

are to come" (*Jn* 16:13). "He will glorify me [i.e., the Son], for he will take what is mine and declare it to you [the disciples]" (*Jn* 16:14).

## 2. The Holy Spirit Who Proceeds from the Father

97 In teaching about the Person of the Holy Spirit, the Fathers of the Church emphasize first and foremost what differentiates the Person of the Holy Spirit from the Persons of the Father and the Son, that is, that the Holy Spirit proceeds (in Ukrainian, *iskhodyt*; in Greek, *exporeutai*) from the Father. In conciliar unified fashion, they professed this belief through the Symbol of Faith: "I believe ... in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father." On the procession of the Holy Spirit, Saint Cyril of Alexandria teaches: "The Holy Spirit is the one [who] ... pours forth from God the Father, through the Son, and shows to us his existence, in the image of breath of the mouth."<sup>74</sup>

98 The Holy Fathers made a distinction between the interior life of the Most Holy Trinity and the revelation of the Trinity in creation. In the Most Holy Trinity, the Holy Spirit *proceeds* (in Ukrainian, *iskhodyt*; in Greek, *exporeutai*) from the Father—the one and only Source of the Most Holy Trinity. When the Holy Fathers spoke about the action of the Persons of the Trinity in creation, they professed that the Father sends the Holy Spirit "through the Son."<sup>75</sup> Saint Cyril of Alexandria, professing this very same faith, explained this *sending* of the Holy Spirit "through the Son" as the fact that the Holy Spirit "comes from (in Ukrainian, *pokhodyt*; in Greek, *proenai*) the Father and the Son."<sup>76</sup> This interpretation was emphasized by the Fathers of the Council of Florence: "Some [were] saying the Holy Spirit comes from the Father and the Son, others saying the Holy Spirit comes from the Father through the Son. All were aiming at the same meaning in different words."<sup>77</sup> This opinion was also expressed in the Articles of the Union of Brest: The Holy Spirit ... proceeds from one Source, as if from a well-spring. from the Father, through the Son."<sup>78</sup>

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<sup>74</sup> CYRIL OF ALEXANDRIA, *Dialogues on the Holy and Consubstantial Trinity*, 2: PG 75, 722723.

<sup>75</sup> See GREGORY OF Nyssa, *On the Life of Saint Gregory the Wonderworker*: PG 46, 912.

<sup>76</sup> See CYRIL OF ALEXANDRIA, *Thesaurus on the Holy and Consubstantial Trinity*: PG 75,9-656.

<sup>77</sup> COUNCIL OF FLORENCE, Bull *Laetentur caeli* [Let the Heavens Rejoice] (July 6, 1439).

<sup>78</sup> Articles of the Union of Brest, 1.

**III. WE BELIEVE IN GOD THE FATHER,  
CREATOR OF HEAVEN AND EARTH,  
AND IN OUR SAVIOUR JESUS CHRIST,  
AND IN THE HOLY SPIRIT,  
THE LORD, THE GIVER OF LIFE**

*Maker of heaven and earth, of all that is seen and unseen.*

*(Symbol of Faith)*

*Lord of heaven and earth and of all creation visible and invisible (Anaphora of the  
Liturgy of Saint Basil the Great)*

**A. The Creator and His Creation**

99 Our faith in the Creator gives us the opportunity to grasp the sense and essence of the created world. Biblical Revelation unveils for us the presence of God within the reality of the world: we come to know the Creator, and the world—his creation.

100 The word *creation* points to the connection between the world and the Person of the Creator; for the world is "the work of his hands." "This; is why it is impossible to know creation separately from the Creator God's Revelation brings to our attention not so much the laws of nature as the actions of the Creator's Divine Economy. In the light of faith, the true beauty of creation is revealed to us as a reflection of the beauty and magnificence of its Creator: "Lord, how manifold are your works! Ir. wisdom you have made them all" (*Ps* 103[104]:24).

**1. The Father Creates through the Son in the Holy Spirit**

101 In loving humankind, God moved forth from the unapproachable light of his inner divine life and revealed himself in the world created by him: "Today the Sun that never sets has risen and the world is filled with splendour by the light of the Lord."<sup>79</sup> The foundation of the world is "the grace of our Lord Jesus Christ, the love of God our Father, and the fellowship of the Holy Spirit"<sup>80</sup> (see 2 *Cor* 13:13). On the participation of the three Persons of the Most Holy Trinity in the creation of the world, Saint Basil teaches: "When you consider creation, I advise you to first think of him who is the first cause of everything that exists:

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<sup>79</sup> *Trebnyk*, Rite of the Great Blessing of Water for the Feast of Theophany, Second Prayer

<sup>80</sup> *Liturgicon*, *Jbe* Divine Liturgy of our Holy Father John Chrysostom, Anaphora.