



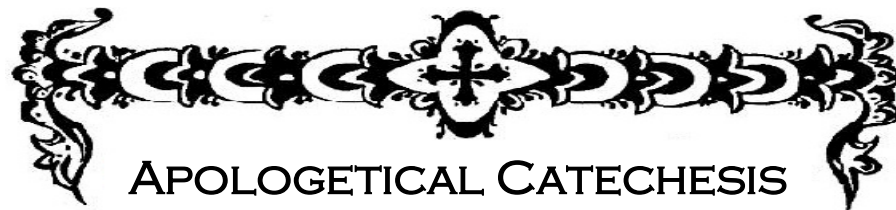
to the inhabitants of heaven and earth, the one who reigns in heaven. It is divine power that comes from the Father, not subject to any power. He is not a son: in fact, only one is the holy Son of the one Good. And it is not outside the indivisible divinity, but is equal in honour (...)" (St. Gregory of Nazianzus).

"The Seraphim say 'Holy' three times, for they glorify the Father, the Son, and the Holy Spirit. Thus, they name the three perfect hypostases, and when they say Lord, they show the one essence of God" (St. Athanasius. Of the Incarnate Word, n. 10).

"He who does not confess the community of the essence in the Divinity falls into polytheism; the nature of the Father, the Son, and the Holy Spirit is one and identical. In the one Divinity, however, the identity of nature is diversified into three hypostases, so that the individuality of the Persons is found in one essence, and the one Divinity is recognized in three perfect hypostases" (St. Basil. Epistle II, 10).

"The Father exists and possesses the perfect being, the root and source of the Son and the Holy Spirit. The Son exists, in the fullness of divinity, the living Word and the unblemished Son of the Father. The Spirit is also full, perfect, and complete, considered in Himself" (St. Basil. Homily 24, Against the Sabellians, 4).

"Let us now consider the mystery of the Trinity. We say that God is One, but we confess the Father and we confess the Son. For while it is written, "You shall love the Lord your God, and Him only shall you serve" (Deuteronomy 10:20), the Son declared that He was not alone when He said, "I am not alone, for my Father is with me" (John 16:32). In fact, the Trinity can never be separated. So too, heaven opened, the Holy Spirit descended in bodily form, like a dove. How can heretics say that he is alone in Heaven when he is not alone on earth? Let us guard the mystery" (St. Ambrose).



APOLOGETICAL CATECHESIS

IS THE HOLY SPIRIT GOD?

Some sects teach that the Holy Spirit *"is the active force of God. It's not a person, but a powerful force..."* And they want us to believe that the Bible and history confirm that false belief.



What do the Holy Scriptures and the teachings of the Holy Fathers of the Church say about the Holy Spirit?

In Isaiah 48:16 we read a curious passage from the Old Testament: *"Draw near to me, hear this; From the beginning I did not speak in secret; Ever since that was done, I was there; and now **the Lord God** has sent me, and **His Spirit.**"*

In this verse we can see the presence of the three Persons of the Trinity.

Who is the Spirit according to the Scriptures? *"God is **Spirit**"* (John 4:24).

*"For the Lord is **the Spirit**"* (2 Corinthians 3:17).

*"The **Spirit of the Lord**"* (v.18).

Anyone can infer from these verses the following:

GOD = SPIRIT = LORD

The Oneness of the Holy Spirit with the Father and the Son is undeniable.

The Apostle Peter said that to lie to the Holy Spirit is to lie to the Lord.

*"You have not lied to men, **but to God**"* (Acts 5:4).

If the Holy Spirit is a force devoid of personality, as these sects teach, why is He called God? (Acts 5:3-5). How can you teach? (John 14:26).

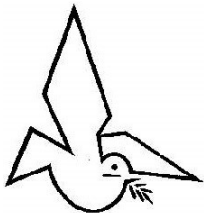
How can one blaspheme Him? (Matthew 12:31,32). How can it be the one that comforts? (Acts 9:31). How is it possible for him to speak? (Acts 28:25). How can He be resisted? (Acts 7:51). How can you be sad? (Ephesians 4:30). How can He help us in our weaknesses? (Romans 8:26).

ORTHODOX ANSWERS 19





If the Holy Spirit were a force, how could He perform all these activities that denote personality? They will tell us that the Holy Spirit cannot be a person because He is poured out (Acts 2:33; 10:45).



However, in a prophecy about the crucifixion of Jesus, it is said of Him also that He is poured out: *"I have been poured out like water."* (Psalm 22:14).

WHAT DO THE HOLY FATHERS AND THE TRADITION OF THE CHURCH SAY?

"There is, then, a holy and complete Trinity, which is said to be God, in the Father, the Son, and the Holy Spirit" (St. Athanasius).

"There is only one Holy Spirit: Paraclete. And just as there is one God the Father, and there is no second Father, and only one only-begotten Son, who has no other brother, so there is one Holy Spirit, and there is no other Holy Spirit who is equal in honour of Him. It is, therefore, the Holy Spirit, the highest power, divine and ineffable reality. For he lives and is rational, sanctifying all things that God has done for Christ. He enlightens the souls of the righteous. He is also in the prophets and he is also, in the new Covenant, in the Apostles. To those who have the audacity to isolate the action of the Holy Spirit. For there is only one God the Father, Lord of the old and the new covenants. And one Lord, Jesus Christ, who prophesied in the old and has come in the new. And there was one Holy Spirit who proclaimed Christ through the prophets and who, after Christ came, showed him. There is no mention of three gods, nor should Father, Son, and Holy Spirit be separated" (St. Cyril of Jerusalem).

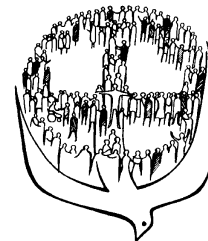


"The Father, through the Son and together with the Spirit, gives everything. Some are not the gifts of the Father, others those of the Son, and others those of the Holy Spirit. For salvation is one, power is one, and faith is one, God the Father is one, his Son is one, and the Holy Spirit Paraclete is unique. And it is enough for us to know these things. Do not busily inquire into nature or substance. Well, if it's something that had been written, we'd say so. But let's not dare with what has-



n't been written. For our salvation it is enough for us to know that there are the Father, the Son, and the Holy Spirit" (St. Cyril of Jerusalem).

"Truly one cannot but marvel at hearing those who admit one God the Father, and one God the Son, and one Holy Spirit, called atheists, showing their power in unity and their distinction in order" (Athenagoras, the Apologist).



"The Spirit bloweth where he willeth" (John 3:8). This means that the Spirit is a substantial being, not, as some claim, a mere activity of God with no individual existence. The Apostle, after enumerating the gifts of the Spirit, continues: *"And all these things proceed from the action of one Spirit, who distributes to each individual according to his will"* (1 Corinthians 12:11). Therefore, if it acts, wills, and distributes, it is a substantial active being, and not a mere activity.

The Spirit himself is in the law and in the Gospel: he is eternally with the Father and the Son, and as the Father and the Son always exists, he existed and will be" (Origen).



"Whosoever hath heard the names given to the Holy Ghost, shall he not inwardly elevate his thought to the supreme nature? For the Spirit of God is also called the Spirit of truth, which proceeds from the Father; Right Spirit, Principal Spirit. But the Holy Ghost is his proper and peculiar name, for it is certainly the name which expresses, better than any other, that which is incorporeal, that which is pure from all matter, and that which is undivided. Therefore, the Lord, teaching that the incorporeal cannot be comprehended, said to that woman who thought that God is worshipped in one place, 'God is Spirit' (John 4:24)" (St. Basil).

"Soul, why are you delaying? Sing also the glory of the Spirit; Do not separate in your speech what nature has not divided. Tremble before the mighty Spirit, as before God; thanks to Him I have known God. He, who deifies me, is evidently God: he is omnipotent, the author of various gifts, the one who stirs up hymns in the choir of the saints, the one who gives life

