

God the Holy Spirit

“I Believe...”
The Nicene Creed

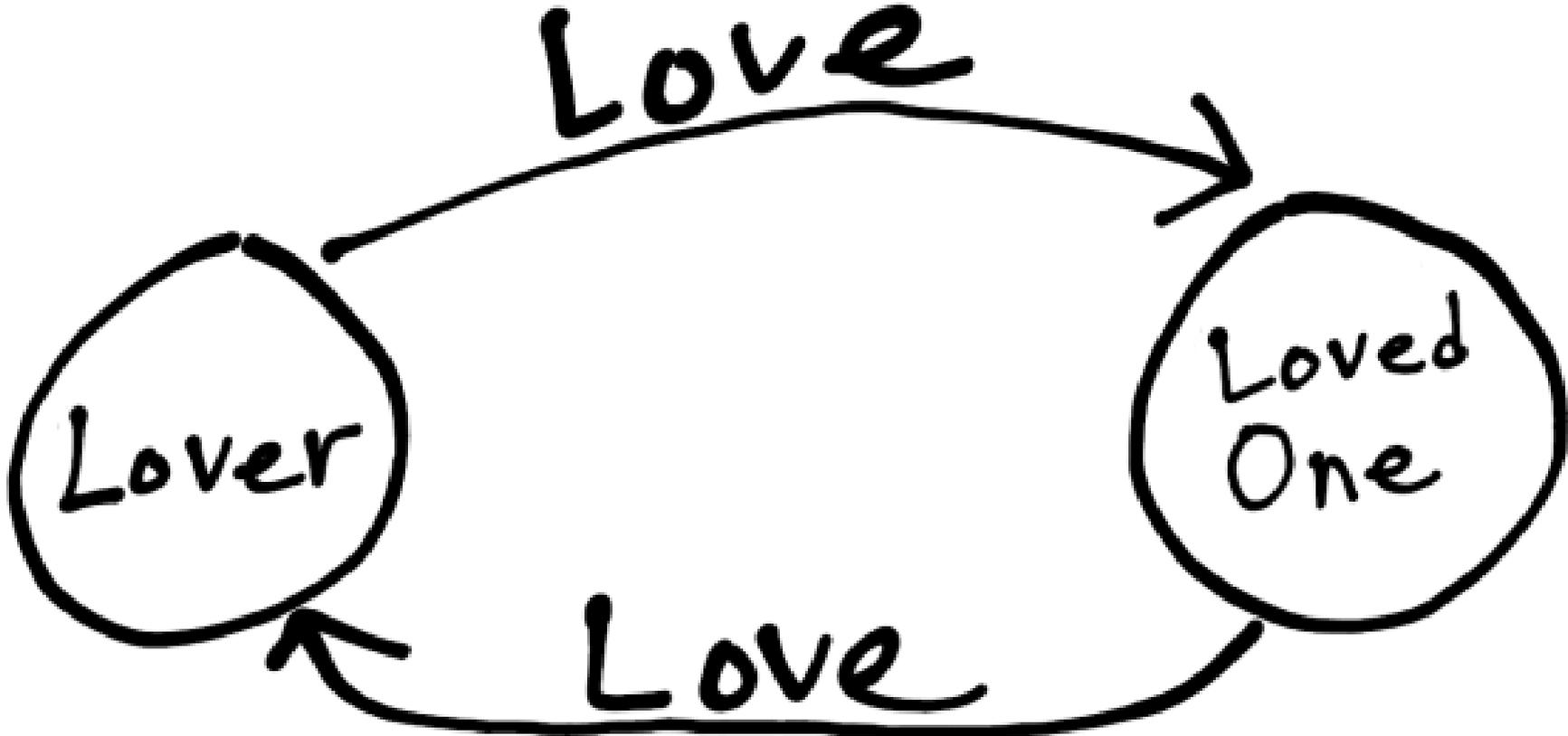


Reflecting on Symbols of The Holy Spirit

- The Holy Spirit is like the wind because...
- The Holy Spirit is like an anointing because..
- The Holy Spirit is like a dove because...
- The Holy Spirit is like a cloud because...
- The Holy Spirit is like breathing because...
- The Holy Spirit is like fire because...



The Trinity... An Eternal Loving Relationship



“The giving of the Holy Spirit is the reason for the Incarnation. Pentecost is the reason for Christmas and Good Friday and Easter and the Ascension... It is only by the Spirit that we can know God.”

- Scott Hahn, The Creed Professing the Faith through the Ages

It is Christ who is seen, the visible image of the invisible God, **but it is the Spirit who reveals him.** 689 in the Catechism of the Catholic Church (CCC)

Church Councils Respond to Difficult Questions

Just as Jesus's divinity and humanity were questioned in the years leading up to the Council of Nicaea (318-325 AD) the full divinity of **The Holy Spirit was also questioned** after Nicaea (358-381 AD) resulting in the Council of Constantinople.

The Question: Is the Holy Spirit truly God? ...or some "created power" that serves God... a ministering creature... a "super-angel"?

Development across Ecumenical Councils

325 AD in Nicaea	381 AD in Constantinople	451 AD in Chalcedon	Later Councils...
For us men and our salvation He came down from heaven, And was incarnate and became man.	For us men and our salvation He came down from heaven, And by The Holy Spirit was incarnate of the Virgin Mary, and became man.		[and the Son] – Filioque 589 – (Toledo 3) The Filioque begins to appear at Church Councils
We Believe in The Holy Spirit	I Believe in the Holy Spirit, The Lord, The Giver of Life, Who Proceeds from the Father [and the Son], Who with the Father and the Son is adored and gloried, Who has spoken through The Prophets	(Acceptance and publication of The Nicene-Constantinople Creed and its usage) ***Language regarding HS was careful	1014 – Pope begins using it in Liturgy in Rome 1274 – (Lyon II) Now being used widely in Liturgy it is defined 1439 – (Florence) Officially declared dogma

The Creed (Credo)

- Is a compact summary of God's Saving Mission to us. It reveals **who** God is, and **how** God:
 - Saves from sin
 - Shows us to live holy lives according to his call and will
 - Desires to share His divine life with us (through the mystery of The Trinity)
- Creeds were formulated from credal statements found in: Scripture, Liturgy (ritual traditions, texts) and Theological Writings
- The Creed states the common nature and work of The Trinity
 - The Father engages the world thru the joint mission of The Son + The Holy Spirit
 - The Son (The Word) and Holy Spirit (The Breath) are distinct, but **inseparable** (John 20:21)
- Sign of the Cross is a "Mini-Creed"

I Believe in the Holy Spirit,
The Lord, The Giver of Life,
Who Proceeds from the Father and the Son
Who with the Father and the Son
is adored and gloried,
Who has spoken through The Prophets

Holy Spirit: What is in a Name?

Holy (adj.) sacred, set- apart, consecrated; dedicated to serve God

Spirit (n.) ruakh in Hebrew, pneuma in Greek, meaning wind, breath

- (Genesis 1) In the beginning, when God created the heavens and the earth— and the earth was without form or shape, with darkness over the abyss and **a mighty wind** swept over the waters.
- (John 3:8) Jesus told Nicodemus that he “must be ‘born from above.’ **The wind blows where it wills**, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is **born of the Spirit.**”
- The animating principle (life force) in a human being (soul)

The **Holy** Spirit (The Trinity) makes us holy

Just as “The Creator” (The Father) is **holy**, and “The Redeemer” (The Son) is **holy**, “The Sanctifier” The **Holy** Spirit *makes* things holy (us holy) therefore The Spirit is **holy**!

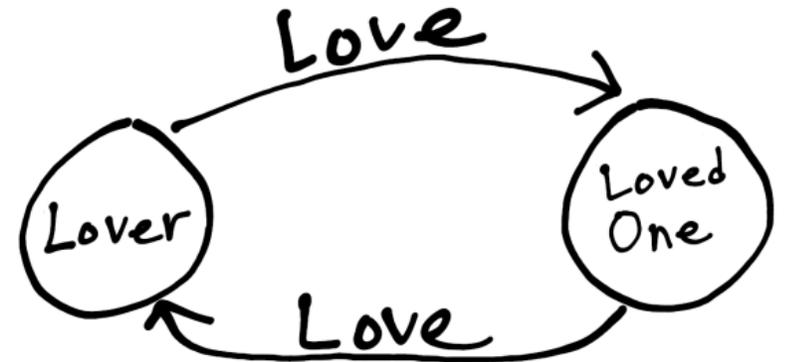
While the theology and doctrine of The Trinity developed in Sacred Tradition over the four centuries of The Church, you can see glimpses of this three persons - unique but united - in St. Paul’s witness and ministry in his letters to the early Church of Rome from the 1st Century.

(Romans 1:1-4) Paul, a slave of Christ Jesus, called to be an apostle and set apart for the gospel of **God**, which he promised previously through his prophets in the holy scriptures, the gospel about his **Son**, descended from David according to the flesh, but established as Son of God in power according to **the spirit** of holiness through resurrection from the dead, Jesus Christ our Lord.

(Romans 15:14-16) I myself am convinced about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and able to admonish one another. But I have written to you rather boldly in some respects to remind you, because of the grace given me by **God** to be a minister of **Christ Jesus** to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, **sanctified by the holy Spirit**.

The Name **Holy Spirit** is fitting and appropriate

“It is not to no purpose that he is specially called the holy spirit; for because he is common to both [Father and Son], he is specially called that which both are called in common. – St. Augustine, On The Trinity



“For the name spirit in things corporeal seems to signify impulse and motion; for we call the breath and the wind by the term spirit. Now it is the property of love to move and impel the will of the lover towards the object loved.” – St. Thomas Aquinas, Summa Theologica

Risen Lord's Appearance to His Disciples

(John 20:19-22)

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jewish leaders, Jesus came and stood in their midst and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the **Lord**. [Jesus] said to them again, **“Peace be with you. As the Father has sent me, so I send you.”** And when he had said this, he **breathed** on them and said to them, **“Receive the Holy Spirit”**

Reflecting on our belief in the Holy Spirit...

In The Gospels, Jesus reassured His disciples telling them, “do not let your hearts be troubled” said, “Be NOT afraid!”

In what situations around us (in our families, neighborhoods or world) trouble our hearts? Where do we need confidence and peace?

Bonus Question: How do we become more attentive/open to promptings of The Holy Spirit?

I Believe in the Holy Spirit,

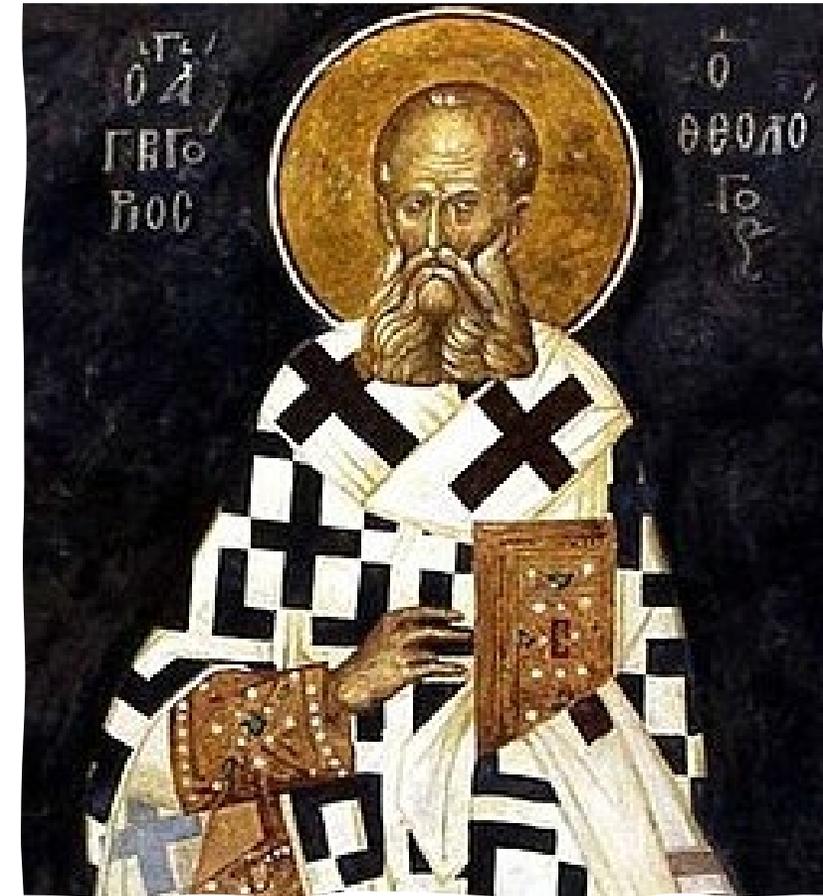
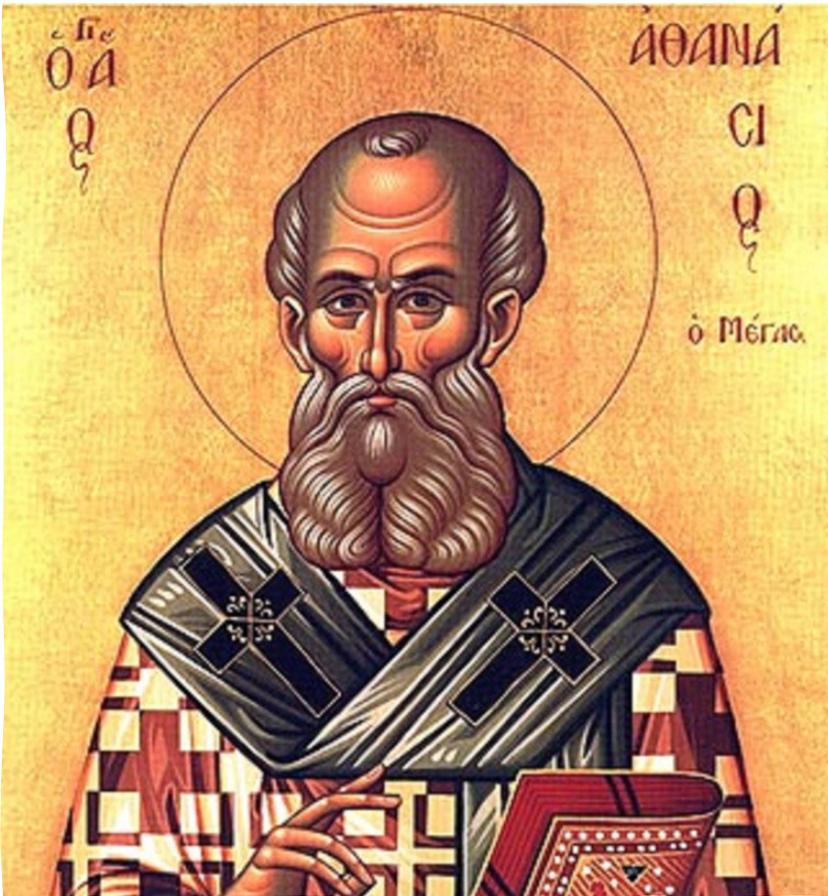
The Lord, The Giver of Life,

Who Proceeds from the Father and the Son

Who with the Father and the Son

is adored and gloried,

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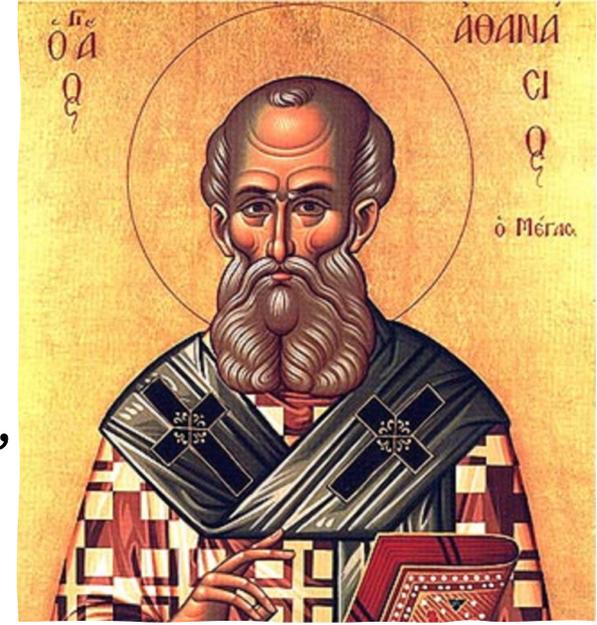


These Guys! THE BIG THREE!!!

- These first words of this section of The Creed were **carefully** worded
- Their aim was to lead the establishment of the Holy Spirit's full divinity (...but not as **directly** as the wording in the section on The Son)

St. Athanasius (358 – 360 AD)

- Serapion, The Bishop of Antioch, reaches out to St. Athanasius, The Bishop of Alexandria... **HELP! Is the Holy Spirit God?**
- Athanasius writes him three letters after reviewing the Sacred Scriptures, and states the Holy Spirit must be God for three reasons:
 - The Holy Spirit gives life
 - The Holy Spirit sanctifies us – make us holy
 - The Holy Spirit makes us divine – to share life with God
- **He says that opponents to this truth are misreading The Scriptures**
- Athanasius asserts that The Holy Spirit is not simply a creature, like a super-angel or “agent”



Holy Spirit helps us share divine life with God

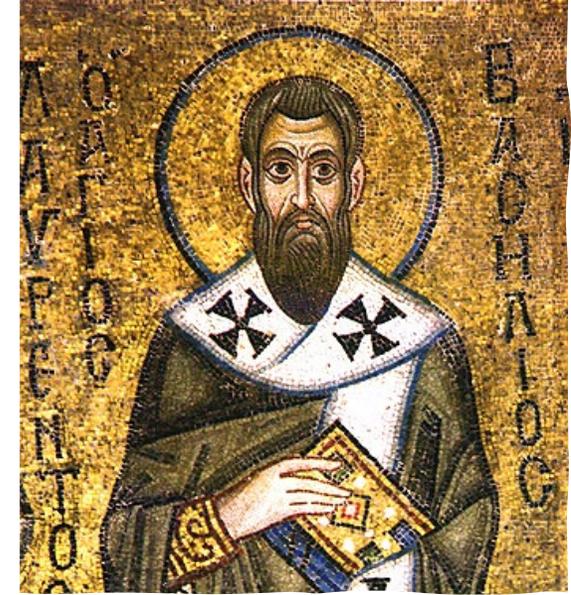
In St. Athanasius Letters to Serapion, he highlights **the Spirit's role in deifying us** as conclusive evidence that The Spirit is fully God:

But if we become sharers of the divine nature by partaking of the Spirit, someone would have to be insane to say that the spirit has a created nature and is not the nature of God. For it is because of this that those in whom the Spirit dwells are divinized. And if he divine analyzes, there could be no doubt that his nature is of God.

(2 Peter 1:1-5) Simon Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours: Grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for life and godliness through the knowledge of Him who called us by His own glory and excellence. Through these He has given us His precious and magnificent promises, **so that through them you may become partakers of the divine nature**, now that you have escaped the corruption in the world caused by evil desires.

St. Basil (374-375 AD)

- Bishop of Caesarea in Cappadocia (center of modern-day Türkiye)
- Writes the work “On the Holy Spirit”
- He argues that The Holy Spirit is truly divine and consubstantial with The Father and The Son based on Sacred Scripture
 - Liturgy and liturgical texts and *Lex orandi, lex credendi*
- Focused on the similar titles for The Father, Son, and Holy Spirit in Scripture
- His opponents were The Semi-Arians, Macadonians, others



In his St. Basil's work, "On The Holy Spirit"...

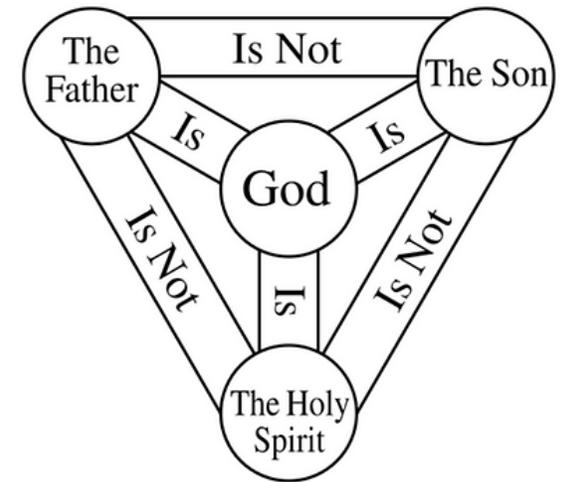
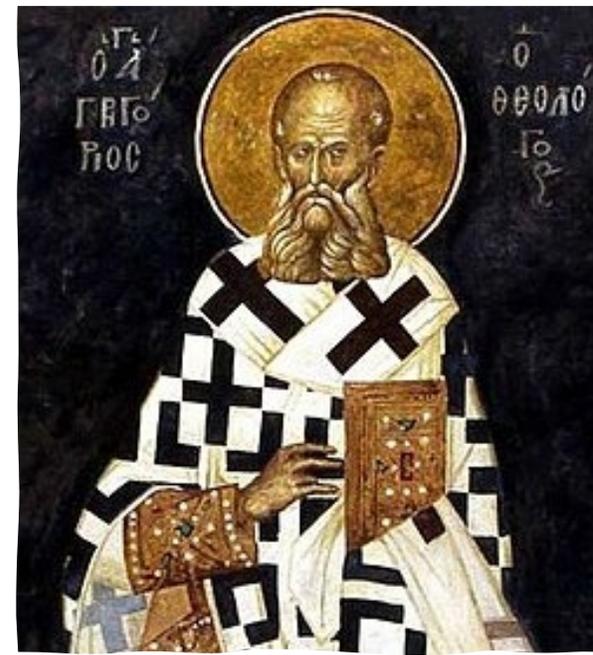
- Basil shows that the titles given to the Holy Spirit in the New Testament and The Psalms are the same used for The Father and The Son.
 - Holy Spirit is called **Spirit**, as "God is a **Spirit**" (John 4: 24)
 - Holy Spirit is called **holy**, as the Father is **holy**, and the Son is **holy**
 - Holy Spirit is called **good** (Psalm 143:10) as the Father is **good**, and he who was begotten of the **Good** is **good**
 - Holy Spirit is called **upright** (Psalm 51:10) as "the Lord is **upright**" (Psalm 92:15)
 - Holy Spirit is called Paraclete (John 14:16), **advocate or counselor**, like the Only begotten Son **advocates** for us to His Father and gives us **counsel** (consoler/comforter)

MASSIVE Scriptural Basis for the Holy Spirit's Divinity

Spirit was present and active at the Dawn of Creation **GENESIS**... Was present within the talents Moses' People among the artisans and crafters **EXODUS**... The Prophet Samuel describes to King Saul how The Spirit will rush upon him **1SAMUEL**... The Spirit came upon Azariah **2CHRONICLES**... The Spirit entered Ezekiel and set him on his feet and gives him a new heart **EZEKIEL**... The Prophet Micah is filled with power, justice, and might **MICAH**... The Spirit of The Lord chooses and rests upon The Prophet Isaiah and anoints him to bring good news to the afflicted... **ISAIAH**... Spirit is poured out upon The Prophet Joel **JOEL**... The Holy Spirit comes upon Mary in The Incarnation by the power of The Most High... Holy Spirit was upon Simeon at Jesus's Presentation in the Temple **LUKE**... Spirit of God descends like a dove upon Jesus at his Baptism **MATTHEW/LUKE/JOHN**... The Spirit drives Jesus out into the desert where he is tempted **MATTHEW/LUKE**... The Spirit of Lord is upon Jesus at Nazareth and Isaiah's Scripture is fulfilled and he is rejected **LUKE**... Jesus is accompanied by The Spirit in all his mighty works and deeds – water into wine, walking on water, multiplying loaves and fish, casting out demons, giving sight to the blind, healing people paralyzed and disabled, curing those sick, The Transfiguration, **MATTHEW/MARK/LUKE/JOHN**... Jesus speaks of the Spirit as distinct from Himself and assures us that The Spirit will teach us what to say when our faith is challenged **LUKE**... Jesus promises that The Father will give the Holy Spirit to those who ask for they will receive and seek and they shall find (prayer) **LUKE**... In Jesus's Last Supper Farewell Discourse he assures his disciples of His continued presence through the Holy Spirit, and promises to ask his Father to send the Spirit of truth to comfort and encourage them... Jesus explains how The Spirit will judge us, guide us, and glorify him **JOHN**... Holy Spirit comes upon The Church like a strong driving wind at Pentecost appearing as tongues of fire which part and come to rest on them... Holy Spirit anoints the disciples repeatedly and they celebrate the outpouring of The Spirit baptizing others... Disciples proclaim Jesus, discerned the will of The Holy Spirit, prophesied famine / provided relief, were called to specific ministries, guided where to evangelize and not to by The Spirit **ACTS**... The love of God has been poured out into our hearts through the Holy Spirit... If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give you life...through his Spirit that resides in you... for those who are led by the Spirit of God are children of God **ROMANS**... There are different kinds of spiritual gifts, but the same Spirit... The Spirit scrutinizes everything, even the depths of God... you are a temple of the Holy Spirit **1CORINTHIANS**

St. Gregory of Nazianzus (380 AD)

- Archbishop of Constantinople
- Writes a treatise gives (orations) that Holy Spirit is a divine person
- Describes ***hypostasis*** which is the underlying reality of God's substance and personhood. **There is one essence in God, but three hypostases or persons: Father, Son, and Holy Spirit.**
- His opponents The Macedonians, followed *the former* Bishop of Constantinople, Macedonus, who was an Arian supporter
- Gregory as Bishop Constantinople, wins the debate and consolidates support ahead of The Council of Constantinople
- In 381, Macedonians leave town sensing a loss. The Council Fathers pursue very careful wording - hoping to win them back over



The Lord, The Giver of Life

- Lord = God. In O.T., The Lord is the Lord of Israel. In N.T., The Lord is Jesus
- “Lord” is same title given to Jesus, The Son
- “Giver of Life” is equal to Creed’s “maker of heaven and earth” (Genesis)
- St. Paul used both “Life-giver” and “Lord” in his Second Letter to the Corinthians (3:4-6; 17-18)

Such confidence we have through Christ toward God. Not that of ourselves we are qualified to take credit for anything as coming from us; rather, our qualification comes from God, who has indeed qualified us as ministers of a new covenant, not of letter but of spirit; for the letter brings death, but **the Spirit gives life...**

Now **the Lord is the Spirit**, and where **the Spirit of the Lord** is, there is freedom. All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.

- (St. Athanasius’s point) If the Holy Spirit is Life-Giver... only God gives life. Hence, the Holy Spirit is fully God.
- We are very accustomed to thinking of Jesus as Lord. St. Paul says, **“No one can say Jesus is Lord except by the Holy Spirit”** (1 Corinthians 12:3)

Woe! Stop and ponder!

At the Last Supper, in John's Gospel, Jesus speaks to critical importance of The Holy Spirit. He tells his disciples:

“⁷Nevertheless I tell you the truth: **it is to your advantage that I go away**, for if I do not go away, the Advocate will not come to you; but if I go, I will send “him” to you... ¹³When the Spirit of Truth comes, he will guide you into all truth...”

It seems strange at first but through the presence of the Holy Spirit, **Jesus is even more present with us now than he was with his disciples on earth! (Because of the Spirit)**

Reflecting on the **Holy Spirit, the Giver of Life**

At Mass during the Eucharistic prayer, the priest invokes the Holy Spirit over the gifts of bread and wine. You know the words... “Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall.”

How does the Holy Spirit the giver of life, shape us and form us inwardly through The Sacraments?

**I Believe in the Holy Spirit,
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Who Proceeds from the Father and the Son

**Who with the Father and the Son
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Who proceeds from the Father and the Son

- Unlike the other lines in The Creed about our belief in Holy Spirit, this line is not based in and on a wealth of Scriptural insight. Limited basis here.
- The Scriptures offer only a few details about *the origin* of the Holy Spirit.
- Sacred Scripture offers lots regarding the Holy Spirit's identity and activities, **but... where (and from whom) is undefined?**

The Spirit's Procession Proceed: to go forth

- Jesus's Last Supper Discourse - "When the Advocate comes whom I will send you from the Father, **the Spirit of truth that proceeds from the Father**, he will testify to me." (John 15:26)
- Peter's Speech at Pentecost – "Exalted at the right hand of God, [Jesus] received the promise of the holy Spirit **from the Father** and poured it forth, as you [both] see and hear. (Acts 2:33)
- Paul's Letter to the Galatians - When the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption. As proof that you are children, **God sent the spirit of his Son into our hearts**, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God. (Gal. 4:4-7)
- Paul's First Letter to Corinth – "But as it is written: "What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him," this God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God. Among human beings, who knows what pertains to a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except the Spirit of God. **We have not received** the spirit of the world but **the Spirit that is from God**, so that we may understand the things freely given us by God." (1 Cor 2:10-12)

Theological Questions and more questions

While The Church Fathers believed that The Holy Spirit is plainly from God, and comes forth from The Father...

How is the Spirit's procession from the Father different from The Son's generation from The Father?

This question preoccupied the Church theologians of the 4th Century as they sought to understand The Spirit's unique divine personhood and formulate and express it (in The Creed too).

Enter the “Filioque” [fill-ee-OH-kway]

- Means “**and the Son**”
- Nicene Creed is not broadly known and used (accepted and published officially) until the Council of Chalcedon (451AD) and from between 381-451 theological work pertaining to understanding “the procession” of the Holy Spirit is still happening in the Western Church and not as fast or as (much) in the Eastern Church
- The Vatican doesn’t require its Eastern Catholic communions “to say” [and the Son] when they recite The Creed at public worship. Eastern Catholics are expected to hold belief in the theology, yes; but are not required to profess the words. (~~*Lex orandi, lex credenda?*~~)
- In Leo’s recent trip to Türkiye (Nov. 2025) he did not profess it

Eastern Church Fathers' Approach

- They took a cautious careful restrictive theological approach to The Holy Spirit's Procession sticking very close to the Scriptures' plain revelation (John 15:26)
- In St. Basil's work, "On the Holy Spirit" he states:
 - The Spirit is "of God"
 - The Spirit proceeds out of God, not by generation, like the Son, **but as Breathe of His mouth**
- St. Gregory of Nazianzus cautioned St. Basil saying "Insofar as he proceeds from the Father, he is no creature; inasmuch as he is not begotten, he is no Son; and to the extent that procession is the mean between ingeneracy and generacy, he is God... What, then, is "proceeding"? You explain the ingeneracy of the Father and I will give you a biological account of the Son's begetting and the Spirits proceeding - and **let's go mad the pair of us for prying into God's secrets.**"

Western Church Fathers' Approach



- They agreed with the Eastern Church Fathers that we do not easily understand what the procession of the Spirit is, but...
 - They saw in scriptural revelation **a clear link between the Spirit and the Son** and tried to give expression to what this link might mean.
 - Particularly, in terms of in terms of “divine love” The Spirit is “love proceeding” from the Father and the Son (Ambrose and Augustine)
- They see the intention of “proceeds from the Father” is 1) to distinguish the Spirit from created beings and 2) to identify the Spirit as a unique divine person.
- So... the Spirit is understood to proceed **principally from The Father,** who is the ultimate source, but also [from the Son], to whom was given an active role along with the Father in the spiration of the Spirit.

Development in the East Two Schools of Thought

St. Gregory of Nazianzus	St. Basil the Great (and his friend Gregory of Nyssa)
<ul style="list-style-type: none">• (John 15:26) is plainly interpreted. “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me.”• Holy Spirit proceeds from the Father – period!• Gregory was well respected and well regarded and his position is held firmly without question in the Byzantine Church.• He is friends with Basil and Gregory of Nyssa	<ul style="list-style-type: none">• They occasionally speak of the procession of the Spirit “from the Father through the Son”• St. Basil said, “One, moreover, is the Holy Spirit, and we speak of him singly. Cojoined as he is to one father <u>through</u> the one son, and <u>through</u> himself completing the adorable and blessed Trinity”• Three other major Eastern Church Fathers (Cyril of Alexandria, Maximus the Confessor, and John of Damascus) support this idea of through the Son in their writings of the time.• But... proceeding from the Father is still primary

Development in the West

- Tertullian (lived 160-250 AD) first speculates about procession of the Spirit in his theological work “Against Praxeas 4” about The Trinity using the phrase **“flowing** from The Father and **transmitted** by The Son”.
- (360 AD) In St. Hillary of Poitiers’ “On the Trinity” asserts that The Holy Spirit comes from the Father, **through** the Son.
- (380s AD) St. Ambrose, Bishop of Milan, uses the phrase “who proceeds from the Father **and** the Son” in his work, “On The Holy Spirit”. The Filioque is attributed to him.
- (400-428 AD) St. Augustine, Bishop of Hippo, develops the sophistication of Ambrose’s language in his work “The Trinity” saying, “The Spirit proceeds from both the Father and the Son as one principle, because the Spirit is ‘love proceeding’ – the mutual love of the Father and the Son.” **Augustine does emphasize that the Father is the person from whom the Spirit principally proceeds**, even as he recognizes the Son’s role in the Spirit proceeding.

The West's addition of The Filioque

- Insertion of The Filioque comes in stages from the late 400s on
- First shows up in the Athanasian Creed used in Gaul (modern day France)
- Council of Toledo in 589 AD approves its use
- It doesn't go into formal use universally and liturgically, until 1014 under Pope Benedict VIII
- **860s – 1054AD Series of East-West disagreements, leading to The Great Schism**
- Later Latin Councils: 2nd Lyons 1274 and Florence 1439 reaffirm The Filioque
- 1439 AD – Some eastern churches sign-on to The Filioque while the Eastern Orthodox Church as a whole rejects it
- TODAY - Remains a point of contention between Catholic and Eastern Orthodox Churches, but progress to resolve this situation as occurred in recent decades

Eastern Orthodox Church's Stance Today

- Is the Filioque sound theology?
- Was the Western Church justified in introducing this phrase unilaterally without including or consulting all the Churches in the East?

Orthodoxy's Two Camps

1. The Filioque is simply incorrect and its addition remains divisive
2. The Filioque is not church-dividing. It is the theological opinion of the West and could exist in harmony with the Eastern view if it **was not** universal dogma.

Both camps believe it was improper for the Western Church to add it and request the Catholic Church to remove it from its public confession for the sake of ecumenical unity.

Catholic Church's Stance on The Filioque

- The Filioque is dogmatic teaching
- Does recognize that the conditions and process of its theological development have not also been clear
- It sees greater points of agreement and understanding on this issue than division, as evidenced by:
 - Eastern Catholic Churches not being required to say The Filioque when they profess The Creed at Mass
 - It does not consider this a major dividing issue
- While the Roman Catholic Church requires profession with The Filioque, it requests the Orthodox Churches not to denounce the Filioque as theologically false.

Possible Path Forward

- Both mutually believe that The Father is the **principal** source of procession
 - Augustinian and Thomist Theology support this. Aquinas wrote in his Summa Theologica: *“The Holy Spirit proceeds equally from both, although sometimes he is said to proceed **principally** or properly from the Father, because the Son has this power from the Father.”*
- **A Solution? “Who proceeds from the Father through the Son”**
 - Thomist Theology could support this... *“Therefore, because the Son receives from the Father that the Holy Spirit proceeds from him, it can be said that the Father spirates the Holy Spirit **through** the Son, or that the Holy Spirit proceeds from the Father **through** the Son.”*

So what?

- Is this a trivial technical theological issue? Sometimes for Theologians but not the average Catholic?
- What are the implications in professing The Filioque?
 - Jesus is God with us and His mission is critical in God's saving plan. He is a critical part of **revealing** The Spirit to us. (John 20:22) Jesus promises The Spirit from The Father... The Holy Spirit is grace... new breath... new life!
 - When we profess The Filioque we acknowledge that **through** Christ that the Holy Spirit dwells within us. (Think Eucharist and other Sacraments)
- The ultimate goal of salvation is for us to be brought into the very communion with the Trinity (God's Love). (Romans 8:15-17)

Reflecting on the Procession of The Holy Spirit

How do you and I proceed... from The Father, The Son, and The Holy Spirit?

By living “in the Spirit” (as opposed to living “in the flesh”) what good fruit (works of mercy, care, and justice) comes forth **from us** that builds up the God’s Reign - here and now?

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Who is adored and glorified...

- Like “Lord” and “Giver of Life” these acts of **adoration** and **glorification** make The Holy Spirit equal to The Father and The Son
- These words emphasize more The Holy Spirit’s consubstantiality (without using the word consubstantial exactly) **but from a different perspective – our worship...**

Only God is worthy of adoration and glory!

- In our prayer and worship, we show **equal reverence** to The Holy Spirit

Our Doxologies Adore and Glorify

- **Glory Be** to the Father and to the Son and to the Holy Spirit, as it was in the beginning is now, and ever shall be world without end. Amen.
- St. Paul wrote, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you.” (2 Cor. 13:13)
- Eucharistic Prayer’s Great Doxology - Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.
- Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit (Matt 28:19)
- Baptismal Rite’s Invocation of The Holy Trinity - "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

What does this mean for us when we pray?

1. Christian prayer is offered BOTH equally:

To the Father, To the Son, and To the Holy Spirit

AND

In the Spirit > Through the Son > To the Father.

These forms of prayer reveal the richness of our relationship with the three persons of The Trinity.

2. Because the Holy Spirit is a fully divine person, we are able to offer prayer directly to the Holy Spirit.

- (Romans 8:26) St. Paul states, “the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings.”

Notes from the Catechism of The Catholic Church

CCC 2670 "No one can say 'Jesus is Lord' except by the Holy Spirit." Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action.

If the Spirit should not be worshiped, how can he divinize me through Baptism? If he should be worshiped, should he not be the object of adoration? - St. Gregory of Nazianzus, *Oratio*

CCC 2671 The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit. Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth. But the simplest and most direct prayer is also traditional, "**Come, Holy Spirit,**" and every liturgical tradition has developed it in antiphons and hymns.

Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love.

– Roman Missal Pentecost Sequence

Heavenly King, Consoler Spirit, Spirit of Truth, present everywhere and filling all things, treasure of all good and source of all life, come dwell in us, cleanse and save us, you who are All Good.

- Byzantine Liturgy, Pentecost Vespers

Three Traditional Prayers/Lyrics Re: Holy Spirit

Prayer to the Holy Spirit

Come, Holy Spirit,
fill the hearts of your faithful
and kindle in them
the fire of your love.
Send forth your Spirit
and they shall be created,
and you shall renew
the face of the earth.

O God, who have taught
the hearts of the faithful
by the light of the Holy Spirit,
grant that in the same Spirit
we may be truly wise
and ever rejoice
in his consolation.
Through Christ our Lord.
Amen.

Pentecost Sequence

Come, Holy Spirit, come.
And from your celestial home
Shed a ray of light divine.

Come, Father of the poor.
Come, source of all our store.
Come, within our bosoms shine.

You, of comforters the best;
You, the soul's most welcome guest;
Sweet refreshment here below;

In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of yours,
And our inmost being fill.

Where you are not, we have naught,
Nothing good in deed or thought,
Nothing free from taint of ill.

Heal our wounds, our strength
renew;
On our dryness pour your dew;
Wash the stains of guilt away:

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adore
And confess you, evermore
In your sevenfold gift descend;

Give them virtue's sure reward;
Give them your salvation, Lord;
Give them joys that never end.

Amen. Alleluia.

Come Holy Ghost Creator Blest

1. Come, Holy Ghost, Creator blest,
and make our hearts your place of rest;
come with your grace and heav'nly aid,
and fill the hearts which you have made.

2. To you, the Counselor, we cry,
to you, the gift of God most high,
the fount of life, the fire of love,
the soul's anointing from above.

7. Praise we the Father and the Son
and Holy Spirit, with them One,
and may the Son on us bestow
the gifts that from the Spirit flow!

Reflecting on the Holy Spirit who is adored and glorified with the Father and the Son

We can profess our belief and faith in the Father, Son, and Holy Spirit through:

- Sign of the Cross a succinct profession of faith in the Trinity
- A Creed
- Baptismal Questions

I think we all can be challenged to profess our faith less mechanically (Not Like a Robot) and more as an intentional conscious act of worship?

What do I want to remember the next time I make the Sign of the Cross, or profess The Creed, or reaffirm my faith in responding to our Baptismal Questions.

**I Believe in the Holy Spirit,
The Lord, The Giver of Life,
Who Proceeds from the Father and the Son
Who with the Father and the Son
is adored and gloried,
Who has spoken through The Prophets**

Who has spoken through The Prophets

- Main sense - the inspired writers of The Scriptures
 - The Bible is the inspired Word of God
 - The Sacred Scriptures are the basis for the formulation of The Creed
- Also, the Major Prophets (Isaiah, Jeremiah, Ezekiel, Daniel) and the Messianic Prophecy (Jesus)
- When he comes, the Spirit of truth, he will guide you to all truth. (John 16:13)

(This line of The Creed is one of the clearest places in our Tradition where the Old & New Testaments are connected and bound together. Important because some early Christians wanted to dismiss and ignore the Old Testament all together.)

Reflecting on the Holy Spirit who has spoken through the Prophets

The Holy Spirit, poured out on the church at Pentecost; continues to raise up prophets in every age.

In his Letter to the Ephesians, St. Paul details how Christ gave some as apostles, others as **prophets**, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ (Eph 4:11-12)

How can we recognize a genuine prophet among us today, and discern their words and works?

References

Ortiz, J. & Keating, D. A. (2024) *The Nicene Creed: A Scriptural, Historical, & Theological Commentary*. Baker Publishing Group.

Highly recommend this book!

Binz, S. J. (2024) *The Creed of the Church*. Twenty-Third Publications.

