

THE PROCESSION/SPIRATION OF THE HOLY SPIRIT

- Nicene-Constantinopolitan Creed (381): who proceeds from the Father
- Creed of the Second Council of Lyons (1274): who proceeds from the Father *filioque* (and the Son)

THE SON IN THE ECONOMY

The Son is

THE SPIRIT IN THE ECONOMY

The Spirit is the dynamism of divine power within the economy. He effects creation itself, bringing it into being through the Son. He seals things in their origin and draws them to perfection. He is grace itself, which, when not resisted, brings each created being to a participation in the Son. He is the living presence of this participation; by indwelling the creature, He redefines its logos as logos in the Logos. Or, as Maximus says, he gives each creature a divine tropos.

In the economy, the Spirit accompanies the Son. He proceeds to the creature in formation through the Son and returns the creature to a resting on the Son. This is why the Spirit is shown at the baptism of Jesus as resting on the Son, because the Son is the completion of the Spirit's action. In the incarnation, the Son comes to be human through the Spirit.

WESTERN CONNECTIONS BETWEEN THE SPIRIT AND THE SON

Augustine

For Augustine, the Spirit is the bond of love (*vinculum caritatis*) between the Father and the Son.

“That which was only meant to be illustrative in Augustine became a systematic criterion in later theological thought, with Anselm and in Thomism. This conception reflects a profound knowledge of the psychological realm and attempts through this to access the divine Mystery. It is an essentialist vision that begins from the idea of the One God and moves from there to develop the doctrine of the Trinity.” (Bobrinsky, 288)

FULGENTIUS OF RUSPE

- Argued that the Spirit proceeds from the Father and the Son (*a patre filioque procedit*) (Farrelly, 100)

LITURGY OF TOLEDO (446-47)

- Affirmed the procession of the Spirit from the Father and the Son (see Bobrinsky, 283)
- Introduced the singing of the Nicene creed into the liturgy

THIRD COUNCIL OF TOLEDO (589)

- Marked the conversion of Recared and the Visigoths (Farrelly, 100)

FOURTH COUNCIL OF TOLEDO (633)

- Issued a creed affirming that the Spirit proceeds from the Father and the Son (Farrelly, 100)

SIXTH COUNCIL OF TOLEDO (638)

- Repeated the double procession of the Spirit

ELEVENTH COUNCIL OF TOLEDO (675)

- Repeated the double procession of the Spirit
- This is “the most highly developed formula of faith the West had produced so far” (Fortman, 228)
- It uses “consubstantial” of the Son and Holy Spirit, states that the Father is the origin of divinity, that the Holy Spirit is the love of Father and Son (Fortman, 228)

SECOND COUNCIL OF NICEA (787)

The Spirit proceeds through the Son (authored by Patriarch Tarasius)

LIBRI CAROLINI

Charlemagne's theologians in the Libri Carolini staunchly defended the double procession as the only possible conception of the origin of the Spirit against the Empress Irene. Hadrian I defended the Greek usage.

COUNCIL OF AIX-LA-CHAPELLE

A council at Aix-la-Chapelle introduced the *filioque* into the Nicene Creed.

LEO III

Leo III declared it orthodox, but refused to change the creed. He had the original creed engraved on silver plaques in both Greek and Latin and placed these at the entrance of the crypt of St. Peter's.

PHOTIAN SCHISM

In the controversy over the legitimacy of the Patriarch Photius in 858-879, Pope Nicholas I imposed the *filioque* on the Bulgarians, whose ecclesial governance was disputed between Rome and Constantinople. Photius condemned the *filioque* as heretical, writing an encyclical letter to the eastern Patriarchs in 867.

Photius, *The Mystagogy of the Holy Spirit*

THE COUNCIL OF CONSTANTINOPLE (879)

Resolved the dispute and condemned any addition to the Nicene Creed, including the *filioque*.

BENEDICT VIII (1012-1024)

Introduced the word into the creed in Rome in 1014 under the insistence of Henry II.

SECOND COUNCIL OF LYONS (1274)

- Michael Palaeologus declared that the Spirit proceeds from the Father and the Son.
- The Constitution on the Procession of the Holy Spirit declared that the Spirit proceeds from Father and Son as from one principle, one spiration. It declares that this has always been the faith of the Church, both Latin and Greek (Fortman, 218-219)

John Beccus, patriarch of Constantinople 1275-1282

GREGORY II OF CYPRUS (PATRIARCH OF CONSTANTINOPLE, 1282-)

Council of Blachernae in 1285

Tomus of Gregory

GREGORY PALAMAS

COUNCIL OF FLORENCE (1439)

- Agreement on the *filioque* was achieved by the assertion that "from the Son" is equivalent in the Fathers to "through the Son" (Fortman, 224-225)
- The council decreed that the Son as well as the Father is the cause or principle of the Spirit (Fortman, 225)
- The *Decree for the Jacobites* affirmed that the Father and Son are one principle of the Spirit as the Father, Son, and Spirit are one principle of creation, that the coinherence Father, Son, and Spirit is due to their unity of essence, and that "everything is one where opposition of relation does not intervene". (Fortman, 226)

MONASTIC THEOLOGY

ANSELM (D. 1109)

Monologion, De Fide Trinitatis, De Processione Spiritus Sancti contra Graecos.

- Holy Spirit
 - Unity in God can only be distinguished by opposition: “unity does not lose its consequence unless some opposition of relation stands in the way” (sec 2, Fortman, 174)
 - Procession distinguishes the persons; therefore, the Spirit must proceed from the Father and the Son in order for the Son and Spirit to be distinct, but he must proceed from Father and Son as from one principle. In the same way, creation is from the Trinity together as one principle.
- Unity of the Trinity
 - Anselm argued against Roscelin that the Son is incarnate by the assimilation of human nature to his person, not by a union of nature. Thus the incarnation does not indicate a separateness of nature in God, only a distinction of person. (*De Fide Trinitatis*, Fortman, 174-175).
- The Trinity in Himself
 - In the *Monologion* Anselm argues for a conception of the Trinity rooted in the idea of a Spirit with intelligence and love (Fortman, 175).

GILBERT DE LA POIREE (D. 1154)

Commentaria in Librum de Trinitate (commentary on Boethius)

- Accused of tritheism by Bernard of Clairvaux. However, he sought to try to understand the Trinity as much as human thought would allow. He made a distinction between the persons and the divine essence, thus opening himself to the accusation of quaternity. He distinguishes between natural reason and theological reason, showing that through natural reason God is one, but through theological reason God is three. Is there a difference between that by which God is God and what God is, between the *id quo* and the *id quod* in God?

PETER ABELARD (D. 1142)

Tractatus de Unitate et Trinitate divina, Theologia Christiana, Introductio ad theologiam

- Abelard’s starting point was reason. His teaching was called into question by Bernard of Clairvaux and the Council of Sens. It raised several problems: the assertion that the Father is the fullness of power and the Son and Spirit lesser expressions; the Holy Spirit is of a different substance; omnipotence pertains to the Father, but not wisdom or benignity (Fortman, 179).
- Fortman points out that while the individual expressions may be found in Abelard, the context and the overall works show that he had a more nuanced expression. He did not intend to be heretical, but rather sought to pursue the role of reason in theological explanation more than perhaps was warranted. (Fortman, 181).

JOACHIM OF FIORE (D. 1202)

Three overlapping stages of history manifesting the Trinity (Farrelly, 105-106).

Stage one: Age of the Father, before the law and under the law, exemplified by married life

Stage two: Age of the Son, from the time of Isaiah through the present, exemplified by priestly life and preaching

Stage three: Age of the Spirit, from the time of St. Benedict into the future, exemplified by the monastic life

Each age perfects and includes the previous ones.

IMPORTANCE OF LIVING THE TRINITY IN PRAYER

BERNARD OF CLAIRVAUX (D. 1153)

The mystery of the Trinity is to be venerated, not subject to rational investigation (Fortman, 187).

CONCILIAR CONTRIBUTIONS

SYNOD OF SOISSONS (1092)

Condemned Roscelin's tritheism.

COUNCIL OF SENS (1141)

Condemned Abelard.

COUNCIL OF RHEIMS (1148)

Rejected a real distinction between the divinity and the persons that would make the divinity something different than the persons.

FOURTH LATERAN COUNCIL (1215)

Condemned Joachim of Fiore's teaching that the divine essence constitutes the Trinity as a Quaternity

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- Edmund Fortman, *The Triune God: A Historical Study of the Doctrine of the Trinity* (Philadelphia: Westminster/John Knox Press, 1972).