

I should not hesitate, indeed, to call the tree the son or offspring of the root, and the river that of the fountain [i.e., spring], and the ray that of the sun; because every original source is a parent, and everything which issues from the origin is an offspring. Much more is this true of the Word of God, who has actually received as his own peculiar designation the name of Son.⁶⁹

90 The Church professes the Son to be one in being [essence] with the Father, emphasizing the equality of Persons within the Most Holy Trinity, and the unity of God's nature, thus confirming the divinity of the Son of God. The Son did not come to be in time, as did creatures. Therefore, he is not lower than the Father. He co-exists with him eternally and is equal to him in all things, other than begetting, which belongs to the Father.⁷⁰

C. We Believe in the Holy Spirit

And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son, He is worshipped and glorified. He has spoken through the Prophets. (Symbol of Faith)

Through Him the Holy Spirit was made manifest, the Spirit of truth, the grace of sonship, the pledge of the inheritance to come, the first fruit of the eternal good things, the life-giving power, the source of sanctification. (Anaphora of the Liturgy of Saint Basil the Great)

91 The Holy Spirit is the Third Divine Person and proceeds from the Father (see *Jn* 15:26). This procession [i.e., coming forth] of the Holy Spirit can be explained through an image, making use of an analogy: the Father is the source, the Son is the stream, the Holy Spirit is the water. There is only one source for the stream and the water, only one Father for the Son and for the Holy Spirit, which like water flows from the source and fills the river-bed and stream.⁷¹ The Holy Spirit is a Divine Person that is equally worshipped and glorified with the Father and the Son, proceeding from the Father, coming to rest in the Word, and expressing the Word.⁷²

⁶⁹ Tertullin, *Against Praxeas*, 8: PL 2, 163.

⁷⁰ See CYRIL OF ALEXANDRIA, *On the Gospel of John*, 16, 13: PG 74, 411.

⁷¹ See TERTULLIAN, *Against Praxeas*, 8: PL 2, 163.

⁷² See JOHN OF DAMASCUS, *Exact Exposition of the Orthodox Faith*, I, 7: PG 94, 805.

92 The Holy Spirit is often compared to *breath*, by which the spoken word resounds. Appropriately, within the Most Holy Trinity, the Father speaks the Word (begets the Son) by the Holy Spirit: "And it is this [Breath] which in the moment of utterance becomes the articulate word, revealing in itself the force of the word."⁷³

1. The Holy Spirit Revealed in the Holy Scriptures

- 93 In Holy Scripture, the word *spirit* (in Hebrew, *ruah*) shares a common root with the verb *to breathe*. It means *breath*, *wind*, and *air*. Human life is dependent upon breathing, and when breathing ceases, life ends. We are not masters of our own lives—God gives us life by the *life-giving Spirit*.
- 94 From the first sentences of the Book of Genesis, "the Spirit of God" is the image used to signify the living God (*Gn* 1:2). In the account of the creation of humankind, the Holy Scriptures mention "the breath of life," which God "breathed into" the man, who then became a "living being" (see *Gn* 2:7). In the Old Testament, many other images are brought forth as examples that in the New Testament become symbols of the Holy Spirit: "rivers of living water" (*Jn* 7:38), "anointing" (*1 Jn* 2:20, 27), "fire of purification" and "tongues as of fire" (*Lk* 3:16; *Acts* 2:3), "wind" (*Jn* 3:8; *Acts* 2:2), "seal of anointing on us" (*2 Cor* 1:22; *Eph* 1:13; *Eph* 4:30), the laying on of hands (see *Acts* 6:6; *Acts* 8:17-19), and "dove" (*Mt* 3:16).
- 95 The New Testament gives the Holy Spirit various titles that emphasize his personhood and divinity: "Advocate" (*Jn* 14:16); "Spirit of truth" (*Jn* 16:13), "Spirit of adoption" (*Rom* 8:15), "Spirit of Jesus Christ" (*Phil* 1:19), "Spirit of the Lord" (*2 Cor* 3:17), "Spirit of God" (*Rom* 15:19), and "Spirit of glory" (*1 Pt* 4:14). These titles indicate that the Holy Spirit is the Lord of life, and for this reason we refer to him as "the Lord, the Giver of life." The Anaphora of Saint Basil the Great refers to the Holy Spirit as the "life-giving power," which is the "source of sanctification," and the "first fruit of the eternal good things."
- 96 Christ points to the unique mission of the Holy Spirit in the history of salvation: "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf" (*Jn* 15:26-27). As Christ had prophesied, the Holy Spirit "will teach you everything, and remind you of all" (*Jn* 14:26), "he will guide you into all the truth; ... he will declare to you the things that

73 JOHN OF DAMASCUS, *Exact Exposition of the Orthodox Faith*, I, 7: PG 94, 805.