holy Spirit into our souls?

When God graciously adopts us as His children and truly unites us to Himself in a most intimate manner by the grace of sonship which, as participation in the divine nature is a very real entity, He gives us Himself, His own essence, as the object of our delight. For the divine vital faculties which are contained in the grace of sonship can be satisfied with no other object. They must have the same object to embrace which the life of God Himself possesses and around which it revolves. But this object must be brought into contact with those faculties in a way similar to that by which it is immediately, substantially present to the inner life of God Himself. Hence it is not enough that the divine essence, which is to be the object of our delight, be merely exhibited to those faculties from afar. It must itself be truly present in them, so much so that if it were not already present everywhere, it would have to be substantially lodged in the creature for this very reason and purpose.

As regards the perfect enjoyment of the divine essence in the next life, in the beatific vision, the teaching of theologians is explicit. This vision can be accounted for only by an utterly interior presence of God's substance in the soul. But even the imperfect enjoyment possible in this life requires the real presence of the object to be enjoyed, for it differs from perfect beatitude only in degree, not in kind. The Apostle indicates this truth clearly when he speaks not only of a *pignus* (pledge) but of an *arrha* (earnest) of our future possession. For an *arrha* is already a part of the promised reward; and so, while the *arrha* must in this case be a less perfect and intimate presence, it must nevertheless be a true, actual presence, and, in comparison with every other kind of presence outside of grace, it must be an altogether interior and singular presence of the divine substance in the soul.

In consequence of this presence of the divine essence in the soul and the real union of the soul with God which is effected by grace — object of our enjoyment or beatitude. "To the objection that apparently only created grace is given when the divine persons are said to be bestowed on us, St. Thomas answers (*Sententia*, Ia, q. 43, a. 3 ad 1): "By the gift of sanctifying grace the rational creature is perfected so that he can freely use not only the created grace, but can also enjoy the divine person Himself. And therefore, although the invisible mission takes place according to the gift of sanctifying grace, the divine person Himself is given."

and upon which that presence is based, we enjoy God not as an object that lies outside of us and does not belong to us, but as an object that is really and truly in us and is our own. We truly grasp Him with our knowledge and embrace Him with our love.

Hence this sojourn of God in our soul is beyond doubt real and substantial. But is it also hypostatic? Are the individual persons, that is, those who proceed, present in the soul and given to the soul in their hypostatic character, each in His own personal way? This precisely is the question, as has been pointed out again and again; otherwise the most important note of a true mission is lacking, namely, that special coming of the persons sent which formally depends on, and is bound up with, their eternal procession. How can we assign to the Son and the Holy Spirit a special presence involving their eternal procession, their hypostatic character?

When we receive grace, God becomes the object of our possession and enjoyment in His entire essence. Evidently, then, all three persons come to us and give themselves to us, inasmuch as they are one with the essence, and in the essence with each other. Yet the individual persons, too, as distinct from one another and especially so far as one proceeds from another, can give themselves to us for our possession and enjoyment. The proceeding person is presented to us for possession and enjoyment by the producing person, and by that very fact also presents His Author to us for our possession and enjoyment.

This is the way, then, in which the Holy Spirit comes to our soul and becomes present in it formally in His own person, as the outpouring and pledge of the love of the Father and the Son, and hence also as the outpouring and pledge of the fatherly love with which the Father loves us, His adoptive children. He comes to us as the flower of the sweetness and loveliness of God; in a word, as the *osculum* or kiss of the Father and Son which we receive in the innermost recess of our soul. And when we for our own part know and love the Holy Spirit thus dwelling within us in His own character, and rejoice at our possession of Him, we return God's kisses and taste His ineffable sweetness.<sup>9</sup> In the Holy Spirit and through Him we

<sup>9</sup> St. Ambrose (*De Isaac et anima*, c. 3; *PL*, XIV, 506), says: "The soul adheres to God the Word by a kiss, by which the Spirit of Him who kisses is transferred to the soul. They who kiss are not satisfied with a mere brushing of the lips, but seem to pour their very spirits into each other. . . . The

embrace the Son and the Father, who had sent Him to us as the pledge of their love and happiness; with Him and through Him our thoughts and our love are raised to the enjoyment of those persons from whom He proceeds.

In the previous kind of mission we had come to know the Holy Spirit as the *domum Dei*, the gift of God, which in the Savior's words is given to us as a fountain of living water, springing up unto life everlasting;<sup>10</sup> for such pre-eminently is the Holy Spirit, who is the full outpouring of the inner divine life and who communicates His life to us. But in the mission we are now considering He is a gift so far as He is bestowed on us as the special object of our supernatural life. In the former mission He is a gift in the sense that He is the channel of the supernatural grace and love whereby we become partakers of the divine nature and adopted children of God. Here He is a gift so far as God not only bestows His fatherly love on us and makes fruitful in us that same love with which He loves His only-begotten Son, but also incorporates that love in us in the pledge in which it culminates. In both cases, but especially in the latter, the Holy Spirit is the *domum hypostaticum*; this is the way theologians regard Him, as we have seen, when they signalize the name *domum* (or rather *donabilium*, "giveableness") as a *proprium*, or property, of the Holy Spirit.

In referring to the Holy Spirit as *domum hypostaticum* we frequently mean no more than that a gift distinct from Himself is bestowed on us through Him, who is the ideal and motive of the giving. That is, as we stated above, we suppose that the Holy Spirit must be thought of as the prototype of the communication of divine love poured out upon us (the *cavitas creata*) and as the motive for the communication of supernatural grace which contains the *cavitas creata*.<sup>11</sup> In the first case, as has been shown, the donation of the prototype involves a real, essential, and hypostatic indwelling in its

soul craves a kiss: God the Word pours Himself wholly into that soul." Cf. St. Bernard (*In Cantica*, serm. VIII, no. 2; *PL*, CLXXXIII, 811): "To kiss . . . means here nothing else than to infuse the Holy Spirit."

<sup>10</sup> John 4:10; cf. 4:14.

<sup>11</sup> We treated of the latter in section 24. Many theologians seem to restrict the Holy Spirit's attribute of *domum* to the fact that He is the *ratio dandi*, the reason why God confers the gifts on us. Actually He is such only with reference to the supernatural gifts. But no mission at all is involved therein, to say nothing of a real, substantial, and hypostatic mission.



imitation. In the second case this is not so evident. For, when I bestow a gift on anyone out of love, I also include my love for him in the gift. But I do not actually give him my love in the sense in which I present the gift to him. It is otherwise with the fatherly love that God showers on us. We possess this love not only in the general sense in which we say that everyone who is loved possesses the love of another. We possess it in its substantial nature and its hypostatic outpouring; it is substantially in us. We possess the love as such, as a love that bestows on us and conveys to us not only other gifts but this love itself as a special gift. The same love with which the eternal Father loves His Son is in us as it is in the Son, in its inner essence and with its inner effusion; it is our own property and rests upon us: "that the love wherewith Thou hast loved Me," says the Son to the Father, "*may be in them.*"<sup>12</sup> This is the sense in which the Prince of the Apostles teaches that the Spirit of God rests upon us; that is, the Spirit of God rests upon us inasmuch as the paternal love of God, of which He is the outpouring, dwells in us.<sup>13</sup>

Thus the Holy Spirit in Himself, and not merely in His gifts, although supposing and including them—for He can be united with us and we can possess and enjoy Him only through them—is in fullest truth an uncreated and hypostatic gift. Thus this attribute is a true property peculiar to Him, as He is distinct from the other persons by reason of it, although His fitness to be sent has its roots in the fact that He is the pledge and gift in the eternal love between the Father and the Son.

In this attribute likewise He is truly and in a special sense the Paraclete. In this character God's Son promised Him, and the Church reveres Him so lovingly. All that God has given us He gives

<sup>12</sup> John 17:26.

<sup>13</sup> "If you be reproached for the name of Christ, you shall be blessed, for that which is of the honor, glory, and power of God, and that which is His Spirit, resteth upon you" (1 Pet. 4:14). Cf. Luis de la Puente, *Expositio moralis et mystica in Canticum Canticozum*, 75. This work abounds in profound and ardent theological ideas, and is incontestably one of the best books ever written on the Canticle of Canticles and the sublime mysteries of mystical theology. Although it is, unfortunately, much less known than the same author's famous series of meditations, in our opinion it far surpasses the latter work in content and in beauty of style. This book has all the fervor and depth, joined to the clearest, soundest, and most extensive theological knowledge, that characterize the golden age of Spanish theology, which coincides with the golden age of general literature in Spain.

for our consolation, so that we may rejoice, take courage, and find solace in our misery. What heartens us more than the consciousness that we are loved by God with fatherly love in the Holy Spirit, what comforts us more than the possession of those gifts in which this fatherly love is imparted to us? This love is imparted to us, first, as it pours out upon us the Holy Spirit as the source of our childlike love for the Father; secondly, and still more as it gives us the very Spirit of the Father for our own. Consequently the Holy Spirit in person is as truly and properly Paraclete in virtue of His origin as, owing to that same origin, He is the pledge of love between the Father and the Son and the *dominus hypostaticum*.

The Son also becomes present in our soul in His own person, as the reflection and exact image of the glory of the Father from whom He proceeds. By virtue of His procession He is the perfect, adequate counterpart of His Father; as such He is offered and presented to the soul in grace in the innermost recess of its being for its possession and enjoyment, that in Him and through Him we may know and enjoy the glory of the Father. Our possession of the Father and His glory need not be restricted to our possession of Him through the Son. But the Father as Father and the glory which He has as Father come nearer to us in the Son and through the Son. And therefore theologians say that it is not only by appropriation but also with perfect propriety that we know God in a most excellent way *in Trinitate*, in the expression of the Father's own cognition, just as we lovingly embrace Him in the outpouring of His own love, the Holy Spirit. This truth finds exalted expression in the words of the Apostle: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus."<sup>14</sup>

Naturally this sending of the divine persons into our souls will be perfect only when our fruition of them is perfect, that is, when the divine persons immediately show themselves to us in all truth, just as they are, in their real presence. For then we shall experience the Holy Spirit in His entire sweetness, then truly, face to face, we shall behold the eternal Word and in Him the Father.

<sup>14</sup> Cf. II Cor. 4:6. The Apostle is here speaking primarily of the Son as He comes to us in the Incarnation. But the glory of God really shines in our hearts through the Son of man only so far as we know and possess Him by faith as the Son of God, and therefore in Him also the Father.

Here upon earth the divine persons are present to us only in the obscurity of faith. Although present in us in a real way, the Holy Spirit shows Himself to us only by faith, as the pledge of the divine love for us dwelling in us, so that our love for God is enkindled by His mysterious nearness, and our love regales itself and rejoices in the possession of Him. Furthermore, only by faith do we know the Son who is present in us as the image of the Father. Although the knowledge of faith is definite and certain, and although we may say with the Apostle that Christ dwells in our hearts by faith, in comparison with true vision this sort of knowledge can scarcely be called a possession and fruition of its object. So we find but few indications in Scripture that the Son is sent to us here on earth in the manner in which we are at present regarding the missions. But the mission of the Holy Spirit is pointed out frequently and decisively. For, even though the pledge of love will be perfectly possessed and enjoyed only when we come to know Him perfectly, perfect knowledge is not so essential in His case. Love can embrace its object and rejoice in the possession of it even when it does not behold that object, even when all it knows is that the object is there. And so even here below our love can embrace the pledge of God's love for us that is lodged in our hearts, and can rejoice in Him. Indeed, our present possession and enjoyment of this pledge of divine love is the guaranty of our eventual full possession and fruition of the Holy Spirit, and with Him of the Son and the Father, whom the divine love, pledged in the Spirit, will give us in eternity. And the Holy Spirit Himself, now clasped by us in loving embrace, is according to the Apostle the earnest of Himself and the other two persons, inasmuch as they are to be ours entirely in eternity.<sup>15</sup> In this sense the Apostle calls the Holy Spirit who is bestowed on us the "spirit of promise, who is the pledge [i.e., according to the Greek, "earnest"] of our inheritance."<sup>16</sup>

<sup>15</sup> St. Augustine (*Serm. 13 de verbis Apostoli; Serm. 156, c. 15; PL, XXXVIII, 858*) says of the Holy Spirit: "What is the thing itself, if the pledge is so great? We should call it an earnest rather than a pledge. For when a pledge is given, it is taken back when the thing itself is given. But an earnest is a portion of the thing which is promised, so that when the thing promised is given, what was wanting to the earnest is made up, but the earnest itself does not change hands again."

<sup>16</sup> Eph. 1:13 f.

30. SPECIAL CHARACTERISTICS OF THE SECOND KIND OF MISSION AS CONCERNS THE HOLY SPIRIT. ITS RELATION TO THE SANCTIFICATION AND ADOPTION OF THE CREATURE AND TO THE LATTER'S UNION WITH GOD

With regard particularly to the Holy Spirit, who is sent to us here below in a quite unparalleled manner, Sacred Scripture and the holy Fathers speak of still another kind of presence in our hearts, which at first sight seems incomparable with the presence explained above, but is at bottom essentially connected with it. According to Sacred Scripture the Holy Spirit is sent to us as to a temple which belongs to Him and is consecrated to Him.<sup>17</sup> Consequently He not only belongs to us, but He Himself possesses us as His property. Is this kind of mission, too, a real, substantial, and hypostatic mission? Undoubtedly this presence of the Holy Spirit is real and substantial, for by grace we are really in Him, just as He is really united to us by a real bond. The relationship of possession is essentially reciprocal. If by grace the Holy Spirit dwells in us with His divine substance as the object of our possession, He likewise dwells in us as the proprietor of our soul and our whole being. Evidently, at least in some respect, this possession of our soul is common to the Holy Spirit and the other two persons. For we are the temples of God as such, not of the Holy Spirit alone. That this possession is appropriated, attributed to the Holy Spirit, involves no difficulty, but is rather most natural. For if He is the embrace of the Father and the Son, if both not only surrender themselves to each other but clasp each other in Him, what is more natural than that the Father and the Son should be represented as receiving the surrender of the creature and as taking the creature into their possession in the Holy Spirit, just as they give themselves to the creature in Him?

However, Sacred Scripture and especially the Fathers, when they speak of the temple of the Holy Spirit, repeatedly employ such striking expressions that in this connection, if anywhere, we are led

<sup>17</sup> "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) "Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?" (1 Cor. 6:19.)

to think of a possession of the creature that is truly hypostatic and proper to the Holy Spirit. And, in fact, we are of the opinion that this may readily be conceived. Although the divine substance and activity are common to all the persons, the possession of the substance is peculiar to each person. As each distinct person possesses the divine nature in a special way, He can possess a created nature in His own personal way, and to this extent exclusively. We know that this is the case with the Son in the Incarnation. If the Son alone takes physical possession of a created nature, why should not the Holy Spirit be able to take possession of a created being in a way proper to His own person, by means of a less perfect and purely moral possession (by a *ἑνωσις ὑπερική* in contradistinction to *φωρικὴ καὶ ἁποστατική*, i.e., *ἐκ ἑνωτικῆς ἕνωσεως* [union according to relationship, in contradistinction to a physical and hypostatic union, i.e., according to hypostasis alone])? In this supposition the other divine persons would not directly possess that being in this particular relationship, but only in the Holy Spirit, as is the case with the Son and His humanity.

In His hypostatic character and by virtue of the same the Holy Spirit is truly the pledge in which and by which we possess and embrace the other persons. No less truly He must, likewise in His hypostatic character, be able to be their depositary in whom and by whom they possess us. Furthermore, as proceeding from the other persons, He must be able to dwell in us as in His own temple, that belongs to Him in a special manner, although, because of the oneness of the divine substance and because of His personal relation to the other persons, He cannot take possession of this temple without them. Rather He takes possession for them. Again, as the Holy Spirit is in a special sense the object of our possessive and joyous love, He can also, in His person, be the special object of the *cultus* of our grateful love. We can and should give and consecrate ourselves to Him as His special property, for the other persons give themselves to us in Him. Thus we would belong to the Father and the Son in Him and through Him.<sup>18</sup> Indeed, in view of the fact that the Holy Spirit is given to us by the Father as the pledge of His paternal love, we can and ought to offer Him as the only worthy pledge of our return of love to the Father and the Son. Just as we

<sup>18</sup> Hence the ancient doxology: "Glory be to the Father through the Son in the Holy Spirit."

can worthily thank God for having given us His Son in the Incarnation only by presenting to Him this very Son as a thankoffering, so we can return the love by which God has given us the Holy Spirit only by giving back to Him this very Spirit as the pledge of our love.

Hence it is clear that the two seemingly opposed aspects of the concepts of donation and possession are, in fact, related to each other. Both alike are expressed in the noble words of the hymn in which the Holy Spirit is called the sweet guest of our soul.<sup>19</sup> He takes possession of our soul as guest, but as a sweet guest, who desires to possess us only through our love. He offers Himself to our love for our sweet enjoyment and blissful embrace. As guest, moreover, He is seen to be not only a hypostatic gift, but also a personal gift.

If we examine this kind of mission more closely, we shall discern many other mysteries in this one mystery. Especially we shall understand the full, profound sense of many passages of Sacred Scripture and the Fathers, to which otherwise only a vague or superficial sense is attached. We shall perceive that by dwelling in our soul as a guest the Holy Spirit is in a most exalted and marvelous manner not only the efficient and exemplary cause, but in a certain sense also the formal cause of our supernatural sanctity, of our dignity as sons of God, and of our union with the divine persons. This is the contention of a number of the most distinguished theologians, on the basis of a more profound study of the Fathers.

1. Let us begin with sanctity. When many of the Fathers implicitly, and many learned theologians, such as Petavius, Lessius, and Thomasinus, explicitly maintain that the Holy Spirit is in a certain sense the formal cause of holiness in creatures, they do not thereby exclude holiness as a state inhering in us. Nor do they assert that the Holy Spirit is identical with this state; rather they teach the contrary. Sanctity as a real state of our soul is the supernatural purity and goodness by which the soul becomes an image of the sanctity of the divine nature. The Holy Spirit is regarded as the efficient and exemplary cause for the infusion of sanctity into our souls partly by appropriation, partly by proper attribution. At the same time this state is a disposition for the reception of the Holy Spirit as our most holy guest. On this account the soul is called holy in the sense in which we call a church holy when it is made ready for the celebra-

<sup>19</sup> "Dulcis hospes animae," in the hymn *Veni Creator*.

tion and reception of the Blessed Sacrament by sacred adornment and the bishop's consecration. As the church thus already holy is again sanctified by the reservation of the Blessed Sacrament, so the soul, already holy by the adornment of grace, is again sanctified by the indwelling of the Holy Spirit, by the Holy Spirit Himself with whom it is united, to whom it belongs, and who has given Himself to it. Thus, too, theologians state that the humanity of Christ is formally holy not only by the state of holiness inhering in it, but also by the uncreated holiness of the Logos to whom it belongs. Although in our case the aforesaid indwelling of the Holy Spirit is in reality conferred along with sanctifying grace, it is distinct from sanctifying grace. So we may and must here distinguish the sanctity of consecration as a special excellence from the sanctity of habitual grace. The distinction between the former and the latter resembles that according to which we call the Father and the Son holy in one sense because of their inherent sanctity which they give to the Holy Spirit, and in another sense because of the Holy Spirit Himself, whom they possess as the sanctity proceeding from them. As the Holy Spirit proceeds from the sanctity of the Father and the Son, but for that very reason remains their own, so He enters into the sanctity presented to us by His indwelling; and also becomes ours, not as an inhering quality, but as an indwelling person.

As has been indicated, this sanctity of consecration is effected by the sojourn of the Holy Spirit in our soul as possession and treasure, and likewise as guest and proprietor. For the vessel containing a holy and precious treasure is no less holy than the house in which a holy and noble guest sojourns in order to take possession of it.

2. The Holy Spirit sanctifies us by dwelling in us hypostatistically as gift and possessor. He likewise makes us adoptive children of God. This He does as a channel that pours forth supernatural grace and charity into our hearts, and so in a sense He continues His divine life in our souls. The Apostle says: "Whosoever are led by the Spirit of God, they are the sons of God."<sup>20</sup> Usually we understand the sonship of God only in the sense that man becomes conformable to God in a supernatural manner by virtue of the state and disposition of his soul, and so bears in himself a likeness of the divine nature and the divine life.

No one can rightly deny that the grace and charity inhering in

<sup>20</sup> Rom. 8:14.

the soul suffice to make man an adoptive son of God. But we must go further and say that grace and charity constitute the dignity of the sons of God inasmuch as they render the soul conformable to God, but also because they make God's own Spirit the property and innermost possession of the soul.<sup>21</sup> Indeed the proprietorship and indwelling of the Holy Spirit impart to this dignity its highest splendor and value. For we are made like the natural Son of God not only because we are conformable to Him, but most of all because we personally possess within ourselves the very same Spirit that He possesses; and our union with the heavenly Father is so glorious because of the fact that He has incorporated His own Spirit in us. This is why the Apostle calls the Holy Spirit the "Spirit of adoption of sons, whereby we cry: Abba (Father)";<sup>22</sup> i.e., the Spirit by whom our adoption is effected, and by whom the relation of sonship evoked by this adoption is constituted or, better, sealed. For in another passage the same Apostle says: "Because you are sons [and ought to be perfect sons] God hath sent [in order to crown and seal this dignity and this relationship] the Spirit of His Son into your hearts, crying: Abba, Father."<sup>23</sup> The indwelling of the Holy Spirit seals the relation of adoptive sonship in us much as His procession from the Father and the Son crowns and completes the relation of the natural sonship. For this reason the Apostle calls the inhabitation itself a sealing by the Holy Spirit: "You were signed with the Holy Spirit of promise, who is the pledge of our inheritance."<sup>24</sup>

If the Holy Spirit Himself in person, as the pledge of the fatherly love bestowed upon us and of the inheritance to be hoped for, thus seals us and our relationship to the Father by His possession of us and His indwelling in us, we perceive the full sense of the words,

<sup>21</sup> In the following pages Scheeben presents his definitive view concerning the controverted question of the personal inhabitation of the Holy Spirit. [Tr.]

<sup>22</sup> Rom. 8:15.

<sup>23</sup> Gal. 4:6.

<sup>24</sup> Eph. 1:13 f. By the seal of the Holy Spirit we can also understand its impress on our soul, namely, charity and grace, of which we spoke previously; or in a very special sense this impress is the sacramental character which stamps and marks us as Christ's members called to grace. But here the Apostle apparently regards the Holy Spirit Himself in His union with the grace-endowed soul as a seal, for he does not say that we are sealed by the Holy Spirit or through the Holy Spirit, but with Him; and moreover his assertion is based on the fact that the Holy Spirit in person is the pledge (*arrha*) of our inheritance.

"whereby we cry," and "who cries in us: Abba, Father." We address God with the cry, "Father," and the Holy Spirit cries out the same word in us by the fact that filial and trustful love of God is poured forth into us by Him. But this love in turn cries out the name of Father so strongly and trustingly because it possesses and embraces the highest pledge of the Father's love in the Holy Spirit. And most of all the Holy Spirit Himself cries out in us inasmuch as He brings us near to the Father and infuses the tenderest trust in Him into us by His personal possession of us.<sup>25</sup> Lastly, so far as He makes us worthy of the great tenderness of the eternal Father by His indwelling, He in person is the inexpressible sigh begging for us the love and benefits of the Father. To this sigh we add our own inexpressible sighs and prayers by which we long for the full revelation of the glory of the children of God.<sup>26</sup> For God "shall quicken also your mortal bodies," says the Apostle, "because of His Spirit that dwelleth in you";<sup>27</sup> that is, God will awaken our bodies to glorious, immortal life, and thereby will reveal the full glory of the children of God.

3. Of course the Holy Spirit is the seal of our sonship in God not only because God belongs to us as our Father, but also because we belong to Him as His children, as similarly in God Himself not only the Father belongs to the Son, but also the Son belongs to the Father in the Holy Spirit. Thus, as in the Trinity the Holy Spirit is the bond and seal of the absolute unity of the Father and the Son by His procession from them both, so by His indwelling in us He is the bond and seal of that unity which we are to have with God as His adoptive children. The Son of God Himself had prayed to the Father for this when He said: "I pray . . . that they all may be one, as Thou, Father, in Me, and I in Thee; that they all may be one in Us." And that this may come to pass, that we may be one as He and the Father are one, and may "be made perfect in one," He adds that He has given us the glory which He had received from the Father, and explains the organism of unity by the fact that He is in us and the Father in Him.<sup>28</sup> But if we are one in the

<sup>25</sup> Eph. 2:18: "We have access both [Jews and Gentiles] in one Spirit to the Father."

<sup>26</sup> Rom. 8:26: "The Spirit Himself asketh for us with unspeakable groanings."

<sup>27</sup> Rom. 8:11.

<sup>28</sup> John 17:20-23.

Father and the Son, then we are one in the very bond of this unity, the Holy Spirit; and if the Son is truly in us, then He is in His own Spirit, who unites us both to Him and to the Father.

But just as the soul as child of God is sealed and is united to God the Father through the Holy Spirit, and as the Holy Spirit is the *osculum*, or kiss, of the Father whereby the Father takes the soul to Himself as His child and unites it to Himself, so He is likewise the *osculum* of the Son, by which the soul becomes the latter's bride. As bride of the Son the soul in grace prays to Him in the Canticle (1:1): "Let Him kiss me with the kiss of His mouth,"<sup>29</sup> so that by His spiritual kiss it may become one with Him in one Spirit.<sup>30</sup> The soul becomes one with the Son as one Spirit in the Holy Spirit, whom He breathes forth into the soul and with whom the soul merges through the breath of love aroused by Him: like a flame which, after it has been enkindled from another flame, meets and fuses with the latter and unites with it to form a single flame. The real indwelling of the Spirit of the bridegroom in His bride is to the spiritual marriage of the Son of God with the soul what corporal union is in corporal marriage, a union to which bride and bridegroom aspire in their reciprocal love. Hence it can be regarded as the consummation and sealing of the affectional union between the Son of God and the soul.<sup>30</sup>

Thus the soul, joined by the Holy Spirit to the Son as sister and bride, and to the Father as child, is taken up by the same Holy

<sup>29</sup> "Know you not that he who is joined to a harlot is made one body?"

. . . But he who is joined to the Lord is one Spirit" (1 Cor. 6:16 f.).

<sup>30</sup> St. Bernard especially, in his characteristically tender and contemplative fashion, speaks of God's kiss in the Holy Spirit and its relations to the soul in grace. Thus in the frequently quoted *Serm. VIII in Cantica*, no. 9 (PL, CLXXXIII, 814), he says: "Blessed kiss, by which God is not only recognized, but the Father is loved. He who is not fully known unless He is perfectly loved. How describe that soul of yours which has sometimes heard in the secret depths of its consciousness the Spirit of the Son crying, 'Abba, Father? Let the soul which perceives that it has the same Spirit possessed by the Son be convinced that it is loved with fatherly affection. Have confidence, O soul, have confidence and do not hold back. In the Spirit of the Son recognize yourself as the child of the Father, as the spouse or sister of the Son. You will find such a soul called by both names. The proof is at hand; I shall not have to labor it. The voice of the Spouse calls to the soul: 'I am come into My garden, O My sister, My spouse' (Cant. 5:1). The soul is a sister, as child of the same Father; spouse, because in the same Spirit. For if carnal marriage joins two in one flesh, shall not spiritual union much more join two in one Spirit? Whoever cleaves to the Lord is one Spirit."

Spirit into the intimate communion, into the fellowship and company of both, into the wonderful fellowship of the Father and the Son, which St. John depicts as the purpose of the Incarnation.<sup>81</sup> The Holy Spirit is the bond uniting the Father with the Son in His procession from both, and is likewise the bond uniting the Father and the Son with the creature by His coming to lodge in the latter. This is in the highest sense the communication or society (*κοινωνία*) of the Holy Spirit of which the Apostle speaks,<sup>82</sup> that is, it is not only a fellowship with the Holy Spirit Himself, but a fellowship of the creature with the divine persons through Him and based on His procession from them and His entrance into the creature, a fellowship in which the Holy Spirit unites every individual, and also all sanctified creatures as a body, to the divine persons, and therefore also among themselves, threading and joining all together into a great, golden chain. The spiritual unity which the Apostle exhorts us to preserve<sup>83</sup> consists not only in the union of affection, not only in the concord of the love poured into our hearts by the Holy Spirit. We are to guard the unity of love among us because a spiritual "bond of peace," the Holy Spirit Himself, embraces us all, because there is one Spirit for all who come together in one body,<sup>84</sup> and because the union perfected in the Holy Spirit demands on our part a unity of disposition of all of us with the divine persons, similar to that which the Father and the Son exemplify in the spiration of the Holy Spirit.<sup>85</sup>

<sup>81</sup> "That . . . our fellowship may be with the Father and with His Son, Jesus Christ" (I John 1:3).

<sup>82</sup> "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all" (II Cor. 13:13). "If there be . . . any comfort of charity, if any society of the Spirit . . ." (Phil. 2:1).

<sup>83</sup> Eph. 4:4: "One body and one Spirit."

<sup>84</sup> On the office of the Holy Spirit in our union with God we wish to quote several little known but beautiful passages from the Fathers, which can serve to elucidate and confirm our position. The author of the *Libellus de vita solitaria ad fratres de monte Dei* [probably William of Saint-Thierry; the work is contained in *PL*, CLXXXIV, 307-64; the passage quoted by Scheeben is found in col. 349] says: "This unity [the union of God with man] is called spirit not only because the Holy Spirit brings it about or joins man's spirit in it, but because it is the Holy Spirit Himself, because God is charity. For through Him who is the love of the Father and the Son, and their unity and sweetness and good and kiss and embrace and whatever can be common to both in that supreme unity of truth and truth of unity, man in his way is united to God as the Son is united to the Father in substantial unity, or as the

### 31. ORGANIC CONNECTION OF THE TWO KINDS OF MISSION AS FACTORS OF A SINGLE TOTAL MISSION. EXPLANATION OF REMAINING DETAILS

1. The doctrine thus described makes clear the distinction between the two kinds of interior mission. Manifestly the second kind, taken in itself, verifies the notion of mission more perfectly than the first. In the first kind of mission the eternal processions are, in fact, merely imitated and are continued only so far as a different sort of procession, an analogous procession of an effect coming from God to creatures, is connected with the divine processions; although the connection is close. In the second mission, on the contrary, the terminus of the eternal procession, the preceding person as such, is placed in relationship with the creature in order to dwell in the creature and to present Himself to the creature precisely as that which He is by His eternal procession.

Father to the Son. This takes place when the beatified consciousness finds itself, as it were, in the midst of the embrace and kiss of the Father and the Son." St. Augustine had spoken in a similar vein (*Serm. 11 de verbis Domini; Serm. 71; PL, XXXVIII, 454*): "Here is indicated the authorship of the Father, the nativity of the Son, the unity of the Father and the Son in the Holy Spirit, and the equality of all three. That, therefore, which the Father and the Son have in common, they wished us to have in common, both among ourselves and with them, and they wished to gather us into one by that gift which they have in common, that is, by the Holy Spirit, God and the gift of God. In Him we are reconciled to the Trinity in which we have our beatitude." Not so closely connected with the doctrine we are here emphasizing, but most beautiful and instructive, is the following passage from St. Fulgentius (*Ad Monimum*, II, c. 13; *PL, LXV, 190 f.*): "We pray that the same grace by which the Church became the body of Christ may enable all the members to persevere in corporal unity, joined by the abiding bond of charity. Fittingly we pray that this blessing may be granted us by the gift of that Spirit who is the one Spirit of the Father and the Son; for the holy and natural unity, equality, and charity of the Trinity, which alone is the one true God, sanctify those whom it adopts by the bond of mutual love. In that one substance of the Trinity there is unity in origin, equality in offspring, and fellowship of unity and equality in love. That unity admits no cleavage, that equality suffers no diversity; that charity never falls. No discord can arise there, for the equality which is loved and is one, the unity which is equal and is loved, and the love that is equal and one, persevere necessarily and immutably. For the love of the Father and the Son is shown to be one by the fellowship, if we may speak thus, of the Holy Spirit. The blessed Apostle commends this fellowship in the following words: 'The grace of our Lord Jesus Christ, and the charity of God, and the communication [fellowship] of the Holy Ghost be with you all' (II Cor. 13:13); and in

In actual truth, however, these two kinds of mission are distinguishable only in concept. We have already stated that they constitute an inseparable, living organism, which must be regarded as the single, integral mission which they combine to form. How is this to be explained?

The explanation is contained in the preceding doctrine. The Holy Spirit, who is the outpouring both of the paternal love of the Father and of the filial love of the Son, can be conceived by us as the pledge of God's fatherly love for us only if we realize that our supernatural filial love for God is poured forth into us as an overflow of the same love from which the Holy Spirit proceeds. Similarly, the love of the Holy Spirit is poured into our hearts only that we may thereby embrace the pledge of God's love proffered by Him in the Holy Spirit. Indeed, in a certain respect this supernatural love is enkindled and inflamed by the Holy Spirit as its object; for the motive of the love is also the fuel and stimulus for it, and the Holy Spirit is such pre-eminently, for He is the living expression, the breathing forth of the divine love for us. Thus at bottom we have only a single stream, a single process in which the Holy Spirit is poured forth into us and is sent into us as prototype, as object, and as stimulus of our love. This triple signification may well be the true interpretation of the Apostle's ineffably profound and suggestive words: "The charity of God [that is, love for God, or also God's own love] is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom. 5:5).<sup>36</sup>

another place: If there be any comfort of charity, if any society of the Spirit' (Phil. 2:1); wherefore it is written that 'the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us' (Rom. 5:5). Truly the Holy Spirit, the one Spirit of the Father and the Son, accomplishes in those upon whom He has conferred the grace of adoption what He effected in the men whom in the Acts of the Apostles received the same Spirit. Of these it is said that 'the multitude of believers had but one heart and one soul' (Acts 4:32). For the multitude of believers in God had been made to have but one heart and soul by Him who is the one Spirit of the Father and the Son, and with the Father and the Son is one God. Wherefore the Apostle says that this spiritual unity is to be carefully preserved in the bond of peace, exhorting the Ephesians in this fashion: 'I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace; one body and one Spirit' (Eph. 4:1-4)."

<sup>36</sup> The primary meaning of the Apostle's statement is that the created charity

In like manner with the Son of God. The Son of God becomes the object of our happiness (in the future life, and with due proportion also in the present life) only because the Light of which He Himself is born, the Light of the divine nature and cognitive faculty, is irradiated in us as in Him, and produces a reflection of the Father's nature in us as, similarly, it does in Him. And conversely, this Light is irradiated in us only inasmuch as we know and perceive the Son as the mirror of the Father, and in Him the Father Himself. But, whereas the object of love is conceived as an attractive force, the object of knowledge must be thought of as illuminative and as stimulating the eye by its light. In a certain sense knowledge is effected by the illumination of its object; hence the Son of God must be regarded as an object that directs its beams toward us and invites our knowledge. Here, then, we have an indivisible irradiation of God's Son in our soul in His threefold character as prototype, as object, and as motive of our supernatural knowledge. This process, indivisible but still so profuse, this mission of God's Son to our soul, has been vividly described by the Apostle in the noble words previously quoted: "God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus."<sup>37</sup>

Thus the two kinds of mission essentially involve and pervade each other, and combine so perfectly to form a single whole that the several parts of the organism are scarcely distinguishable. We might in general describe the complete mission thus: the mission of a divine person is effected in and by the fact that a rational creature participates in Him (this is the *μετοχή κοινωνία*, of the Greek Fathers). But to understand this participation properly we must carefully distinguish the assimilation to the participated person from the union with Him. Without an assimilation to the person sent the mission cannot be conceived at all; but the mission or real coming of the divine person to the creature cannot be formally comprised in the fact that He discerns an image of Himself in the creature. The real entrance of the divine person into the creature consists rather in His union with the creature in and by this assimilation, that is, in the

is imparted to us by the Holy Spirit, the personal uncreated charity, who is poured forth into us. But the words, "the Holy Ghost, who is given to us," can also be referred to our possession of Him by created grace.

<sup>37</sup> Cf. II Cor. 4:6.

astounding fact that He draws near to the creature as a seal, in order to assimilate the creature to Himself, and by such assimilation to offer Himself to the creature as the creature's own property, for his possession and fruition. According as we think of the presence of the divine person in the creature as principle or as goal of the assimilation, we have a mission of the first or of the second kind. But since the first kind of presence leads to the second, on account of the resulting assimilation, both kinds of presence contribute in indissoluble unity to form one sojourn and inhabitation that abounds in grace.

With this clarification we have gained a distinct and complete concept of the proper nature of the interior missions of the divine persons; we know the manner in which the proceeding divine persons can and will really, substantially, and hypostatistically come to the creature along with sanctifying grace and exist in him.

But to characterize these missions adequately in their full course and to follow the scriptural view in smallest detail, we have still to consider two elements: the carrying out of the missions and their ultimate end, to which we must add some discussion of the relation between the mission of the Son and that of the Holy Spirit to each other and of both to the Father, who sends only and is not sent.

2. The mission of the divine persons or, better, their entrance into the creature, is carried out by a divine activity. According as this activity is attributed to the preceding person Himself or to the person from whom He proceeds, we may say that the former person betakes Himself to the creature to whom He comes, or that the latter person sends Him. This activity considered in itself is not a *proprium* of the sending or of the sent person, but is only an *appropriatum*. We have already seen this; here we wish to repeat the matter only on account of its application. In virtue of this appropriation, the person sent is regarded as fulfilling the will of the sending person, although in reality He has the same will; and likewise He is frequently represented as effecting His union with the creature by Himself alone, although He can act only in and with the other persons. To the Holy Spirit especially is ascribed the carrying out of His own mission and also that of the Son, for the simple reason that the distribution of grace, with which the missions are so closely connected, is a work of the divine love, which is represented by the Holy Spirit, and also because the Holy Spirit, as the

term of the interior processions in God, is viewed as the natural channel conveying that love to the outside world. Thus even the execution of the Son's mission in the Incarnation (*conceptus de Spiritu Sancto*) is ascribed to Him; much more, then, the mission involved in grace.

3. Therefore, as concerns the decree and the execution of the mission, an activity that corresponds to their personal characteristics is appropriated to the sending and the sent persons; similarly an activity is appropriated to the persons sent, in their presence at the term of their mission, in order to bring out the fact that their coming is not merely hypostatic, but personal. So far as the persons sent are really in us according to their personal characteristics, they have no individual activity. They are merely the prototype of the effect of the divine activity, as well as the object and motive of the creature's activity. If without appropriation we call the Holy Spirit alone the Comforter, the Paraclete, we can do so only so far as He affords us consolation not by any activity, but by His interior presence in us and His possession of us. But when a divine person comes to us, He comes in reality with His power and activity, although He has these in common with the other persons; and we are led to believe that the person who is principally and especially active in us is precisely the person who comes to us. This is the way we think of the Holy Spirit particularly, for He is the person who chiefly comes to us in this life and is chiefly active in us, as the Comforter sent to us by the Father, as the life-giver, guardian, and friend of our soul; and we are all the more justified in this view, seeing that He is the representative of the divine love and in a special sense dispenses all of God's graces to the creature.

As we stated above, the end of the true mission of a divine person to the creature is not, strictly speaking, the activity which that person is to exercise there, because the activity is only an *appropriatum*, not a *proprium*; nevertheless this activity can be brought into harmony with the end of the mission. In carrying out His mission, the person who is sent is thought of as exclusively active in a twofold sense: first, so far as He Himself effects His union with the creature; and secondly, so far as, while sojourning in the creature, He puts forth an activity that corresponds to His union. But the appropriation of the activity does not negate the personal character of the mission, if we actually make the proper presence of the per-



son who is sent the basis of this appropriation, and regard it as the center of the sending process.

In the scriptural and patristic treatment of this topic, we often find the appropriated activity closely associated with the real, hypostatic presence, in a way that resembles the connection between the two kinds of presence. This association is so close that sometimes we cannot distinguish them at all, as, for example, when the Savior says that He will send us the Holy Spirit as Comforter. If we analyze such expressions with sufficient care to fathom their full meaning, we shall discern all the pertinent factors and see them joined into one harmonious whole. Otherwise we run the risk of overlooking some elements in favor of others, and shall gain either a one-sided or a confused notion of the mystery which Sacred Scripture is intended to reveal to us.

If in the manner just indicated we include the appropriated activity in the concept of the mission, we see that the person sent is given by the sending person, and that He Himself comes, and that He comes to us not only to exist and abide in us, but also to act in us. But the external divine processions cannot be regarded as finished when a divine person reaches the goal to which He has been sent. The entrance of a divine person into the creature can be effected only for this purpose, that, with the person to whom He is sent, He return to the person who has sent Him; or better, that He conduct and receive the created person to whom He is sent into union with the sending person, from whom He Himself never departs.

Owing to the *περὸς ἡμᾶς*, the *circumincensio*, the mutual penetration of the several persons, one of them cannot enter into union with us unless the others, too, enter into union with us. To some extent this fact is expressed when we say that the sending person descends into our soul along with the person sent. But thus understood, our union with the sending person is not so clearly perceived to be a proper effect of the person sent, or as the result and goal of His mission. For in this case the person sent appears merely as one who is sent on ahead, as a precursor of the sending person. He appears as one coming to us first but without really effecting a union with the sending person by means of a special function, and without acting as intermediary between the two whom He is to unite.

But activity of this sort is what we ordinarily associate with the

name of the person sent, an activity which Scripture and the Fathers ascribe especially to the Holy Spirit. According to the Fathers, a return movement corresponds to the progressive movement of the divine persons; that is, by His coming, His sojourn, and His activity in our soul the Holy Spirit raises us up to a union with the Son, and through the Son with the Father. We are made partakers of the divine nature by the mission and the communication of the Holy Spirit. Theryby we attain to fellowship with the Son of God, who is born anew in us; with Him we enter into relationship with His Father, who thereupon becomes likewise our Father.<sup>38</sup> And when the Son is sent by this rebirth in us, the Holy Spirit also is sent in Him. Both conduct us to the Father who, as sending but not sent, is the first principle and the last end, and both unite us to the Father as His children. Our full entrance into the bosom of the Father, our complete union with the Father in which we behold Him face to face and have our beatitude in Him, and with Him the Son who dwells by nature in His bosom, take place only when the Son of God is reborn in us in His entire glory—in eternity. In eternity, in the eternal repose in God's bosom, the ultimate term of all movement is at length reached, but especially the term of the temporal missions and processions of the divine persons. There they will dwell in us, no longer that they may lead us to union with Him who has sent them, but to communicate to us, in fellowship with the Father as the object of our utmost beatific fruition, the divine peace of their unity.

The unfolding of the interior Trinitarian life in the productions and processions of the divine persons necessarily leads back to their unity in the possession of the one divine nature; and the Trinity terminates in the Trinity. So, too, the external unfolding of those processions in the missions comes to this, that the creature into whom they flow is taken up into union with the divine nature, in order to become one with and through the divine persons in a way similar to their oneness with one another. By the missions, therefore, the Trinity as well as the Trinity of God is manifested in the creature.

Much more could be said about the missions of the divine persons. But what remains does not lie within our scope. We refer

<sup>38</sup> Cf. St. Cyril of Alexandria, *De Trinitate dialogi*, IV, p. 530 (PG, LXXXV, 905); VII, p. 644 (PG, LXXXV, 1097).

whoever desires to know more about this matter to the theologians who have devoted special attention to it.<sup>39</sup>

Our aim has been sufficiently achieved. Our intention was to show that the mystery of the Trinity in its characteristic features, in the eternal processions which have an external prolongation in the missions, involves a most intimate and vital relationship to the mysteries of supernatural grace; furthermore, that it is the living root which puts forth the order of grace and intertwines its ramifications with that order; and lastly, that it acquires its greatest significance and most engrossing interest in and through the order of grace.

But beyond the external missions of the divine persons of which we have been speaking, there is another, an incomparably more sublime mission, that of the Son (and in Him also of the Holy Spirit) in the Incarnation. In this mission a divine person becomes present to a creature in His hypostatic individuality; and, by assuming a created nature to His hypostasis in hypostatic union, He actually becomes one with the creature, and by means of the assumed nature exercises not merely appropriated, but truly proper activities and functions. This is the mission of missions.

In this mission the mystery of the interior Trinitarian processions naturally acquires a still greater significance for the outer world, partly for the very reason that it is so closely interwoven with the other kind of mission, which it brings about and perfects. It is the point of convergence of an extraordinary, mysterious order of things, which in God's plan is constructed upon the basis of the Trinity, and springs up from it in glorious harmony as from a living root. It is the central point of a system which is the objective revelation and manifestation of the Trinitarian system, and therefore can achieve clarification only in terms of the Trinity.

We shall demonstrate this later, when we undertake to present in orderly fashion the entire doctrine of the mystery of the Incarnation.

<sup>39</sup> St. Thomas, *Summa*, Ia, q. 43. Among the commentaries on this question, see especially those of Suarez and Ruiz.

## APPENDIX I TO PART I

### A Hypostatic Analogue in the Created Order for the Holy Spirit and His Origin<sup>1</sup>

(As Supplement to p. 95)

**W**E have no reason to feel surprise if the second divine process as hypostatic should have no analogue in the created order, if God in His infinite fecundity should communicate Himself within the divinity in a manner that would have no counterpart among creatures, as is the case in His external communication of Himself by creation. However, we are of the opinion that there is such a counterpart, an image which partly by parallel, partly by antithesis, in many respects throws clear light on the second divine procession, and illustrates it not only by its difference from the first procession, but also by its positive relationship to it. For the second production in God does not differ from generation as though it ran independently alongside generation; it essentially presupposes generation, and its difference from generation lies precisely in its positive relation to generation.

But where are we to find such an image?

1. When the Macedonians rejected the doctrine of the Holy Spirit's procession from the substance of God, and argued that no origin from a substance was conceivable except by generation, the Fathers, especially St. Gregory of Nazianzus, pointed out that

<sup>1</sup> In this Appendix, Scheeben compares the position occupied by the Holy Spirit in the Trinity with the place of the mother, especially of the virginial mother, in the family. Theologians in general prefer to compare the Son of God, as the Wisdom of the Father, with the woman in the family. Of course all such comparisons are feeble and defective in the extreme. [Tr.]

a different mode of derivation is found even in human nature, namely, in the production of Eve from Adam's rib.<sup>2</sup>

This observation is generally taken as a mere subterfuge which disarms the adversary but does not shed any further light on the matter itself. We think otherwise. We are of the opinion that this example can brilliantly illustrate the dogma throughout its entire depth. Let the reader judge.

In deriving Eve from the side of Adam, God wished to bring about the procession of human nature in the representatives of family unity (father, mother, and child) from one principle, just as the divine nature is transmitted from the Father to the Son, and from the Father and the Son to the Holy Spirit. He wished to exhibit family unity in mankind as the truest possible imitation of the unity in nature of the divine persons. As in God, the Son alone proceeds from the Father, and the Holy Spirit is the fruit, the crown, and the seal of their unity, so in mankind the woman was first to proceed from the man alone, and the child was to be the fruit and crown of the union of man and woman. The differences which spring to mind in this comparison serve but to strengthen it.

In the human family the son appears as the third person, and his origin as the second procession; but in God the Son is the Second Person, and His origin is the first procession. But why? Duality, the twofold principle of act and potency, rules throughout creation; human nature, too, is split into two principles, one predominantly human nature, the other predominantly passive, the woman. Therefore also generation, the supreme act of nature, results from the union of the members of the species. In God, on the contrary, in whom there is no partition into act and potency, who is the purest

<sup>2</sup> Cf. Gregory of Nazianzus, *Oratio theologica* V, nos. 10 f.; PG, XXXVI, 144 f. Gregory's adversary had challenged him to show how the same God could produce one person as a Son, and another who is not a Son; if Gregory could show him an instance of this, and also show that both were consubstantial with God, he would admit that both were God. Gregory replies that it is not always possible to find in the material universe an example which will illustrate divine truth. Nevertheless he adduces several instances from the animal kingdom, and finally from human nature: "What was Adam? An image of God. What was Eve? A segment of this image. What was Seth? The offspring of both. Do not the image, the segment, and the offspring seem to you to be [specifically] the same? Why not? Are they consubstantial or not? Certainly they are. Thus we must admit that beings which come into existence in different ways can have the same substance."

and most perfect nature, generation as the principal and most natural act of the divine nature must proceed immediately and exclusively from the First Person. With men generation is the *ultimum in executione* [last step in the order of execution], because it presupposes the difference between the sexes for its realization, while at the same time it is the *primum in intentione* [first objective in the order of intention], because the difference between the sexes exists only on account of it. But in God it must be absolutely the first production in every respect. For the very reason that generation in God is true generation, it must proceed from one person, not from two persons.

Nevertheless the Third Person in God functions as mediator between Father and Son, although in an incomparably higher sense than the mother does between father and child in human nature. As the mother is the bond of love between father and child, so in God the Holy Spirit is the bond of love between the Father and the Son; and as she brings forth the child in unity of nature with the father by transmitting the nature from the father to the child, so the Holy Spirit manifests the unity of nature between the Father and the Son, not of course by transmitting the divine nature to the Son, but because He Himself is the fruit of their mutual unity and love. In God, the Son proceeds from the Father as perfect Son without requiring the intermediacy of another person for His origin and constitution. The fecundity of generation in God requires as a consequence the bond of union which is a necessary condition for generation among human beings: although the Son has His origin from the Father alone, His supreme unity with the Father requires the production of a personal bond in whom the Father and the Son express their love for each other. The functions of the individual persons concerned in both cases are assigned in different sequence; but this change of order lies in the very nature of things, in the difference between divine and human nature.

So, too, in the very nature of things the production of the woman from the man corresponds to the production of the Third Person in God, although in the case of human nature that production precedes generation and presupposes no second person. (1) The production of the woman from the side of the man is not a natural, but a supernatural production, and therefore is not generation. The production of the Holy Spirit is not supernatural as regards God,

but neither is it natural, in the sense of a production by way of nature, that is, of nature attesting and expressing itself. (2) The production of the woman from the man is a work of love, both of divine love, which drew her from the side of Adam, and of Adam's love, for he gave up his rib for her in the sleep of love. Eve did not spring from Adam by the exercise and actuation of his natural faculties, but was taken from the substance of Adam to be his helpmate in the propagation of nature by generation. Likewise the Holy Spirit is derived from the substance of the Father and the Son, and is given by them to each other in their mutual love, not as colleague of the Father for the generation of the Son, not as begotten by the Father along with the Son, but as the bond in which the oneness of nature between the begetter and the begotten is sealed.

(3) And as Eve was taken from the side of Adam, from his heart, the seat of love, seeing that the material of her body was taken and given out of love, so we must say of the Holy Spirit that He proceeds not from the bosom, but from the heart of the Father and the Son.

2. If these notions of ours should seem too new and singular—and we confess that we have not found them in the Fathers and theologians under this form—they are for all that quite ancient as presented in another and fairer guise. It is well known that the Fathers, following the example of the apostles, regard Christ as the new, true Adam, of whom the first Adam was only the type. They also teach that the bride of Christ, the Church, as the new Eve, proceeded from the side of the new Adam somewhat as the first Eve proceeded from the side of the first Adam. For the divine vital principle which constitutes the Church the bride of Christ was drawn from the side of the new Adam, dying and sunk in the sleep of love. This vital principle is none other than the Holy Spirit who, as He receives His own essence from the divinity of God's Son, also enters into the Church through and from the Son's humanity, in order to impregnate it with the power of the Son of God. Further, the purifying and life-giving blood stream flowing from the heart of Christ over and into His Church is at once the vehicle and the symbol of the temporal, and consequently of the eternal, outpouring of the Holy Spirit. Thus the side of the first Adam, as type of the side or the heart of the new Adam, is likewise a type of the side or the heart of the Son of God in His divinity.

Scripture says that God formed the woman out of the rib taken

from the side of Adam; the Fathers teach that Christ formed the Church out of the water and blood streaming from His side: in like manner we may say that the Father and the Son have taken and formed the Holy Spirit from their side, their heart. And as Eve can, in a figurative sense, be called simply the rib of Adam, since she was formed from the rib of Adam, St. Methodius goes so far as to assert that the Holy Spirit is the *costa Verbi*, particularly since He not only has His origin from the side of the Logos, but remains there, and is thence communicated to creatures in order to form the bride of Christ from Him. "By the rib," says St. Methodius, "we rightly understand the Paraclete, the Spirit of truth; and they who are enlightened by drawing upon Him are reborn unto incorruptible life. . . . For He, the septiform Spirit of truth, is quite properly called the rib of the Logos; and after the ecstasy, that is, after the death of Christ, God takes from Him and forms her [the Church] who is to be Christ's helpmate."<sup>8</sup> However, since Christ does not give up, as Adam did, a rib from His side, but His very blood for the formation of His bride, we shall do better to say that the Holy Spirit is sprung from the heart's blood of the Father and the Son. In this manner of expression His procession appears as substantial as in the other figure, but in a more inherently true and vivid fashion, since it is represented as arising immediately from the very source of love and life, and directly implies love and life. Thus His production is exhibited as an effusion rather than a formation, and so this analogy is in fullest accord with the analogy previously derived from the outpouring of the breath of life.

3. But why, then, the question will be asked, is the second production in God not designated by a special name, in conformity with this figure? In answer we may observe simply that the figure itself lacks a name of its own because it represents an act that has occurred but once and is extraordinary by its very nature. We may add that it is a reverse rather than an obverse image. But perhaps the similarity of the image with the original, as well as its dissimilarity from the original, is not without bearing on the naming of the Third Person and His production.

The original name which Adam, enlightened by God, assigned to the woman, was given to her with reference to her origin from Adam: "She shall be called woman (*ἡ ἄνθρωπος*), because she was taken

<sup>8</sup> St. Methodius, *Constitutionum decem virginum*, III, c. 8; PG, XVIII, 73.

out of man (אֱנוֹשׁ).” Of course, even if the Third Person is to be named according to this analogy, the name of the woman need not be transferred to Him, any more than the name of the man is transferred to the Father and the Son. Indeed, in accordance with the basic concept of the analogy, this may not be done. If Eve was called “woman” because she was taken from “man,” the Third Person in God must be named after the persons from whom He proceeds. He must be called Spirit, because He proceeds from the Father and the Son inasmuch as both are one Spirit; He is Spirit of Spirit, *Spiritus de Spiritu, or Spiritum*.

The very inflection of the term which in Hebrew means “woman” indicates that it is derived from the term which means “man,” and hence that its object, too, is derived from the object for which the latter term stands, that it is essentially related to that object, and points to it. In the same way the name “Spirit” as the proper name of the Third Person, hence in the sense of *Spiramen*, necessarily points to the name “Spirit” as it pertains to the two other persons, and indicates that its object is derived from the object represented by the name “Spirit” in the latter sense. And as the Hebrew word for woman serves to show that the woman, who was taken from the side of the man, is joined to him most intimately as a companion and helpmate of like nature, so the name “Spirit” in the case of the Third Person in God indicates that He proceeds from the other two persons as their most perfect companion, and is united to them in the possession of their own infinite life.

Is not our analogy of great significance for the clarification of the name selected by revelation, and is it not in complete accord with what we have stated previously, following the doctrine of the Fathers, concerning the derivation and meaning of this name? And is not this harmony in turn the best justification of our analogy? Even the dissimilarity existing between the analogue and the original is not without bearing on the name assigned to the Holy Spirit; it corroborates negatively the name “Spirit,” which is vouched for positively by the similarity.

The origin and the position of the woman among the three persons in whom the organization of human nature is represented, depend upon the fact, as do also the differentiation between the sexes and the transmission of human nature, that this is a corporal, or more significantly, a carnal nature. Among created spirits there is no sub-

stantial transmission of nature, nor is there among human beings to the extent that their nature is spiritual. The propagation of nature takes place only in the flesh and by the flesh. But the woman as wife and mother represents the imperfection inherent in this mode of propagation; that is, the need for the woman as secondary principle of generation brings to light the deficiency of the primary principle. Hence her name necessarily recalls all the imperfections that are implied in the relations of human propagation. Therefore, if we were to transfer the name “woman” to the Third divine Person, not only He but also the Father and the Son would be represented after the fashion of carnal beings; we should be led to think of a separation taking place in the divine substance, of mutual complementary functions between the several persons, of carnal appetite, and the like. This name and its basic concept cannot be simply elevated and purified as is the name of father. The latter expresses something that is predominantly active and perfect, whereas the name of woman, wife, and mother directly denotes a passive function.

But whereas in mankind the woman, the conjoining link between father and son, represents the carnal character of human nature and propagation, in God the person occupying the central position between Father and Son must represent the spirituality of the divine nature and its mode of propagation. He must be the flower, the consummation of the divine spirituality.

The propagation of nature among men is rooted in its carnal character; but the propagation of the divine nature arises from God’s absolute spirituality. A communication of nature to another person takes place in God for the very reason that God is the absolute Spirit, that as such He intellectually conceives His essence and expresses it in a personal Word. Consequently, as in mankind the woman is the medium and representative of the carnal unity, the unity of flesh established between father and son, so in God the Third Person must represent the spiritual unity, the unity of spirit, of the spiritual nature between Father and Son; not indeed as its intermediary, but as its flower and culmination. Therefore, when we come to designate the character and position of this divine person, we may not transfer the name of woman to Him, but must rather designate Him as the exact opposite, as an absolutely spiritual bond or simply as spirit, as the issue and revelation of the spiritual unity between the Father and the Son. Because of its pure spirituality, generation in God is

virginal; <sup>4</sup> hence the Holy Spirit must be the bond of union between the Father and the Son in virginal fashion.

The woman would represent the Holy Spirit not partially, but wholly, not merely in her origin but also in her nature, if without being wife and mother she could be the center of love between father and son in the family as a virgin. Hence, if we prescind from those relationships, we may to some extent regard the Third Person as the representative of feminine attributes, that is, of love and tenderness, among the divine persons.

But such relationships are so closely bound up with the notion of woman and her position in the family that they cannot be dissociated from her. They can be disregarded only where the woman, not in the human family, but in the supernatural divine family, in virginal espousals with the incarnate Son of God and as adopted daughter of His heavenly Father, becomes the representative of a heavenly love, of a love that is poured out into the hearts of all men, indeed, yet finds its most responsive flame in the hearts of virgins consecrated to God, and its most charming and beautiful expression in their contemplative and active life of love. Virgins consecrated to God are, as Cyprian so beautifully describes them, "the flower of the Church's buds, the luster and ornament of the Holy Spirit," <sup>5</sup> and as such are the most striking images of the Holy Spirit Himself, who stamps His own character upon them. This is true above all of the Virgin of virgins, who was made a mother in a supernatural manner by the power of the same Holy Spirit and who, through the Holy Spirit and with Him, is the bond of love between the Father and His Son become man, just as He is between the Father and the Son in the Godhead. And such too, modeled upon her, is the Church which, animated by the Holy Spirit, is in Him and through Him the spiritual, virginal mother of all those whom in the power of the Holy Spirit she presents to God the Father as His children, and incorporates in the incarnate Son as members of His mystical Body.

But this idea of supernatural, glorified womanhood is not so much

<sup>4</sup> Cf. the beautiful poem of St. Gregory of Nazianzus, *Carmena*, II, "In laudem virginitatis" (PG, XXXVII, 523): "The Blessed Trinity is the first Virgin," etc.

<sup>5</sup> St. Cyprian, *De habitu virginum* (PL, IV, 443): "Flos est ille ecclesiastici germis, decus atque ornamentum gratiae spiritalis."

a visible, independent image that leads us to a knowledge of the Third Person in God, as rather a reflection, invisible in itself, of His personal character, a reflection which can be conceived and understood only in and from the personal character of the Holy Spirit.