#

THE HOLY SPIRIT

INTRODUCTION:

The Holy Spirit in Christian theology is the Third Person of the Holy Trinity. He is distinct but not separate from the Father and Son having one and the same essence with them. He is equal to them and eternal with them. Therefore, He is fully God.

The characteristic with which the Holy Spirit is described in the Holy Trinity is that He proceeds. He proceeds from the Father (compare *John* 15:26). This is contrary to being begotten which is the characteristic that describes the Son. The Father is the source or the origin of the divinity in the Trinity, because the Son is begotten of Him and the Holy Spirit proceeds from Him eternally.

The heresies that arose over the generations concerning the Holy Spirit are related to one of three points: 1) His being a Person or *Hypostasis* of the Holy Trinity; 2) His divinity; and/or 3) His procession.

There are a myriad of topics that can be discussed about the Holy Spirit from His divinity to His work in the sacraments and the Church to His gifts and the fruit of the Spirit. However, for the sake of evangelism, we will focus on being able to proclaim and defend the Orthodox faith from these three groups of heresies against the Holy Spirit with Biblical references. These other topics will be touched on in the related lessons that follow, by the grace of God.

I. THE HOLY SPIRIT IS A PERSON/*HYPOSTASIS*:

Some of the heresies that have arisen against the Holy Spirit are those that deny that He is a Person/*Hypostasis*. Thus, they say that He is merely an energy, a Divine power or effect, or a tool that is used by God. Furthermore, those who deny that He is a Person/*Hypostasis* also deny the doctrine of the Holy Trinity. Amongst these heretics in our day and time are Jehovah's Witnesses.

To answer these claims, we must prove that the Holy Spirit has true personal characteristics and is not merely an energy, a Divine power or effect, or a tool in God's hand. This is clear from:

1) **In speaking about the Holy Spirit, the Holy Bible uses personal pronouns**. Even though in Greek, the word "spirit" is a neutral name (i.e. without gender) (and in Coptic a masculine name), Christ speaks using the demonstrative pronouns "He" and "This One" when He says: "But the Helper, the Holy Spirit, whom the Father will send in My name, **HE** (literally in Coptic – "**IT IS HE WHO**") will teach you all things, and bring to your remembrance all things that I said to you" (*John* 14:26); "However, when **HE** (literally in Coptic – "**THIS ONE**"), the Spirit of truth, has come, **HE** (literally in Coptic – "**IT IS HE WHO**") will guide you into all truth… **HE** (literally in Coptic – "**THIS ONE**") will glorify Me" (*John* 16:13-14).
2) **He is called "the Paraclete" meaning "the Comforter" or "the Helper" or "the Advocate".** This name, just as used for the Holy Spirit (*John* 14:16, 26; 15:26; 16:7) was also used for Christ (*John* 14:16; *1John* 2:1 "Advocate"). And since it was used to express something of personality when it was used

for Christ, then it must have them same meaning when used for the Holy Spirit.

3) **There are personal characteristics used to describe Him**. He has the three principle components of a person, which are:
    a. Consciousness and knowledge: "**no one knows the things of God except the Spirit of God**" (*1Corinthians* 2:11).
    b. Emotions: The Holy Bible speaks about, for example, "**the love of the Spirit**" (*Romans* 15:30).
    c. Will: "But one and the same Spirit works all these things, distributing to each one individually as **He wills**" (*1Corinthians* 12:11).
4) **Personal acts are done through Him:**
    a. He gives the second birth (*John* 3:5-6).
    b. He teaches and reminds: "But the Helper, the Holy Spirit, …, He will **teach you** all things, and **bring to your remembrance** all things that I said to you" (*John* 14:26).
    c. He witnesses: "But when the Helper comes, …, the Spirit of truth who proceeds from the Father, **He will testify** of Me" (*John* 15:26).
    d. He rebukes/convicts: "And when He has come, He will convict the world of sin, and of righteousness, and of judgment" (*John* 16:8-11).
    e. He guides to the truth: "However, when He, the Spirit of truth, has come, He will **guide** you into all truth" (*John* 16:13).
    f. He calls people to the service, ordains them, and appoints bishops: "As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.' … So, being sent out by the Holy Spirit, they went down to Seleucia…" (*Acts* 13:2, 4). "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (*Acts* 20:28).
    g. He hears and speaks: "whatever He **hears** He will **speak**; and He will **tell** you things to come" (*John* 16:13); "**the Holy Spirit said**" (*Acts* 13:2); David testifies to this saying, "**The Spirit of the Lord spoke by me, and His word was on my tongue**" (*2Samuel* 23:2); likewise St. Peter says, "this Scripture had to be fulfilled, which **the Holy Spirit spoke before by the mouth of David**…" (*Acts* 1:16); St. Paul also testifies, "**The Holy Spirit spoke rightly through Isaiah the prophet to our fathers**" (*Acts* 28:25); "Therefore, as **the Holy Spirit says**: 'Today, if you will hear His voice, do not harden your hearts…" (*Hebrews* 3:7-8). Our Lord Jesus Christ testifies to His disciples that the Holy Spirit is the One Who will speak in them saying to them: "**for it is not you who speak, but the Spirit of your Father who speaks in you**" (*Matthew* 10:20); "**for it is not you who speak, but the Holy Spirit**" (*Mark* 13:11). He also said to the churches: "He who has an ear, **let him hear what the Spirit says to the churches**" (*Revelation* 2:7, 11, 17, 29).
    h. He plans the moves of the servants and guides the believers: The Holy Bible speaks about St. Paul and his companions: "they were forbidden

by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.… Now after he (Paul) had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them" (*Acts* 16:6-10). Also, St. Paul says: "For as many as are **led by the Spirit of God**, these are sons of God" (*Romans* 8:14).

i. He intercedes: "Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but **the Spirit Himself makes intercession for us with groanings which cannot be uttered**. Now He who searches the hearts knows what the mind of the Spirit is, because **He makes intercession for the saints according to the will of God**" (*Romans* 8:26-27).

j. He searches: "For **the Spirit searches all things**, yes, the deep things of God" (*1Corinthians* 2:10).

k. He works: "**But one and the same Spirit works all these things**" (*1Corinthians* 12:11).

5) His relationship with the Father and the Son is a Personal/*Hypostatic* one with Him considered as a Person. This is clear from the wording of baptism: "**In the Name of the Father and the Son and the Holy Spirit**" (*Matthew* 28:19); and the Apostolic blessing: "**The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all**" (*2Corinthians* 13:14); and what is mentioned of Him as One Who directs the Church with Them: "**There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all**" (*1Corinthians* 12:4-6; compare also *1Peter* 1:1-2; *Jude* 20-21).

6) He feels and is willing for us to deal with Him on a personal level. Therefore it is possible to:

a. Test Him: "How is it that you have agreed together to **test the Spirit of the Lord**?" (*Acts* 5:9).

b. Lie to Him: "But Peter said, 'Ananias, why has Satan filled your heart **to lie to the Holy Spirit**…" (*Acts* 5:3).

c. Grieve Him: "But they rebelled and **grieved His Holy Spirit**…" (*Isaiah* 63:10).

d. Resist Him: "**You always resist the Holy Spirit**…" (*Acts* 7:51).

e. Insult Him: "Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, …, and **insulted the Spirit of grace**?" (*Hebrews* 10:29).

f. Blaspheme against Him: "Therefore I say to you, every sin and blasphemy will be forgiven men, but **the blasphemy against the Spirit** will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come" (*Matthew* 12:31-32).

7) He is distinguished apart from being a power. If He were just a power, then there would be no need to mention Him as distinct from His power.

However, we read about " **how God anointed Jesus of Nazareth with the Holy Spirit and with power**" (*Acts* 10:38); and the words of the preaching "**in demonstration of the Spirit and of power**" (*1Corinthians* 2:4); and St. Paul asking that "**you may abound in hope by the power of the Holy Spirit**" (*Romans* 15:13).

All of the above prove undoubtedly that the Holy Spirit is a Person and not just an effect or power as Jehovah's Witnesses and others claim.

II. THE HOLY SPIRIT IS GOD:

The Holy Spirit is not just a Person, but He is a Divine Person. This can be demonstrated by the following proofs:

1) **He has Divine characteristics.** He is described as:
   a. Eternal: "who through **the eternal Spirit** offered Himself without spot to God" (*Hebrews* 9:14).
   b. Omniscient: "**For the Spirit searches all things, yes, the deep things of God…. Even so no one knows the things of God except the Spirit of God**" (*1Corinthians* 2:10-11). "But the Helper, the Holy Spirit, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance all things that I said to you**" (*John* 14:26). "However, when He, the Spirit of truth, has come, **He will guide you into all truth**" (*John* 16:13). "**For the Spirit of the Lord fills the whole world: and that which containeth all things hath knowledge of the voice (i.e. every word)**. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him" (*Wisdom of Solomon* 1:7-8).
   c. Omnipresent: As the Psalmist says: "**Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there**…" (*Psalm* 139:7-10). The Holy Spirit dwells in the believers wherever they are in all the world as our Lord Jesus Christ says about Him that He: "may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; **but you know Him, for He dwells with you and will be in you**" (*John* 14:16-17). Also, St. Paul says: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (*1Corinthians* 3:16); "Or do you not know that your body is the temple of the Holy Spirit who is in you…" (*1Corinthians* 6:19). It is also mentioned in the book of *Wisdom*: "**For the Spirit of the Lord fills the whole world**" (*Wisdom* 1:7).
2) **Divine works are attributed to Him.** These include:
   a. Creation: The Holy Spirit had His role in the works of the six days of creation because it is written of Him just before its beginning: "**and the Spirit of God was hovering over the face of the waters**" (*Genesis* 1:2); and the saying of Elihu: "**The Spirit of God has made me, and the breath of the Almighty gives me life**" (*Job* 33:4); and

the saying of the Psalmist: "**You send forth Your Spirit, they are created, and You renew the face of the earth**" (*Psalm* 104:30).

b. Renewal through the Second Birth from Water and Spirit (*John* 3:5).

c. Inspiration of the Holy Scriptures: "no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but **holy men of God spoke as they were moved by the Holy Spirit**" (*1Peter* 1:20-21); "**All Scriptures is given by inspiration of God (lit. Every part of Scripture is the breath of God)**" (*2Tim*. 3:16).

d. Raising the Dead: "**But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you**" (*Romans* 8:11). "**It is the Spirit who gives life**" (*John* 6:63; compare *2Corinthians* 3:6). This is the reason that we say in the Niceno-Constantinopolitan Creed: "**We believe in the Holy Spirit the Lord, the Life-Giver**".

3) **The way that He is mentioned in relation to the Father and the Son as a Person also proves that He is truly God.** [See section I.5. which mentions the baptismal formula and the Apostolic blessing mentioning the three Persons/*Hypostases* of the Holy Trinity.]

4) **The words and works of the Holy Spirit are done as if they are the words and works of God.** For example:

a. St. John the Evangelist relates the appearance of the Lord God and His words in *Isaiah* 6:9-10 to our Lord Jesus Christ (*John* 12:39-41). St. Paul says that these same words were spoken by the Holy Spirit (*Acts* 28:25-27).

b. The words of the Lord and His works found in *Exodus* 17:7 and *Psalm* 95:8-11 are attributed to the Holy Spirit in *Isaiah* 63:9-11 and *Hebrews* 3:7-9.

c. The creation of man is attributed to God in the book of *Genesis* (1:27) and to the Holy Spirit in the book of *Job* (33:4).

d. The inspiration is attributed to God in *2Timothy* 3:16 and to the Holy Spirit in *2Peter* 1:21.

5) **The Holy Scriptures clearly say that the Holy Spirit is God:**

a. He is God: because lying against the Holy Spirit is lying against God: "But Peter said, 'Ananias, why has Satan filled your heart to **lie to the Holy Spirit** and keep back part of the price of the land for yourself?... **You have not lied to men but to God**'" (*Acts* 5:3-4).

b. He is the Lord: "**Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty**" (*2Corinthians* 3:17). We should also notice that "**God is Spirit**" (*John* 4:24); and likewise Christ has become the Second Adam "**a life-giving spirit**" (*1Corinthians* 15:45), i.e. the Holy Trinity is spirit.

c. He is the Truth: "Truth" is one of the names of God and is used for each of the Three Persons/*Hypostases*.

i. The Father is Truth: "But the LORD is the true God (lit. '**Yahweh Elohim is Truth**'); He is the living God and the

everlasting King" (*Jeremiah* 10:10; compare *John* 17:3 with *1John* 5:20).

ii. The Son is Truth: for He said, "**I am the Way, the Truth, and the Life**" (*John* 14:6). Also, "These things says He who is holy, He who is true" (*Revelation* 3:7; compare 6:10).

iii. The Holy Spirit is Truth: "**And it is the Spirit who bears witness, because the Spirit is truth**" (*1John* 5:6). He is also "**the Spirit of truth**" (*John* 14:17; 15:26; 16:13).

d. He is the Holy One: "Holy" is also one of the names of God (*Luke* 1:49; *Psalms* 111:9; *Isaiah* 57:15). It is mentioned repeatedly in the Holy Bible as a name and a characteristic of God (*Job* 6:10; *Psalm* 22:3; *Leviticus* 11:44; *Joshua* 24:19; *Isaiah* 5:16; etc…). The praise of the seraphim and the four living creatures saying, "Holy, Holy, Holy", (*Isaiah* 6:3; *Revelation* 4:8) is an indication of the Holy Trinity.

i. The Father is the Holy One: There are many examples. One example that suffices is in the prayer of our Lord Jesus Christ when He says: "**Holy Father, keep through Your name those whom You have given Me** …" (*John* 17:11).

ii. The Son is the Holy One: "**that Holy One who is to be born will be called the Son of God**" (*Luke* 1:35). "**But you denied the Holy One and the Just**…" (*Acts* 3:14). "For truly against Your **holy Servant Jesus**, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together" (*Acts* 4:27). "For such a High Priest was fitting for us, **who is holy**, harmless, undefiled, separate from sinners, and has become higher than the heavens" (*Hebrews* 7:26). He is also called "Holy and True" (*Revelation* 3:7; 6:10). Satan confessed His divinity when he said, "I know who You are—the Holy One of God" (*Mark* 1:24; *Luke* 4:34).

iii. The Holy Spirit is the Holy One: David says to God, "**Do not take Your Holy Spirit from me**" (*Psalm* 51:11). St. Paul says, "**having believed, you were sealed with the Holy Spirit of promise**" (*Ephesians* 1:13). He also warns saying, "**And do not grieve the Holy Spirit of God**, by whom you were sealed for the day of redemption" (*Ephesians* 4:30). Likewise, He is the Person/*Hypostasis* Who is distinguished by the title "Holy" as a part of His name, "the Holy Spirit".

III. THE HOLY SPIRIT IS NOT LESS THAN THE SON:

Some of the heretics have said that the Holy Spirit is less than or subservient to Christ because He was sent from Him (*John* 15:26). There is a clear answer to this in that Christ Himself was sent from the Father and the Holy Spirit as said by Isaiah the prophet: "**From the time that it was, I was there. And now the Lord God and His Spirit have sent Me**" (*Isaiah* 48:16). He, also, was called "Christ" because of His anointing with the Holy Spirit as Isaiah says about Him, "There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and

might, the Spirit of knowledge and of the fear of the Lord" (*Isaiah* 11:1-2; compare also *Isaiah* 42:1; 61:1-2).

Furthermore, the **Holy Spirit had His role in the Incarnation of the Word of God**. The Virgin, "**was found with child of the Holy Spirit… for that which is conceived in her is of the Holy Spirit**" (*Matthew* 1:18, 20). The Holy Spirit also came upon Christ on the day of His baptism as He was coming out of the water (*Matthew* 3:16-17; *Mark* 1:10-11; *Luke* 3:21-22; *John* 32-33).

IV. THE PROCESSION OF THE HOLY SPIRIT:

All of the non-Chalcedonian and Chalcedonian Orthodox Churches believe that the Holy Spirit proceeds from the Father (only) as is written in the Niceno-Constantinopolitan Creed. The Catholic Church says in the Creed that the Holy Spirit proceeds from the Father and the Son which we refuse. This addition of "and the Son" to the Niceno-Constantinopolitan Creed is called the "Filioque", i.e. "and the Son".

1) The Orthodox Doctrine Concerning the Procession of the Holy Spirit:

The Orthodox Church believes in the eternal procession of the Holy Spirit – similar to the Son being begotten eternally – from the Father only:

a) because the Father, due to His distinct *hypostatic* characteristic of being Father, i.e. the origin, is the only One from Whom the Son is begotten and the Holy Spirit proceeds. He gives to each of Them His full essence and They have the same essence with Him. However, they do not have His distinct *hypostatic* characteristic of being the One Who begets and from Whom the procession comes from. Otherwise, there would be a mixing or confusion of the *Hypostases* and a lack of distinction between Them.

b) The word "proceeds" as it is found in the Niceno-Constantinopolitan Creed expresses the essential, incomprehensible origin of the Holy Spirit from the Father. This is according to how it is written in the Holy Bible saying that He: "proceeds from the Father" (*John* 15:26). This shows that the Holy Spirit proceeds from the Father in a way that is different than being begotten from Him. For example, the sun (a symbol for the Father) gives forth light (a symbol for the Son) and emits heat (a symbol for the Holy Spirit).

c) The Holy Spirit is not estranged from the Son since They have the same essence (as St. Cyril of Alexandria says). Each of the Three *Hypostases* is in the other Two.

d) There is no chronological order of existence among the Three *Hypostases*, i.e. no one of the *Hypostases* existed before the other, because They are eternal. Therefore the Names of the Three *Hypostases* can be mentioned in any order, because the Holy Trinity is above any order. For example, the order in the baptismal formula in *Matthew* 28:19, i.e. the Father, the Son, and the Holy Spirit, is different than that in the Apostolic blessing in *2Corinthians* 13:14, i.e. the Son, the Father, and the Holy Spirit.

e) We must distinguish between the procession of the Holy Spirit and His being sent into the world. The words used to express the procession of the Holy Spirit are called "*Theologia*", i.e. "theology" or "divinity". However, the words used to express His being sent are called "*Economia*", i.e. "economy" or "providence". The procession of the Holy Spirit is from the Father only

eternally, that is, it occurs outside of the boundary of time and before the creation of the world and all the creatures. As for the Holy Spirit being sent into the world, it falls within the boundary of time and the Father, the Son, and the Holy Spirit participate in it. The general principle is that the Three *Hypostases* participate in all of the creation and in the divine plan of redemption because all of the divine gifts to creation are fulfilled "from the Father, by the Son, through the Holy Spirit" according to the sayings of the holy fathers. [For more details on this particular topic, please see the previous article on the Holy Trinity].

2) The Position of the Coptic Orthodox Church on the *Filioque*:

The Coptic Orthodox Church refuses the addition of the Latin phrase "*Filioque*", i.e. "and the Son", after the phrase "proceeds from the Father" in the Niceno-Constantinopolitan Creed. This is due to the following reasons:

a) The original form for the Creed alludes to the origin of the Holy Spirit saying "proceeds from the Father".
b) The Creed is a public confirmation of the faith from all of God's people in their worship. So no person or group has the right to change anything in it whether by omission or any addition.
c) There is no Biblical foundation for the use of the *Filioque*.
d) This addition is not in agreement with the early Patristic theological tradition in its correct understanding, i.e. distinguishing between *theologia* and *economia*.
e) The teaching of the *Filioque* is incorrect theologically and is dangerous because:
    a. It gives the sense of the presence of two origins and two causes in the Holy Trinity – a matter that cannot be reconciled with the correct understanding of the unity of origin and cause in the Trinity. This is the known belief of the divine monarchy of the Father, that is, the Father is the only source in the divinity.
    b. It creates confusion amongst the *hypostatic* characteristics that cannot be exchanged among the *Hypostases*. These distinct characteristics are: the fatherhood or source of cause of the Father; the begottenness or sonship of the Son; and the procession of the Holy Spirit.
    c. Saying that the Holy Spirit proceeds from the Father and the Son "as from one principle", though avoiding ditheism, nevertheless merges and confuses the Persons of the Father and the Son to a type of modalism or Sabellianism (a heresy that the Persons are distinct in phases and not always and that the Father is the Son and the Holy Spirit). For if the Holy Spirit proceeds from the Father and the Son as if from one Hypostasis, then the merging or confusion of the *Hypostases* is unavoidable. On the other side, if the Father and the Son give procession to the Holy Spirit from their joint essence, it must be the case that the Holy Spirit – Who is of one essence with Them – participated in His own procession. And He must have participated in the eternal birth of the Son which no one has ever said because the Son is begotten of the Father only.
    d. The teaching of the *Filioque* subordinates the Holy Spirit to Christ. Likewise, when one considers that the Holy Spirit is merely the bond of love between the Father and the Son, it is an analogy that leads to taking

away the personality of the Holy Spirit and considering Him merely as an emotion or bond or energy.

f) Inserting the *Filioque* in the Niceno-Constantinopolitan Creed was a one-sided decision from the West. Therefore it is an uncanonical decision that is not founded on the decision of an ecumenical council.

g) We can never accept the principle taken by Paulinus of Aquileia in the Council of Friuli (796 A.D.) proclaiming the canonicity of an addition to the original script of the Creed. Since the Creed arose from an ecumenical council, then no one has the right to insert modifications or additions to it without another ecumenical council.

h) Even if the Western councils and the Latin fathers before the Council of Frankfort (794 A.D.) and the Council of Friuli (796 A.D.) had been unaware of the new change of the addition in the Creed, there is no excuse for their keeping it from that time after clarifying the truth of it.

i) The Roman Pope Leo III (795-816 A.D.) did not accept giving himself the authority equal to that of a council of the fathers. He proclaimed that the addition of the *Filioque* to the Creed, either orally or written, was uncanonical. And when he was told that the people in Charlemagne's empire said this addition regularly and that its removal would effect the faith of the simple, he advised them to not say the Creed for some time until people would forget this addition. To confirm this, he ordered that the Creed be engraved in its original form, i.e. without the addition, on two silver tablets, one in Greek and the other in Latin. He also commanded that they be placed at the entrance to the tomb of St. Peter the Apostle. His strict obstinacy on not allowing the request of Emperor Charlemagne to add the *Filioque* had a great effect, and it appears that the Church of Rome used the Creed in its original form without the *Filioque* for two more centuries.

j) Emperor Charlemagne intruded into Church affairs by imposing his royal will and insistence on the addition of the *Filioque* to the Creed and continuing to have it recited in this form in influential areas in opposition to the counsel of Pope Leo III in the 9th century A.D. Afterwards, the final approval for the addition of the *Filioque* occurred in Rome itself by Pope Benedict VIII under pressure from Emperor Henry II in the 11th century (*c*. 1014 A.D.). All of this made the case of the *Filioque* a stumbling block that led to the schism between Rome and Constantinople in 1054 A.D.

k) The attempts in the following centuries for reunification failed. In the Council of Lyons (1274 A.D.), Rome imposed upon Constantinople to accept the doctrine of the *Filioque* and to be committed to adding it to the Creed. This reunification failed because the people of Constantinople refused to submit to this heresy not fearing subjugation and torture. Likewise, the reunification with the Greeks, i.e. Constantinople, that occurred in the Council of Florence (1438-1439 A.D.) also failed. The Latins imposed on the Greeks in the See of Constantinople to accept the doctrine of the *Filioque* without necessitating its recital in the Creed. But the people of Constantinople refused this agreement in spite of the Greek Metropolitans signing in approval, except Mark the Metropolitan of Ephesus. Many of the Greek bishops changed their positions when they returned and found

the people revolting. The reunification ended once Constantinople fell into the hand of the Turks in 1453 A.D.

l) In all of the stages, the case of the *Filioque* became a serious point of difference that led to the widening of the schism and separation between the churches of the East and the West.

###

REFERENCES

Notes of Fr. Shenouda Maher Ishak on the Divinity of the Holy Spirit and the Procession of the Holy Spirit

There are many references that discuss the Holy Spirit. Some of the famous references concerning the writings of the fathers of the Church concerning this topic are:

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St. Cyril of Jerusalem, "Catechetical Lectures", esp. Lectures XVI, XVII, in *NPNF*, second series, vol. VII, pp. 115-133.

St. Gregory Nazianzen, Oration 31: "The Fifth Theological Oration: On the Holy Spirit" and Oration 41: "On Pentecost", in *NPNF*, second series, vol. VII, pp. 318-328 and 378-385.

QUESTIONS:

1) Why is it important to first establish that the Holy Spirit is a Person/*Hypostasis* before discussing His Divinity? Give verses from the Holy Bible to prove that He is a Person.

2) Why is the issue of the *Filioque* a major theological stumbling block between the Churches of the East and West, i.e. why do we not accept it?