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Marek Jagodziński

The Holy Spirit of Communion

A Study in Pneumatology and Ecclesiology



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Marek Jagodziński

The Holy Spirit of Communion

A Study in Pneumatology and Ecclesiology

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Introduction

Understanding God as self-giving love lies at the horizon of understanding His reality not so much as substance (as the Aristotelian account would suggest), but as relation. In contemporary theology we can notice a clear mark of the trinitarian understanding of God, who “in Himself is the mutually directed love of the Father and the Son in the common Spirit of that love, is pure life in this relation, the infinitely complete becoming of that relation, the communion, the communion of the Giver (the Father), the Receiver (the Son) and the Uniter (the Holy Spirit). The essence of God, then, is Communication of love – Communion – sustained in varied ways by the Divine Persons.¹ The Father is the proper source of the Communication-Communion of love, which continually spouts life. The Son is (from the perspective of the salvific economy) the Word made Flesh. The Holy Spirit, as the personified love of the Father and the Son, is also the personified Communication of love. Moreover, the Holy Spirit², as the intrinsically trinitarian bond of love, in an economic-salvific inversion is oriented towards man and is the personal medium of the communication-communion of love between man and Christ – to the glory of the Father”³

From the very beginning of Christianity, the Holy Spirit has occupied an important place in the Christian faith. In the Hebrew tradition of prophets and kings, the term “Christ” itself meant someone anointed by the Spirit (κεχρισμέυος, χριστός), except that Jesus was the Messiah – the ultimate, eschatological prophet or king who was not only to receive upon Himself the fullness of God’s Spirit, but also

1 See Marek Jagodziński, *Trynitologia komunijna* (Lublin: Wydawnictwo KUL, 2021), 96–126.

2 The essence of God transcends the question of gender. God is completely above such distinctions. Some try to apply feminine nomenclature to the Holy Spirit, but the author of this study consistently follows the oldest, most widespread, and fine Christian and academic tradition, which uses the vocabulary of the masculine gender when referring to the Holy Spirit.

3 Jagodziński, *Węzłowe zagadnienia chrystologii komunijnej* (Radom: Wydawnictwo Diecezji Radomskiej AVE, 2013), 5–6. This is well illustrated in the schema of the trinitarian “structure of reference” proposed by Medard Kehl, in which the “Father” is the beginningless and incommunicable “Wherefrom” of infinitely self-giving love, the “Son” is the “Whereeto” of infinitely received love coming from the Father and imparted through Him, and the Holy Spirit is the “Wherein” of that infinite love that unifies, mediates between the Father and the Son and mediates through Them. Love, in turn, is ultimately the “What” – the content of the references between the Father, the Son and the Holy Spirit – and as such is identical with the “essence” of God. Cf. Medard Kehl, “Kirche als Institution – eine theologische Begründung,” in *Kirche als Institution, Studienbrief II/1*, ed. Kehl and Norbert Glatzel, and Norbert Mette (Tübingen: “Deutsches Institut für Fernstudien an der Universität Tübingen. Fernstudium Katholische Religionspädagogik” 1984), 121.

to give it to others as a gift of the last days (cf. Joel 3:1-5). Jesus' resurrection was proof that he was indeed this eschatological Messiah and was therefore linked to the pouring of the Holy Spirit first upon the disciples and then upon "all flesh" at Pentecost (Acts 2:17). The delay of the Parousia did not leave Christians "orphaned" but meant that another "Comforter" (παράκλητος) would undertake to guide and strengthen Christians until Christ's return (John 14:18). For this reason, the role of the Holy Spirit was decisive for Christian existence between the resurrection and the second coming of Christ. The fact that the Holy Spirit was already given and doing His work after the Resurrection and Ascension meant that His eschatological gifts were already present in the Christian community. The members of the Church had become "spiritual" (πνευματικοί). On the occasion of a certain dispute among Christians in Corinth concerning the "degrees" of spirituality, St. Paul taught that all members of the Church in one way or another are bearers of the Spirit and His gifts, and that true Christian spirituality does not allow discrimination that would place one gift above the others, just as one member of the body could not despise the others or exist independently of the other members. The highest form of spirituality is love (1 Cor 13:13), because the Spirit is communion. Therefore, Christian spirituality could not be experienced outside of a community that encompassed multiple and diverse spiritual charisms. Individualism is incompatible with Christian spirituality. No one can possess the Spirit as an individual – one can only possess Him as a member of the community. When the wind of the Holy Spirit "blows", the result is never good individual Christians, but members of the community.⁴

Because the Holy Spirit was considered a "communion" and His gifts were by nature collective, the age of the Spirit was, in a profound sense, the age of the Church, the community of those who, as one Body, were incorporated into Christ. Life in the Spirit was identified with belonging to the community of the Messiah, formed through the gifts of the Spirit and by the Spirit. The Church was regarded as the eschatological community that the resurrected Lord would gather around Him at the Parousia and with which He would be fully identified (Matt 25:30-31; Acts 9:5). In this sense, the Church as the Body of the resurrected Christ and the Church as the communion of the Spirit are one and the same. The Holy Spirit built the Body of Christ and did not act independently of the Person and "Body" of Christ, and Christ too was incomprehensible as an individual, but could only be apprehended "in the Spirit" – as a collective Person made up of many at the same time. Similarly, the "many" Persons could not be understood apart from one – Christ. Christian spirituality was ecclesial in nature. The Church was not a means by which one could

4 Cf. John D. Zizioulas, *The One and the Many: Studies on God, Man, the Church, and the World Today* (Los Angeles: Sebastian Press, 2010), 151–2.

become spiritual in the sense that it provided the necessary instruction, worship, grace etc., but a set of relations that gave an individual a new identity, different from the identity conferred by natural birth or society. For this reason, being a spiritual person in early Christianity was primarily associated with “a new birth”, being born by the Holy Spirit (John 3:3).⁵

The person’s ability to listen and open up to others – to communicate – leads to the establishment of a communion (*koinonia* – *communio*) in both the human and divine dimension. In its original usage, *communio* meant “participation” in the sense of having a share and providing it in the community. In the New Testament, however, this communion is not the work of men, but – through the Eucharistic community of Christians – derives from participation in Christ, as participation “in the Blood of Christ” and “in the Body of Christ” (cf. 1 Cor 10:16). St. Paul also refers to communion in the Holy Spirit as sharing in Him, which also means sharing spiritual and material gifts. Thus, *koinonia* means a reality existing through the community of believers who participate in the common reality given to them.⁶

Communio is a dynamic reality – a communication, a process, a life – thus reducing it to something akin to other human communities is restrictive and misleading. What is meant by this concept is an extraordinarily intense form of reference, love, communion, which from the theological perspective is most closely linked to the Eucharistic understanding of “communion” – being close to one another, unity of life, mutual penetration, the closest union. This concept seems to be the most accurate paradigm drawn from the created world to help one understand the inner

5 Cf. Zizioulas, *The One and the Many*, 152.

6 Jagodziński, *Węzłowe zagadnienia chrystologii komunijnej*, 6–7. “In the translations of the New Testament into Latin, the meaning of *koinonia* is rendered by the words *communio* and *communicatio*. The first and most direct equivalent of *communio* is communion, with two significant metaphorical connotations: *communio* points to the root “-mun-” meaning, more or less, an embankment gathering people in a common space of life and uniting them through mutual orientation towards each other – this root can also be found in the word *munus* (task, service, but also gift, offering) denoting a commitment to mutual service on the basis of a gift received that should subsequently be passed on. Both connotations point to the notion of *communio* as a mediated reality, which does not arise as a derivative of the sum of individuals, but from the beginning exists with them” (ibid., 8). Cf. Gisbert Greshake, “Communio – Schlüsselbegriff der Dogmatik,” in *Gemeinsam Kirche sein. Theorie und Praxis der Communio. Festschrift der Theologischen Fakultät der Universität Freiburg i. Br. für Erzbischof Dr. Oskar Saier*, ed. Günther Biemer and Bernhard Casper, and Josef Müller, (Freiburg-Basel-Wien: Herder, 1992), 90–121.

life of God;⁷ it is the key concept of faith and theology,⁸ ingenious in relation to the mystery of the Holy Trinity⁹ and analogously appropriate to the mystery of the Church.¹⁰

This monograph focuses precisely on the Holy Spirit, who – as theologians do not hesitate to say – is the Communion within the reality of the Trinity and forms the communion between God, man and the world, as well as within the reality of this world. The reflection on the Holy Spirit presented here, using the pneumatological potential available in the theological literature, in the context of the deepest and broadest understanding of communion, is intended to lead to the foundation of a fairly comprehensive study of pneumatology of communion.

Chapter One presents the Holy Spirit in the Communion of the Holy Trinity. First, the chapter outlines the communion-guided pneumatological potential extracted from the biblical texts, and then isolates the communion aspects of the historical development of pneumatology, showing first the communion position of the Holy Spirit in the light of the first trinitological concepts, and then the communion-oriented pneumatological aspects in the further development of trinitology (including the communion dimension of the *Filioque* debate), through medieval pneumatology to the pneumatology of the last council and post-conciliar theology. The chapter focuses particularly on the Holy Spirit as a Person in the Communion of the Holy Trinity and will show him first in the context of the Persons of the trinitarian Communion, the communion trinitarian perichoresis and the communion unity and plurality of the Persons in the Holy Trinity. Subsequently, the issues of the origin of the Holy Spirit in the trinitarian Communion, the problems associated with the traditional view of the Persons of the Trinity, and the issues of the specificity of the Holy Spirit in the trinitarian Communion and the

7 Zizioulas writes that life in the biblical sense “is rather to be understood as springing from a relational situation, from a relationship of persons. Life in this sense is the *event of communion of persons*, i. e., a situation in which all the divisions, individualizations, and fragmentations of existence (natural, moral, social, etc.) which threaten existence with decomposition and hence with death, are transcended in a communion of *freely loving* beings. Life as the overcoming of death – and truth which is life – is thus ultimately expressed in God understood not in a deistic but in a *Triadological* sense, i. e., as a relationship of persons, as ‘communion’ in an ultimate ontological sense” (Zizioulas, *The One and the Many*, 215).

8 Cf. Greshake, *Trójjedyny Bóg. Teologia trynitarna* (Wrocław: Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 2009), 339–45.

9 In his “Trinitarian theology,” Greshake emphasises the dimension of communion in the Trinity and regards it as the centre and key to understanding the Christian faith. Cf. Greshake, *Trójjedyny Bóg*, 190.

10 Cf. Robert Skrzypczak, *Osoba i misja. Podstawy eklezjologii misyjnej w świetle personalizmu papieża Jana Pawła II* (Warszawa: Wydawnictwo Sióstr Loretanek, 2005), 331–3; Jagodziński, *Węzłowe zagadnienia chrystologii komunijnej*, 8–9.

communional view of the properties of the Holy Spirit are discussed. The chapter concludes with the presentation of a communicative-communional view of the reality of the Holy Spirit.

Chapter Two discusses of the communional and trinitarian aspects of the Holy Spirit's action in the history of salvation. First, the chapter addresses the question of so-called Christological pneumatology or, put differently, pneumatological Christology. This is followed by a presentation of the Holy Spirit in the revelation of and joint action with the Son, as well as the Holy Spirit's work in Christ's mysteries. The chapter also presents a reflection on the pneumatological dimensions of human life in communion with Christ and of theology, with particular emphasis on the communional aspects of contemporary pneumatological thought.

Chapter Three discusses the pneumatological-sacramental structure of the Church's communion. First, the Holy Spirit is presented as the co-creator of the Church's communion and the pneumatological dimensions of faith and the Word of God are delineated. Further, a vision of the Church as the sacrament of the Holy Spirit, with particular emphasis on the pneumatological-communional dimension of the Church as institution, which serves its identity, unity and freedom, is presented. The chapter also discusses the implications arising from the pneumatological-sacramental vision of the Church. Finally, the pneumatological dimension of the sacraments as sacraments of communion are outlined.

Chapter Four addresses the pneumatological-communicative dimensions of the Church's unity in terms of the communion of the faithful, the communion of particular Churches and the hierarchical communion. The chapter concludes with the presentation of the pneumatological dimensions of the common ecumenical vision of the Church as communion.

1. The Holy Spirit in the Communion of the Holy Trinity

The Church's teaching about God does not produce a new concept of God, but rather provides a continuation for the faith of Israel modified by Jesus Christ. God is transcendent, absolutely free, personal and reveals himself in history through His rulings. Christ is the Lord who sits at the right hand of God (cf. Ps 110:1), receives all honour and glory, but while departing to the Father He said: "I will not leave you orphaned; I am coming to you. [...] But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you" (John 14:18, 26). As Christ sits at the right hand of God, the Father sends another Helper – the Spirit of Truth. The coming of the Third Person – the Holy Spirit – opened a new relationship of people to God. His Person verifies the presence of God Himself, gives gifts and reveals a power that can only be the power of God Himself. The first disciples were compelled to find a space in their understanding of God for the experience of the Holy Spirit's company through which Christ breaks down the barriers of nature and creates the Church. Before the coming of the Spirit of Christ, the world had not known a community that could surpass all the divisions of creation.¹

God has revealed Himself in Jesus Christ as the mystery of the Trinity², and the experience of the Church as communion has made it possible to show convincingly that God's existence is a perfect communion through personal relationships and interpersonal love.³ At the same time, the confession of a historico-salvific (economic) Trinity was never regarded by Christians as a limitation or abandonment of strict monotheism,⁴ nor as an "extra" feature of the newly created faith. For them, the

1 Cf. Jagodziński, *Trynitologia komunijna*, 153–5.

2 Hans Urs von Balthasar, *Teologika*, vol. II: *Prawda Boga* (Krakow: WAM, 2004), 117: "There is [...] no other approach to the trinitarian mystery than its revelation in Jesus Christ and the Holy Spirit, and no statement about the immanent Trinity can distance itself even a step from the foundation of the New Testament, if it does not want to plunge into the emptiness of abstract theses which have no meaning in the historico-salvific perspective. Only the behaviour of Jesus towards his Father and the Holy Spirit tells us something about the intra-trinitarian relationships of life and love in the one and only God."

3 G. Greshake writes that "the development of the theology of the Trinity 'would not have been possible without the experience of the Church's existence.... The Son of God is a relational being: without the idea of *Communio*, it would not be possible to speak of God's being'" (Greshake, *Trójjedyny Bóg*, 46 – the quotation comes from Zizioulas, *Being as Communion. Studies in Personhood and the Church* (Crestwood-New York: St. Vladimir's Seminary Press, 1985), 16–8).

4 See Jean Daniélou *Teologia judeochrześcijańska. Historia doktryn chrześcijańskich przed Soborem Nicejskim*, (Kraków: WAM, 2002).

one God was always the Trinity, the communion,⁵ although there were problems in relating this faith to the clearly formulated Old Testament truth of the one God and to monotheistic religiosity and pagan philosophy.⁶ The symbols of faith, the baptismal formulas and the writings of the apologists have always expressed the trinitarian awareness of the Church's faith.⁷ Faith in God was thus deepened by the figure of Jesus Christ and the work of the Holy Spirit – with the Holy Spirit Himself (accessible only through Christ) being the crucial experience of understanding Christ.⁸ In the introduction to the section on the Holy Spirit, the *Catechism of the Catholic Church* includes the following words: “Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. The Spirit who ‘has spoken through the prophets’ makes us hear the Father's Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who ‘unveils’ Christ to us ‘will not speak on his own’” (John 16:13) (CCC 687). “The One whom the Father has sent into our hearts, the Spirit of His Son, is truly God. Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of Persons. When the Father sends his Word, He always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals Him” (CCC 689).

1.1 The Communion-based Pneumatological Potential of Biblical Texts

Biblical pneumatology plays an important role in the process of producing a treatise on the Holy Spirit. It usually takes the form of an account of the pneumatological

5 Cf. Walter Kasper, *Bóg Jezusa Chrystusa* (Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 1996), 302–12.

6 Cf. Greshake, *Trójjedyny Bóg*, 46–7.

7 Cf. Eligiusz Piotrowski, “Traktat o Trójcy Świętej,” in *Dogmatyka*, ed. Elżbieta Adamiak and Andrzej Czaja, and Józef Majewski (Warszawa: Więź, 2007), 4: 60–87; Jagodziński, *Węzłowe zagadnienia chrystologii komunijnej*, 15–6.

8 This is why F. Courth wrote about the revelation of the Father in the Son and the revelation of the Son in the Holy Spirit (Franz Courth, *Bóg trójjedynnej miłości* (Poznań: Pallottinum, 1997), 299–305). Cf. Cornelius Keppler, “Der Heilige Geist – tatsächlich Gott, Person und Herr? Eine Spurensuche,” *Stimmen der Zeit* 3 (2016), 187–8.

content of particular groups of New Testament writings,⁹ accompanied by questions concerning the relationship of the Holy Spirit to the other Divine Persons.¹⁰ The beginnings of trinitarian pneumatology, in the context of the Christologically relevant question of the interrelation between the Son and the Holy Spirit,¹¹ as well as the joint salvific action of both, could be seen in St. John.¹² Similarly to St. Paul, St. John did not present a speculative perspective of the biblical tradition, but a historical and practical perspective. In the farewell speeches, it is not the Persons but their functions that are revealed. The concept of person is unfamiliar to both the New and Old Testament, and in the biblical thought it is the function that defines the identity of a character. A change in the global cultural context was thus needed for trinitarian reflection to emerge.¹³

God reaches us through His Son Jesus Christ in the Holy Spirit, who is also the Spirit of His Son. The Holy Spirit – the Spirit of the Father and the Son – is given to us as the principle of unity and love.¹⁴ The biblical image presents the Father as the fullness of life, who “saved us [...] according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior (Titus 3:5-6).¹⁵ According to the Gospel of St. John, the Holy Spirit “comes from the Father” (John 15:26). Jesus said of Him: “the heavenly Father will give the Holy Spirit to those who ask Him” (Luke 11:13) – “the Holy Spirit, whom the Father will send in my name, will teach you everything, and

9 Cf. e.g. Max-Alain Chevalier, “Biblische Pneumatologie,” in *Neue Summe Theologie*, vol. 1: *Der lebendige Gott*, ed. Peter Eicher (Freiburg-Basel-Wien: Herder, 1988), 341–78; Manuel Isidro Alves, “Dam wam Duchu nowego,” *Communio. Międzynarodowy Przegląd Teologiczny* 8/1 (1988) 14–31. Y. Congar presents the Holy Spirit in a more systematic form as the “Breath of the Word” and the “Spirit of the Son” and also writes about pneumatic Christology. Cf. Yves Congar, “Systematische Pneumatologie,” in *Neue Summe Theologie*, vol. 1: *Der lebendige Gott*, ed. Eicher (Freiburg -Basel-Wien: Herder, 1988), 393–9; Zdzisław Józef Kijas, *Traktat o Duchu Świętym i łasce* (Warszawa: Więź, 2007), 348–82.

10 Cf. Jagodziński, *Trynitologia komunijna*, 25–36.

11 Cf. Krzysztof Guzowski, *Duch Dialogujący. To dialegomenon Pneuma. Zarys pneumatologii dialogalnej* (Lublin: Wydawnictwo KUL, 2016), 142–4.

12 See the collection of testimonies deriving from the Scriptures on the union of Word and Spirit in Congar, *Słowo i Tchnienie* (Kraków: WAM, 2018), 34–9.

13 Cf. Chevalier, “Biblische Pneumatologie,” 370.

14 After Easter, the being of the faithful introduced into the relationship of Jesus to the Father and participation in the power of God is attributed to the action of the Holy Spirit (Kasper, *Bóg Jezusa Chrystusa*, 303–4). For the names of the Divine Persons, see Józef Warzeszak, *Bóg Jedyny w Trójcy Osób* (Warszawa: Wydawnictwo Archidiecezji Warszawskiej, 2006), 214–9; Janusz Królikowski, *Tajemnica Trójjedynego. Studia z teologii trynitarniej* (Kraków: Wydawnictwo Naukowe UJP II, 2015), 113–5.

15 Cf. Jan Daniel Szczurek, *Bóg Ojciec w tajemnicy Trójcy Świętej. Elementy patrylogii* (Kraków: Wydawnictwo M, 2003), 124–6.

remind you of all that I have said to you” (John 14:26). This is why the Epistle to the Ephesians reminded the believers: “In him you also [...] were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God’s own people, to the praise of his glory” (Eph 1:13-14).¹⁶ The Christian tradition has spoken much about how we are related to the Father and the Son through the Holy Spirit, who is the centre of this relationship.

The Scriptures in the Old Testament use the word *ruah* in relation to God, His life and His creation of life, and in relation to human beings – designating in this way the God-given element that is the basis of life. God is breath as Creator (Ps 33:6; 104:29; Job 34:14). He acts as Spirit in the history of Israel (Isa 11:2; 42:1; 61:1) and in the hearts of people (Ezek 36:26-27; Joel 3:1-2). Particularly in the Book of Wisdom, *pneuma* conveys wisdom (Wis 7:2-3).¹⁷ The New Testament sees Jesus as the Spirit-filled Messiah who also imparts the fullness of the Spirit (Rom 1:3; cf. 1 Pet 3:18; 1 Tim 3:16). This is based on the belief, strongly entrenched in the Old Testament, that the Spirit is the essence of the living God. Thus, when Jesus is referred to as the One who has the Spirit in Him and who gives the Spirit, His divinity is affirmed. But a new light is also shed on the essence of *Pneuma*. According to St. Paul, the Christian life is to be defined as abiding in Christ and in the Holy Spirit. The Spirit is a gift of God, another reality. Neither is it simply identical with God, nor is it our spirit.¹⁸ In a particular way, it appears as a gift of love, which in a specific way characterises the essence of the mysterious Third Person between the Father and the Son, and Their action for the salvation of the world.¹⁹

The Holy Spirit reveals Himself as the source of life by collaborating in the Incarnation (Luke 1:35) – He descends upon Mary and gives human life to her Son without the intermediacy of a man. St. John interprets Christ’s words: “Let anyone who is thirsty come to me, and let the one who believes in me drink!” as referring to the Spirit (John 7:37-38). The condition for eternal life is precisely the new birth of water and Spirit (John 3:5). Water is the visible sign of mortal life, hence it has a similar function for the invisible source of eternal life, which is the life-giving Holy Spirit (cf. John 6:63). Having life by the Spirit obliges one to be submissive to Him

16 Cf. Szczurek, *Bóg Ojciec w tajemnicy Trójcy Świętej*, 152–7.

17 Cf. Kasper, *Bóg Jezusa Chrystusa*, 253–4; Kijas, *Traktat o Duchu Świętym i tasce*, 327–348; Guzowski, *Duch Dialogujący*, 121–8.

18 Cf. Warzeszak, *Bóg jedyny w Trójcy Osób*, 160.

19 Cf. Wilhelm Breuning, *Nauka o Bogu* (Kraków: Wydawnictwo M, 1999), 45–8; Warzeszak, *Bóg jedyny w Trójcy Osób*, 156–63; Szczurek, *Bóg Ojciec w tajemnicy Trójcy Świętej*, 91–109; Guzowski, *Duch Dialogujący*, 41–50.

(Gal 5:25). The life-giving Holy Spirit is also the source of the Church's life, which can be seen in the remarkable episode with Ananias and Sapphira (Acts 5:1-11).²⁰

The Gospels are keen to present the outpouring of the Holy Spirit as a consequence of Jesus' exaltation: "For as yet there was no Spirit, because Jesus was not yet glorified" (John 7:39). The resurrected Jesus stood among the disciples and bestowed the Holy Spirit on them: "When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit'" (John 20:22; cf. 7:37-39; 4:16.26; 15:26; 16:13).²¹ St. Luke explains the trinitarian meaning of the mystery of Pentecost: "This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear" (Acts 2:32-33).²²

According to Luke's theology, the Holy Spirit belongs to the essence of God (the Father) and manifests Himself at the moment of the execution of the salvific work for the world. He appears to be the world-directed dimension of the intradivine Father-Son relationship: the powerful action of the Father with the Holy Spirit seeks to reveal the essence of Christ calling the world into communion with God (Acts 2:36). In such a context, the famous passage from Joel's prophecy receives its full meaning: "In the last days [...] I will pour out my Spirit upon all flesh" (Acts 2:17). The Spirit of Yahweh, whom the prophet foreshadowed as an eschatological gift (Joel 3:1-5), now turns out to be the Spirit of the Father and the Son, through whom the Crucified One became the Messiah, by whose power the newly created Israel finally abides in union with God.²³

The testimony of the New Testament in many places links the Holy Spirit to the salvific work of the Father and the Son. The resurrection of Jesus was a mighty act of the Father: "you killed the Author of life, whom God raised from the dead" (Acts 3:15). St. Paul also believes that it was the Father – God – who "raised" the Son (cf. Rom 10:9; 1 Cor 6:14; 1 Cor 15:15; Gal 1:1 etc.). However, the medium of this resurrection and its cause is the Holy Spirit: "If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will give life to your mortal bodies also through His Spirit that dwells in you" (Rom 8:11). In

20 Cf. Szczurek, *Trójjedyny. Traktat o Bogu w Trójcy Świętej jedynym* (Kraków: Wydawnictwo Naukowe PAT, 2003), 148.

21 K. Guzowski combines the evangelists Mark and John (Guzowski, *Duch Dialogujący*, 130–5), as well as Matthew and Luke (*ibid.*, 135–137) while discussing the pneumatological message of the New Testament. Simultaneously, he separately presents the message of Acts (*ibid.*, 137–140) and St. Paul (*ibid.*, 141–8) – distinguishing the themes concerning the relationship between Christ and the Holy Spirit, the Church and the Holy Spirit, and the Holy Spirit and charisms.

22 Cf. Bertram Stubenrauch, *Pneumatologia – traktat o Duchu Świętym* (Kraków: Wydawnictwo M, 1999), 47–9.

23 Cf. Stubenrauch, *Pneumatologia*, 49; Congar, *Wierzę w Ducha Świętego. Duch Święty w „ekonomii” Objawienia i doświadczenie Ducha*, vol. I (Warszawa: Wydawnictwo Księżycy Marianów, 1995), 85–90.

this context, the Holy Spirit is also assigned a role in the relationship between the Father and the Son, and between the Father and the people of God chosen in the Son. The resurrection marks the beginning of the work of the Holy Spirit, which is aimed at incorporating believers, formed in the Son's likeness, into the life of God.²⁴

The resurrection of Jesus in the Spirit is also mentioned in 1 Peter 3:18: "For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the Spirit". The sharp body-spirit antithesis arose from the desire to characterise the life of the Resurrected One as a new mode of existence in the divine realm, incomparable to earthly life, one in which the Holy Spirit is the animating element. In this sense, Paul could say of Christ that He is the "animating spirit" as the exalted *Kyrios*, endowed with the life-giving elixir of divine love, by virtue of which the old, mortal Adam became the new, immortal Adam (1 Cor 15:45-50). The Holy Spirit, as an autonomous power, comes from within God and, as the Bearer of God's imperishable life, brings about the exaltation of the Crucified One. Being at the same time the Gift of the Exalted One – the Spirit leaves with Him the divine realm in order to bestow life on those who confess the Exalted One as their Lord.²⁵

The New Testament writings direct their attention to the earthly life of Jesus in the Easter context: He is the Spirit-filled true Messiah, the Son; the fact of possessing the Holy Spirit distinguishes the conduct and essence of the Nazarene, so that even His origin can only be understood through the Holy Spirit.²⁶ The mystery of the Holy Spirit cannot be separated from either the Son or the Father – it can only be grasped indirectly, through the trinitarian aspect. Although They are inseparably united in action and existence, the Father, the Son and the Holy Spirit are distinct; someone else is the Father, someone else is the Son, someone else is the Holy Spirit.²⁷ Convinced of the momentousness of this Spirit, the Gospels interpret the historical biography of Jesus in two strands of narrative – in the accounts of Jesus' baptism (given by the Synoptics and in the Gospel of John) and in the Gospels of Matthew and Luke (in the so-called childhood accounts which describe, inter alia, the conception and birth of Jesus).²⁸

24 Cf. Stubenrauch, *Pneumatologia*, 50–1; Congar, *Wierzę w Ducha Świętego. Duch Święty w „ekonomii” Objawienia*, 67–84; Kasper, *Bóg Jezusa Chrystusa*, 255.

25 Cf. Stubenrauch, *Pneumatologia*, 51–2.

26 Cf. Bernd Jochen Hilberath, "Pneumatologie," in *Handbuch der Dogmatik*, ed. Theodor Schneider (Düsseldorf: Patmos, 1992), 1: 464, 466–7, 473–9, 482–8.

27 Cf. Hilberath, "Pneumatologie," 488–9.

28 Cf. Stubenrauch, *Pneumatologia*, 53–5; Congar, *Wierzę w Ducha Świętego. Duch Święty w „ekonomii” Objawienia*, 52–63.

“In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased’” (Mark 1:9-11). Henceforth begins the fulfilment of John’s prediction that Jesus would baptise with the Holy Spirit – based on His anointing with the Holy Spirit, the Messiah is sufficiently entitled to this mission.²⁹

The pneumatological components of the baptism scene are best visible in Luke’s Gospel. First, it clearly emphasises the intimacy between the Father and the Son by mentioning that Jesus received the Holy Spirit when ‘praying’ (cf. Luke 3:21). In this way, the Spirit is intimately linked to the divine sonship of Jesus, expressed most pristinely in prayer, and especially in Jesus’ form of address to the Father: *Abba*; the Spirit has its place in the Father-Son relationship. But Luke is equally emphatic about the reality of Jesus’ anointing with the Holy Spirit and the peculiar reality of the Holy Spirit Himself. This is done through a supremely realistic understanding of the symbol of the dove: The Holy Spirit descends upon Jesus “visibly”, literally, “in bodily form” (Luke 3:22).³⁰

Only Matthew and Luke convey recollections of Jesus’ childhood and provide statements about His earthly beginning. In the descriptions of the Annunciation, the Holy Spirit is gradually assigned the task of helping Jesus to realise his role as being the Son in an earthly existence. Therefore, it can be said that we come to know Jesus’ “filial relationship” to God through the mediation of the Holy Spirit, i. e. through the manifesting presence of God. This is mainly described in Matthew 1:18-24 and Luke 1:26-38. Matthew, who unlike Luke says nothing about the annunciation, states emphatically that Jesus was conceived “from the Holy Spirit” (Matt 1:18-20). In Luke’s version (1:26-38), the origin of Jesus from the Holy Spirit is more clearly linked to His virgin conception and His dignity as the Son of God: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God” (Luke 1:35; cf. also Luke 1:32 – “He will be great, and will be called the Son of the Most High”).³¹

With reference to the description of the baptism, all the synoptics include the remark that Jesus, “full of the Holy Spirit” (Luke 4:1), was led into the wilderness (cf. also Mark 1:12 – “the Spirit immediately drove him out”; Matt 4:1 – “Jesus was led up by the Spirit”). They thus place the earthly life of Jesus under the sign of the Holy Spirit. Meanwhile, advanced pneumatology, especially that of the Gospel of Luke, avoids describing Christ as a pneumatic. Jesus had the sovereign power to dispose of

29 Cf. Stubenrauch, *Pneumatologia*, 55–8.

30 Cf. Kasper, *Bóg Jezusa Chrystusa*, 254–5; Stubenrauch, *Pneumatologia*, 58.

31 Cf. Stubenrauch, *Pneumatologia*, 59–61.

the Holy Spirit, He is the Lord of *Pneuma*, and consequently He is not endowed with the Holy Spirit in the same way as the great Old Testament figures or Christians, but in a totally extraordinary way – Jesus is so closely united to the Father in the Spirit that He alone can establish His reign in the world. This is evident in Luke’s very carefully crafted summary in the Acts: Peter alludes to the resurrection of Jesus, but the Holy Spirit is mentioned not in connection with the resurrection, but in relation to the earthly life of the Exalted One – “That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him” (Acts 10:37-38). Luke only occasionally introduced the subject of the Holy Spirit into the proper story of Jesus, but he did this in such a way that the result was a compact and comprehensive picture. Christ and the Holy Spirit relate to each other synergistically, in a mutually compatible way – the appearance of Jesus was prepared, enabled and attested by the Holy Spirit. On the other hand, however, the independence of Jesus’ teaching and some direct statements make it possible to recognise the work of the Holy Spirit.³²

Other textual passages shed light on the opposite situation – Jesus’ actions and speeches reveal the Holy Spirit. The passage from Luke 10:21 is significant here: “At that same hour Jesus rejoiced in the Holy Spirit and said, ‘I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants’. Unlike Matthew, who conveyed these words without mentioning the Holy Spirit (Matt 11:25), Luke regards the Holy Spirit as the author of these words – and, in turn, Jesus as one filled with the Holy Spirit in a prominent sense. Thus, the Holy Spirit once again, as in the baptism scene, is shown to be the power in which the Father and the Son form an inner communion. In the Spirit the Son knows the Father, and in the Spirit the Son receives the mandate to reveal the Father in the world. The joyful confession is followed by a very surprising revelation for the synoptics: “All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him” (Luke 10:22). At the same time, from the revealing mission of the Son stems His knowledge of the significance of the Holy Spirit. This is what the disciples should ask for, since He is the Father’s greatest gift (Luke 11:13) and the Comforter who, in moments of crisis and trial, “teaches” Christians what to say in order to bear witness to the faith (Luke 12:12; cf. Mark 13:11).

32 Cf. Stubenrauch, *Pneumatologia*, 63–5.

According to the first chapter of the Acts, the Resurrected One announces the sending of the Holy Spirit. This should take place on the day of Pentecost (cf. Acts 1:4-8; 2:33).

The other synoptics make rather modest statements on this subject. Exceptions include the logion concerning sin against the Holy Spirit, the evaluation (omitted by Luke) of Jesus' casting out of demons by the power of the Holy Spirit, and the so-called final command concerning the administration of baptism (Matt 28:19).³³

The divinity of the Holy Spirit is also revealed in the teaching of St. Paul³⁴. He reminds Christians: "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy that person" (1 Cor 3:16-17). In another place he writes that human body is the temple of the Holy Spirit (1 Cor 6:19-20). So if we are the temple of the Holy Spirit, it means that He is true God.³⁵

In the First Epistle to the Corinthians, Paul begins the list of charisms with a three-part formula that juxtaposes the action of "God" with three specific images of "Father", "Son" and "Holy Spirit". Thus, the charisms appear as the result of the action of the triune God: "Now there are varieties of gifts (*charismata*), but the same Spirit (*pneuma*); and there are varieties of services (*diakonai*), but the same Lord (*Kyrios*); and there are varieties of activities (*energemata*), but it is the same God (*Theos*) who activates all of them in everyone" (1 Cor 12:4-6). The question of the Spirit (*Pneuma*) cannot be resolved simply by regarding Him as the result of the action of one power of the Father and the glorified Son. Therefore, in his various letters, the apostle speaks of "the Spirit of God" (1 Cor 3:16; 7:40; Rom 8:14; 2 Cor 3:3) and, at the same time, of "the Spirit of Jesus Christ" (Phil 1:19), of "the Spirit of the Lord" (2 Cor 3:17) or of "the Spirit of the Son" (Gal 4:6). Paul further refers to the personal dimension of the Holy Spirit. He unquestionably assumes His self-subjectivity: the Holy Spirit acts by His own will (1 Cor 12:11); He forms the baptised into a community by "dwelling" in them (cf. 1 Cor 3:16); He prays with the believers in such a way that He calls to God "Abba" together with them and calls Him the "good Father" of the community (cf. Gal 4:6; Rom 26-27). Logical conclusions about the direct affinity of the Holy Spirit to God's essence and activity, taking into account the Holy Spirit's own "person", were obviously the task of John's theology and, above all, of the early Church. Paul himself was not (yet) interested in systematically defining the relationships in God.³⁶

The Gospel of St. John conveys a particularly insightful meditation on the relationship of the exalted Lord to the Holy Spirit that was promised and sent by

33 Cf. Stubenrauch, *Pneumatologia*, 65–8.

34 Cf. Warzeszak, *Bóg jedyny w Trójcy Osób*, 159–160.

35 Cf. Szczurek, *Trójjedyny*, 149.

36 Cf. Stubenrauch, *Pneumatologia*, 89–90.

Him.³⁷ Furthermore, more than the other New Testament testimonies, it addresses the “personal essence” of the Holy Spirit and His revealing work within the faithful community of the Church.³⁸ The Spirit is promoted later in John’s Gospel to the status of the “Spirit of Truth” (cf. John 14:17; 15:26; 16:13). Christ is uniquely filled with the Spirit (cf. John 3:34) and is also the giver of the Holy Spirit. Jesus’ death on the cross and His last breath of life provides John with the premise that the Holy Spirit comes and unfolds Jesus’ action. Only through Him would the essence of the Son be fully revealed. The Holy Spirit is sent by the resurrected and exalted Lord when Jesus has completed His work and has been “glorified”.³⁹

The Gospel of St. John presents the Holy Spirit as a self-acting agent who guides all things to good. In this sense also, the concept of “paraclete” was applied to Jesus by John’s communities: “But if anyone does sin, we have an advocate [paraclete] with the Father, Jesus Christ the righteous” (1 John 2:1). The texts give clear information about the origin of the Paraclete – he comes from the Father and is His “Gift”, is “sent” by Him and proceeds from Him. God gives Himself and reveals Himself in Him as “Giver” and “Gift”. However, this Advocate and Giver of courage comes at the initiative of Jesus. Moreover, the Paraclete is sent by the glorified Christ. This takes place, admittedly, “from the Father”, but through the Son, who previously has to “depart” into the inaccessible light of God and from there sends the Advocate.⁴⁰

The Holy Spirit derives from the unity of the Father and the Son and comes from the Father as well as from the exalted Son, since He “takes from that” which “belongs to the Son”. The Son, however, has everything from the Father and in common with Him (cf. John 16:14-15). By making parallels between the sending of the Spirit and the sending of the Son, John acknowledges the origin of the Spirit from within the Father. In this way, the Holy Spirit – no less than the Son – is defined as God’s Gift. The greatest and all-embracing Gift of the Father to the mankind in need of redemption is His Son. This giving of God is accomplished through the giving of the Spirit through the Son (John 16:16). The Spirit thus continues the Son’s salvific work. He is in a direct and intimate relationship with both the Father and the Son, which makes Him a co-knower and co-bearer of God’s single salvific initiative. In this sense, the Holy Spirit is placed on the divine plane, even though the Evangelist – unlike in relation to the Son – does not at any point call Him “God” (cf. John 1:1,18). It is only through His knowledge of the mysteries of God that the Holy Spirit is able to “teach” (14:26) the disciples what He Himself has “heard”

37 Cf. Kasper, *Bóg Jezusa Chrystusa*, 258–9.

38 Cf. Congar, *Wierzę w Ducha Świętego. Duch Święty w ekonomii Objawienia*, 91–102.

39 Cf. Stubenrauch, *Pneumatologia*, 95–102.

40 Cf. Stubenrauch, *Pneumatologia*, 104–5.

(16:13) from God and, after “surrounding the Son with glory” (16:14) “guide [the community of disciples] into all truth” (16:13).⁴¹

The person of the Holy Spirit is revealed in texts that attribute personal properties and activities to Him: defence, teaching the truth and others. The personal existence of the Holy Spirit derives from the revealed truth that He is the source of freedom. “Holy Spirit” is a proper name, not the name of a divine power. The personality of the Holy Spirit is also evidenced by the attribution to Him of the title *parakletos*, which roughly corresponds to the terms “comforter”, “defender”, “advocate” (John 14:16,26; 15:26; 16:7), and furthermore, by describing His actions using personal categories: teaching the truth (John 14:26; 16:3), bearing witness to Christ (John 15:26), revealing God’s mysteries (1 Cor 2:10), explaining future events (John 16:13; Acts 21:11), ordaining bishops (Acts 20:28), speaking (Acts 4:25; 28:25), dwelling in us (1 Cor 3:16) like God and Christ (Rom 8:26). The personality of the Holy Spirit is also evidenced by the use of the word “name” in the so-called baptismal formula in Matthew 28:19. According to it, Christ commands to baptize nations in the name of the Father, and of the Son, and of the Holy Spirit – if the Holy Spirit were only a supernatural power, He would not have a proper name, but a designation. In the light of the New Testament revelation, the Holy Spirit is also the giver and guarantor of freedom: “where the Spirit of the Lord is, there is freedom” (2 Cor 3:17), and those having the Spirit of the Lord are truly free children of God and have access to God (cf. Rom 8:15,26; Gal 4:6). Another important personal title is “Lord”. By contrast, the phrase “Now the Lord is the Spirit” in 2 Cor 3:17 is not entirely clear, since it is ambiguous to whom this title refers: to Christ or to the Spirit. The personal distinctiveness of the Holy Spirit is thus evident from the passages that speak of His origin from the Father, His being sent by the Father and the Son, and that He is the Spirit of both.⁴²

In his farewell speech, Jesus promises the Spirit whom he will send, and “who comes from the Father” (John 15:26). It follows that the Holy Spirit is a person distinct from Christ – He is sent by Christ and, after all, no one sends oneself. He is also different from the Father because He comes from Him. On the basis of the revelation of the origin and sending of the Holy Spirit, we must recognise that He is someone distinct from the Father and the Son. The origin of the Holy Spirit from the Father is clearly revealed in the words: “[the Holy Spirit] who comes from the Father” (John 15:26). His origin from the Son, on the other hand, is not so clearly revealed. It can be inferred from the words in which Jesus announces that the Holy Spirit would reveal future things to the Church: “The Spirit of truth [...] will take what is mine and declare it to you” (John 16:13-14). The origin of the Holy Spirit

41 Cf. Stubenrauch, *Pneumatologia*, 105–6.

42 Cf. Szczurek, *Trójjedyny*, 149–150; Kijas, *Traktat o Duchu Świętym i łasce*, 382–5.