

Pope John Paul II's
THEOLOGICAL JOURNEY
to the
PRAYER MEETING
OF RELIGIONS
IN ASSISI

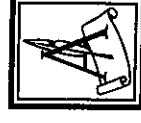
Part II, Volume 3

The "Trinitarian Trilogy"

*Redemptor Hominis, Dives in Misericordia,
Dominum et Vivificantem*

Fr. Johannes Dörmann

2003



ANGELUS PRESS

2015 FOREWORD

2.1. The Father alone sends the Son and the Holy Ghost (*DeV8.1*)

First the Pope makes clear that Jesus in His final discourse clearly speaks from the Father, Son, and Holy Ghost as three Persons. At the same time Jesus reveals "the bonds which unite the Father, the Son, and the Holy Ghost to one another":

Thus "the Holy Spirit...proceeds from the Father" (Jn. 15:26) and the Father "gives" the Spirit (Jn. 14:16). The Father "sends" the Spirit in the name of the Son (Jn. 14: 26), the Spirit "bears witness" to the Son (Jn. 15:26). The Son asks the Father to send the Spirit-Counselor (Jn. 14:16), but likewise affirms and promises, in relation to his own "departure" through the Cross: "If I go, I will send him to you" (Jn. 16:7). (*DeV8.1*)

From this the Pope concludes:

Thus, the Father sends the Holy Spirit in the power of his Fatherhood, as he has sent the Son (cf. Jn. 3:16ff, 34; 6: 57; 17:3, 18, 23); but at the same time he sends him in the power of the Redemption accomplished by Christ—and in this sense Holy Spirit is sent also by the Son: "I will send him to you." (*DeV8.1*)

In this sentence the Pope formulates the principle of his economical teaching on the Trinity.

The formula contains three theses about the sending of the Holy Ghost:

1. The Father sends the Holy Ghost by virtue of his Fatherhood, as he also sent the Son.
2. The Father sends the Holy Ghost by virtue of the Redemption performed by Christ.

3. In like manner, the Son sends the Holy Ghost by virtue of the Redemption performed by Christ.

According to this, the threefold sending of the Holy Ghost has a twofold source or basis: the eternal Fatherhood of the Father (=inner Trinitarian) and the Redemption effected by Christ in time (=soteriological).

We may say this about the Encyclical's theses:

1) As in the classic teaching on the Trinity the Pope's also says that the exterior (*missio ad extra*) mission of the divine Persons is in a certain way a continuation of its eternal procession in time. Corresponding to sending is the eternal begetting, to being sent the eternally begotten. The idea of sending thus includes the eternal procession of the divine Persons so that the temporal sending reflects the eternal order of origin of the divine Persons.⁸

The Pope's formula: the Father sends the Holy Ghost by virtue of his Fatherhood as He also sent the Son is based on the inner Trinitarian processions. That is why we may ask: Does this formula mean that the Father is the unique source of both?

It is the traditional teaching of the Church that the Father is the origin without origin of the Son and the Holy Ghost. In this way, one can say that the Father, by virtue of his Fatherhood, sends the Son and the Holy Ghost. But the Encyclical's thesis says and means something else. Since there is no mention of a *missio ad extra* of the Holy Ghost by the Son, thus a sending of the Father and the Son (*Filioque*), the Encyclical's thesis says covertly but unambiguously that the Father alone, by virtue of his Fatherhood, sends the Holy Ghost.

One can't say either "the Father sends the Holy Ghost in the power of his (eternal) Fatherhood as he also sent the Son." If the Father's Fatherhood were the unique principle of origin

⁸ Cf. Ott, *Fundamentals of Catholic Dogma*, pp. 62ff., 73.

for the Holy Ghost as it is the Son's then the Father would have in consequence two Sons whom he had sent.

The Pope justifies his thesis using the quoted passages of Scripture. A look at Jn. 15:26, however, shows that he only quotes parts of the verse in order to eliminate a reference to the Son. This is the full verse:

But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me.

According to the Biblical text the Holy Ghost does not proceed uniquely from the Father. The Son too sends him from the Father. Thus the sending of the Holy Ghost is not from the Father alone but from the Father and the Son.⁹

It is Catholic teaching that the Son alone is begotten of the Father; the Holy Ghost, however, proceeds from the Father and the Son. As the reciprocal love of the Father and the Son, this procession of the Holy Ghost has a singular principle of origin.¹⁰ That is why the temporal "*missio ad extra*" of the Holy Ghost is not uniquely from the Father but from the Father *and* the Son as a single principle.¹¹

In contrast, the Encyclical's formulation must mean that if the Father alone "in the power of his Fatherhood" sends the Son and the Holy Ghost then the Father is the unique inner Trinitarian origin of both the Son and the Holy Ghost.

This thesis is the Pope's firm conviction and fundamental for his teaching on the Trinity. It is not an isolated phrase in the Encyclical but unambiguously repeated in other explana-

⁹ Cf. Eduard Schick, *Das Evangelium nach Johannes [The Gospel according to John]* (Würzburg, 1956), pp. 141ff.

¹⁰ Ort, *Fundamentals of Catholic Dogma*, pp. 62, 73.

¹¹ *Ibid.*

tions of the Pope. These unambiguous passages will be examined shortly because of the significance of what they prove.

The thesis: The Father alone is the origin of the Son and the Holy Ghost incidentally doesn't just contradict the "*Filioque*" of the "teaching on the persons of the Trinity" of the Western Church but also the "*ex Patre per Filium*" of the "organic teaching of the Trinity" of the orthodox Greek Fathers.¹²

The difference between these two orthodox professions of faith is not substantial but concerns only the way of understanding and presenting the truth. Misunderstandings could occur but there is no opposition in the matter itself.

On the other hand the Pope's theory, that the Father is the unique origin of the Son and the Holy Ghost, is simply the teaching of Photius. It is, therefore, in contradiction to both traditions. "If Photius had a precursor in this point it was the old Greek heretics."¹³

The Greek Orthodox Church has taught clearly that the Holy Ghost proceeds uniquely from the Father only since the 9th century. The Synod in Constantinople in 879 under the Patriarch Photius rejected the "*Filioque*" of the Latins as being heretical. In response the Roman Church frequently solemnly confirmed the "*Filioque*" and rejected the Photian heresy.¹⁴

That was the dogmatic situation until Vatican II. Then Paul VI and Athenagoras I and their successors decided to meet. In 1965 the excommunications between Rome and Constantinople were lifted. The repeated meetings between the Pope and the Ecumenical Patriarchs demonstrated the in-

¹² Matthias Joseph Scheeben, *Gotteslehre [Theology]*, Gesammelte Schriften [Collected Works], ed. Josef Höfer, IV (Freiburg, 1948), 376ff.

¹³ *Ibid.*

¹⁴ Ort, *Fundamentals of Catholic Dogma*, p. 62.

tion, as John Paul II said, "to confine the old excommunications to oblivion and to set out on the road to the restoration of full unity."¹⁵

The great dogmatist Marthias Joseph Scheeben considers the Photian schism as "the greatest and most stubborn" of all the Church's schisms because Photius' heresy "makes a schism in God himself."¹⁶ It separates the procession or origin of the Holy Ghost from the Father from the Son.

The controversy about the "*Filioque*" has set the tone for relations between the Orthodox and the Roman Catholic Church until the present day. The Patriarch Dimitrios, the successor of Athenagoras, has openly said that there are very deep differences between the Orthodox and the Catholic Church and that it will take a long time before these are overcome.¹⁷ The Ecumenical Patriarch Bartholomaios I and other Orthodox Metropolitan spoke in a similarly critical vein after the last visit of the Ecumenical Patriarch in Rome.¹⁸

John Paul II sees things differently. As he said at the visit to Rome of the Ecumenical Patriarch Bartholomaios I on June 29, 1995 in the presence of his important guest, he considers the dispute about the "*Filioque*" to be a "misunderstanding." In reality there is "full harmony." Meanwhile the Holy Father emphasised that on the side of the Catholic Church there is the firm intention "to explain the traditional teaching of the *Filioque* as it occurs in the Latin Credo and

¹⁵ Common declaration of Pope John Paul II and the Ecumenical Patriarch Bartholomaios I on June 29, 1995; in *L'Osservatore Romano* (German ed.), July 7, 1995, p. 1.

¹⁶ Scheeben, [*Theology*], [Collected Works], IV, 378ff.

¹⁷ Cf. J. P. M. van der Ploeg, "Zur ökumenischen Enzyklika von Johannes Paul II 'Ur unum sint,'" ["Concerning John Paul II's Ecumenical Encyclical"] of May 5, 1995; in *Theologisches*, Sept. 1995, col. 408.

¹⁸ Cf. *KNA*, July 4, 1996 and *30 Days*, no. 4 (1996).

that in such a way that the full harmony may be shown between it and what was taught at the ecumenical Council (of Constantinople in 381) in its Creed: The Father is the source of the whole Trinity, the unique origin of both the Son and the Holy Ghost."¹⁹

Did the first ecumenical Council of Constantinople, as the Pope says, really say: The Father is the unique origin of the Son and the Holy Ghost?

The *Filioque* is not just "present in the liturgical version of the Latin Creed" but is rather a fundamental dogma of the Roman Church. That is why the firm intention of the Pope to explain the "*Filioque*" clause is the central point in the dialogue with the Orthodox.

The reason for the controversy about the *Filioque* lies in the article of the Creed about the Holy Ghost from the first ecumenical Council of Constantinople (381) from whence also the title of the Encyclical comes.

After the Council of Nicea clearly showed the divinity of the Son, the Council of Constantinople set about defining the divinity of the Holy Ghost which was being denied by the heretical Macedonians. Whilst the Nicene Council simply confessed: "We believe in the Holy Ghost," the Council of Constantinople went further to explain clearly the divinity of the Holy Ghost.²⁰

This is the original text in Latin:

Et in Spiritum Sanctum, Dominum et vivificantem, ex Patre procedentem, cum Patre et Filio adorandum et conglorificandum, qui locutus est per Prophetas. (Dz. 86)

¹⁹ Sermon of John Paul II on June 29, 1995; in *L'Osservatore Romano* (German ed.), July 7, 1995, pp. 1, 7.

²⁰ Cf. Scheeben, [*Theology*], [Collected Works] IV, 363-377.

All the additions are a confession of the equal divinity of the Holy Ghost. The clause "*ex Patre procedentem*" expresses the Holy Ghost's equality in divinity with the Father. It in no way means that the Holy Ghost proceeds alone from the Father.

The "*Filioque*" is similarly an additional explanation for "*ex Patre procedentem*" which does not occur in the Creed of the Council of Constantinople but was added by the Latin Church later, first at the Synod of Braga (675) after the teaching had been spread by the formulae of various synods in Spain from the middle of the 5th century (1st Synod of Toledo 445). From Spain the new form of the Creed found its way into the liturgy and then reached Gaul.²¹

The agreement of the *Filioque* in the dogma of the Roman Church with the Creed of the first ecumenical Council of Constantinople (381) was surely brought to light by the controversy which raged for centuries. The Council had merely said that the Holy Ghost "proceeds from the Father" but did not mean that the Father is the "unique origin of the Son and the Holy Ghost."²² That is precisely what John Paul II says it meant.

But the full harmony with the Roman *Filioque* is to be demonstrated precisely through this pretended confession of the first ecumenical Council of Constantinople, according to the firm intention of the Holy Father. This task was taken up by the "Papal council for the promotion of the unity of Christians" who published the explanation asked for by the Pope in *L'Osservatore Romano* as their contribution to ecumenical dialogue.²³

²¹ *Ibid.*, p. 383. Short overview of the history of the *Filioque*: J. Gill, "Artikel Filioque" ["The *Filioque* Article"]; in *LThK* (Freiburg, 1960), vol. 4, cols. 126-128.

²² Scheeben, [*Theology*], [Collected Works] IV, 363-377.

The "explanation" of the Papal Council emphasised in advance the "conciliar, ecumenical, normative and unchangeable validity" of the Creed of the first ecumenical Council of Constantinople in 381. That is the "expression of the common faith of the Church and all Christians" which no Creed of any particular liturgical tradition—not even the Latin!—may contradict.²⁴

After this normative declaration, the Papal Council simply adopts the inapplicable thesis of the Pope: The first ecumenical Constantinople Council is said to have professed that the Father is the unique source of both the Son and the Holy Ghost and they then use this Papal supposition as the foundation for their "explanation."

"This Creed (*i.e.*, of Constantinople 381) based on Jn. 15:26 professes the Spirit (τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον—who takes his origin from the Father). The Father alone is the origin without origin (αρχὴ ἀναρχος) of both other persons of the Trinity, the unique origin (πηγὴ) of both the Son and the Holy Ghost. The Holy Ghost has his origin from the Father alone (ἐκ μόνου τοῦ πατρὸς) in a fundamental (principal), original and immediate way."²⁵

Not only do they import the Photian heresy which they pass off as the teaching of the first ecumenical Council of Constantinople (381) but they have no shame in simply adding the Greek word μόνου (alone) to the text of the Council itself (ἐκ τοῦ πατρὸς). One can't but think of the addition

²³ The declaration of the Papal Council was published in *L'Osservatore Romano* (German ed.), May 24, 1996, pp. 11-13. See the criticism of Wigand Siebel, "Änderung des Credo zu Gunsten der 'Orthodoxie?'" ["Changing the Creed to Please the Orthodox?"]; in *Theologisches*, June 1996, cols. 234-240.

²⁴ *L'Osservatore Romano* (German ed.), May 24, 1996, p. 11.

²⁵ *Ibid.* Instead of *patròv* it should say *patròv*.

of "alone" by Luther to faith "alone," and Scripture "alone." Now it is the Father "alone"!

One can consider the Pope's thesis "the Father alone" as an *hors d'oeuvre* to the dialogue with the Orthodox. That is the key to what is said in *DeV* 2.2 concerning the Holy Father's conviction that the Roman and the Orthodox Churches are bound by the same faith. In what consists the "full harmony" of the century-old conflict about the "from the Father alone" and the "*Filioque*" after the "explanation" of the Papal Council for the promotion of the unity of Christians" remains the Pope's secret.

Thus we may sum up: The Pope professes the Photian teaching that the Father is the unique source of the Son and the Holy Ghost. That explains the order of the *missiones ad extra* in the Encyclical: The Father alone by virtue of his (eternal) Fatherhood has sent the Holy Ghost as He sent the Son. Thus the "schism" which Photius' heresy "brought into God Himself" (cf. supra Scheeben) continues in the sending of the divine Persons *ad extra*. The sending of the Holy Ghost doesn't happen *a Patre Filioque* but alone from the Father and thus—parallel to one another—"separated" from the Son.

Significant for the relationship of John Paul II to the dogmatic truth and for his thought aimed at harmony and unity is the fact that in the Encyclical *Dominum et Vivificantem* Photius' teaching and the *Filioque* of the Roman Church sit happily next to one another (e.g., *DeV* 10.1; 34).

2) The "schism" which the Photian heresy brings into God Himself and from there into the sending of the Son and the Holy Ghost is logically continued in the Encyclical in the work of the Redemption. If from the Father alone both the Son and Holy Ghost are sent for the work of the Redemption, this sending side by side is then constitutive for the Redemption. In this way he breaks the organic unity of the *a Patre Filioque in Spiritu Sancto*, which is reflected in the Church's

teaching on the work of the Redemption. We can see numerous examples of this in the text of the Encyclical.

The Pope's first thesis is the presupposition for the adequate understanding of the second thesis which is: At the same time the Father sends the Holy Ghost "by virtue of the Redemption worked by Christ."

According to this, there is a twofold sending of the Holy Ghost by the Father: i) Alone the Father sends the Holy Ghost by virtue of or in the power of His (eternal) Fatherhood. ii) At the same time the Father sends the Holy Ghost "in the power of the Redemption worked by Christ."

The twofold sending of the Holy Ghost by the Father has, therefore, a twofold reason: The eternal Fatherhood and the Redemption performed by Christ. The sending of the Holy Ghost by the Father by virtue of the Redemption doesn't occur by virtue of the eternal Fatherhood of the Father but has its own reason in the Redemption performed by Christ. This statement is completed by the third thesis.

3) The third thesis is: "In this sense—thus 'in the power of the Redemption performed by Christ'—the Holy Ghost is also sent by the Son." The sending of the Holy Ghost by the Son doesn't take place, therefore, because of His eternal Sonship but because of the Redemption performed by Christ. The sending of the Holy Ghost by the Son then has its reason alone in the Redemption performed by Christ. We may sum up:

According to the Encyclical's formulation of the Trinitarian procession there is absolutely no sending of the Holy Ghost by the Son by virtue of His eternal Sonship—which would contradict the Photian heresy—but only a sending of the Holy Ghost through the Son "in the power of the Redemption performed by Christ." But even in this case the sending of the Holy Ghost consequently takes place parallel from both the Father and the Son.

In this way a double "schism" is brought into the relationship of the *missio ad extra* of the Holy Ghost and the Redemption performed by Christ: a) In so far as the Redemption appears as a separate reason for the sending of the Holy Ghost, it is separated from an immediate relationship with the Trinitarian processions and the sendings *ad extra*. b) The sending of the Holy Ghost by virtue of the Redemption is not *a Patre Filioque* but parallel from the Father and the Son.

In contrast, traditional teaching says that the work of the Redemption is an immediate result of the sendings of the divine Persons *ad extra*. In this way the inner Trinitarian relationship *a Patre Filioque in Spiritu Sancto* is also constitutive for the work of the Redemption.

To sum up the teaching of the Encyclical: By virtue of the inner Trinitarian origin of the Son and the Holy Ghost from the Father alone, the Father alone in the power of His eternal Fatherhood sends the Holy Ghost as He sent the Son.

This thesis brings a "schism" not only in the inner nature of the Trinitarian God Himself, in so far as it separates the procession of the Holy Ghost from that of the Son, but also in the resulting sendings of the divine Persons for the work of Redemption.

By making the "Redemption performed by Christ" a separate reason for the sending of the Holy Ghost through the Father and through the Son, the Encyclical has separated the Redemption from the inner Trinitarian processions *a Patre Filioque in Spiritu Sancto* and the resulting *missiones ad extra*.

In the traditional teaching of the Church the sending of the divine Persons forms an organic inseparable unity with Christ's work of Redemption. This unity is founded in the essence of the triune God and in the inner Trinitarian processions *a Patre Filioque in Spiritu Sancto*, whence come the *missiones ad extra* and represents a single principle of Redemption. This unity is dissolved in the Encyclical: The

Redemption doesn't proceed immediately and organically from the inner Trinitarian relationships. Rather the Redemption performed by Christ appears separately as an independent reason for the sending of the Holy Ghost through the Father and at the same time through the Son.

The Pope makes the relationship of the "Redemption performed by Christ" to the sending of the Holy Ghost the special object of his exegesis.

2.2. The sending of the Holy Ghost in the power of the Redemption performed by Christ (*DeV* 8.2)

After the Pope has made the Redemption performed by Christ a special reason for the sending of the Holy Ghost from both the Father and the Son, from this Photian point of departure comes the development of the second part of his formulation of the Trinitarian sending: The Father sends the Holy Ghost "in the power of the Redemption performed by Christ" and in this sense the Holy Ghost is also sent by the Son.

The Encyclical has this to say about the relationship of the "Redemption performed by Christ" to the sending of the Spirit:

While all the other promises made in the Upper Room foretold the coming of the Holy Spirit after Christ's departure, the one contained in the text of John 16:7ff. also includes and clearly emphasises the relationship of interdependence which could be called causal between the manifestation of each: "If I go, I will send him to you." The Holy Spirit will come insofar as Christ will depart through the Cross: he will come not only afterwards, but because of the Redemption accomplished by Christ, through the will and action of the Father. (*DeV* 8.2)

The passage says three things about the relationship of the Redemption to the coming or sending of the Holy Ghost.

1) The Holy Ghost comes or is sent by virtue of the Redemption accomplished by the death of Christ on the Cross. The death on the Cross is thus the Redemption. The sending of the Holy Ghost is separate from this which occurs by virtue of the Redemption. This sounds like traditional Catholicism but it isn't. Why? The answer is contained in the following two statements of the Encyclical which define the relationship of the Redemption and the sending of the Spirit more closely.

2) The Encyclical defines the obvious historical sequence of Redemption through the death of Christ on the Cross and the coming of the Holy Ghost as a "relationship of interdependence which could be called causal."

The Church's teaching is similarly that the death of Christ on the Cross is the work of Redemption (*de fide*) and the pre-supposition in the history of salvation for the sending of the Holy Ghost. But if we look into the deeper, inner relationship between Redemption and the sending of the Spirit, it is more than just a "relationship of interdependence which could be called causal." For "the God-man brought not only His humanity and His own divine person with Him into the human race but also the Holy Ghost which proceeded from Him — not only through His merit but also through the hypostatic union."²⁶

The deeper relationship of Christ's redemptive sacrifice to the sending of the Spirit is none other than the one which exists between the Son and the Holy Ghost by virtue of the inner Trinitarian processions and the *missiones ad extra*, i.e., a *Patre Filioque in Spiritu Sancto*. This relationship remains in the work of Redemption and links the Redemption through

²⁶ Matthias Joseph Scheeben, *Die Mysterien des Christentums* [*The Mysteries of Christianity*], [Collected Works] II (Freiburg, 1950), 469.

Christ's sacrifice on the Cross with the sending of the Holy Ghost by virtue of the *Filioque* in an indivisible unity.

There can, however, be no such relationship in the Encyclical because of the Photian formulation of the Trinity, since this formulation excludes a sending of the Holy Ghost from the Father and the Son (*Filioque*) and in this way brings a "schism" into the relationship between the sacrifice of the Cross and the sending of the Spirit. Since, according to the Pope's formulation of the sending, the Father alone sends both the Son and the Holy Ghost, the work of Redemption of the Son and the Holy Ghost are separated and only join together in the accomplishment of the actual act of Redemption.

This again has consequences for the definition of the Redemption itself. What does the Encyclical mean by the term Redemption?

In so far as the Encyclical equates the Redemption with Christ's sacrifice on the Cross and, on the other hand, separates the coming of the Holy Ghost from it and defines the relationship of the sacrifice of the Cross to the sending of the Spirit as simply a "relationship of interdependence which could be called causal," it separates the organic unity of Redemption and sending of the Holy Ghost. The communication of the Holy Ghost, however, is part of the Redemption itself! The Encyclical's definition of the Redemption means: Redemption through the Cross, after which follows the communication of the Holy Ghost. In this way the Photian "schism" is brought into the definition of the Redemption.

The Encyclical's special definition of the Redemption is more obvious when compared to the traditional teaching:

According to this, the sacrifice of the Cross is the work of Redemption, but the Redemption does not just bring about the removal of sin but also the reconciliation with God, i.e., the giving of sanctifying grace and the Holy Ghost. A constri-

tutive part of the Redemption through Christ's sacrifice on the Cross is thus *per se* the communication of the Holy Ghost as the most precious fruit of the Redemption. Sacrificial Redemption and communication of the Holy Ghost form one indivisible organic unity. This is based on the unity of the divine essence and on the inner Trinitarian processions of the Son from the Father through begetting and of the Holy Ghost from the Father and the Son by spiration. From the inner Trinitarian processions come the sending of the Son and the Holy Ghost in such a way that in Christ's work of Redemption, the communication of the Holy Ghost too proceeds as the most precious fruit of the Redemption immediately from the sending of the Holy Ghost from the Father and the Son.

One more thing: From the Encyclical's concept of the Redemption, it naturally follows that there is no co-working of the Holy Ghost in the work of the Redemption but only the sending of the Holy Ghost which follows thereafter by virtue of Christ's Redemption which has then simply a "relationship of interdependence which could be called causal." The final formulation in the quoted passage: The Holy Ghost will come "because of the Redemption accomplished by Christ, through the will and action of the Father" brings the Father also into consideration and shows the relationship in the economy of salvation of the three divine Persons in the Redemption in a single phrase. Of course, Redemption is to be understood in the sense of the Encyclical. Certainly Christ accomplished the Redemption according to the will of the Father. But did He accomplish the Redemption "through the action of the Father" *per patrem*? Shouldn't it be: The Father accomplished the Redemption through the Son, "*per Christum*"? If we look at the whole way the Pope argues his case we can say the decisive teaching of the Encyclical is:

The Father is the unique origin of the Son and the Holy Ghost. This is the teaching of Photius who brought a

"schism" into God Himself and from thence into the Redemption. This is shown first in the Encyclical in the thesis on the *missiones ad extra*: Only the Father in the power of His Fatherhood sends the Holy Ghost as He sent the Son. The direct relationship of the missions to the Redemption is dissolved in so far as Christ's sacrifice on the Cross appears as a separate reason for the sending of the Holy Ghost both from the Father and the Son. The "schism" continues in the concept of the Redemption which equates the Redemption with Christ's sacrifice on the Cross but differentiates it from the communication of the Holy Ghost and defines the relationship between the sacrifice of the Cross and the coming of the Holy Ghost as simply a "relationship of interdependence which could be called causal."

The special features of the Encyclical's teaching can be more clearly seen in the light of the classic teaching of the Church:

According to this, all God's external activities are common to the three divine Persons, even the Redemption. Because the Holy Ghost proceeds within the Trinity from the Father and the Son as a single principle, the sending of the Holy Ghost occurs from the Father and the Son as from a single principle. The *missiones ad extra* reflect the processions within the Trinity. These are constitutive for the work of the Redemption and form a *Patre Filioque in Spiritu Sancto* in the work of the Redemption an indivisible unity. In this way the communication of the Holy Ghost is an immediate fruit of the Redemption which was earned and given with the Redemption through the Sacrifice of the Cross. It proceeds directly and organically from Christ's sacrifice on the Cross, who communicates and sends the Holy Ghost a *Patre Filioque*. This "Trinitarian Relationship" between Christ and the Holy Ghost in the work of the Redemption is more than a "relationship of interdependence which could be called causal"

al" between the Redemption through Christ's sacrifice on the Cross and the coming of the Holy Ghost.

2.3. Climax of the revelation of the Trinity and the participation of man in the divine life by baptism (*DeV9-10*)

The Pope believes he has reached the climax of the revelation of the Trinity in his exegesis of the final discourse and continues:

Thus in the farewell discourse at the Last Supper, we can say that the highest point of the revelation of the Trinity is reached. At the same time, we are on the threshold of definitive events and final words which in the end will be translated into the great missionary mandate addressed to the Apostles and through them to the Church: "Go therefore and make disciples of all nations," a mandate which contains, in a certain sense, the Trinitarian formula of baptism: "baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). The formula reflects the intimate mystery of God, of the divine life, which is the Father, the Son and the Holy Spirit, the divine unity of the Trinity. The farewell discourse can be read as a special preparation for this Trinitarian formula, in which is expressed the life-giving power of the Sacrament which brings about sharing in the life of the Triune God, for it gives sanctifying grace as a supernatural gift to man. Through grace, man is called and made "capable" of sharing in the inscrutable life of God. (*DeV9.1*)

The "missionary mandate" to the Apostles and the Church doesn't contain "in a certain sense" but in a very clear way the "Trinitarian formula of baptism." Christ's command to baptize is made very seriously and decisively, requiring all peoples and all men of faith to receive baptism. Even more

decisively than in Mt. 28:19 is the way Mk. 16:16 expresses it: "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."

If the Biblical account of Jesus' final discourse is to be read as a special preparation of His command to mission, one could expect that the faith which in the final discourse represents the fundamental presupposition for the reception or the impossibility of reception of the Holy Ghost would at least be mentioned when talking about baptism. That is, however, not the case. The Encyclical simply takes up the Trinitarian baptismal formula and the participation in the life of the triune God which is expressed in it.

The omission of the requirement of faith necessary for salvation should not, however, surprise us since from the beginning of the exegesis of the final discourse it has been left out (cf. *DeV3-7*).

One should mention that the universal salvation thesis does not nullify baptism but gives it a new character: In the context of universal salvation, baptism shows and effects the transition from the hidden to the revealed grace of God.

It should be emphasized that in the quoted passage there has been a correction of the pantheistic formulation of the previous Encyclicals *Redemptor Hominis* and *Dives in Misericordia*. It is only now in *Dominum et Vivificantem* that "sanctifying grace" is mentioned. This is kept up for the greater part of the Encyclical.

2.4. The Trinitarian God exists through the Holy Ghost *ad intra* and *ad extra* as a gift (*DeV10.1-2*)

From baptism as a participation of man in the triune life of God the Encyclical comes to the inner Trinitarian life of God Himself, in order from there to show the deepest reason for the self-communication of God to man. This is what it says about the Trinitarian life of God:

In his intimate life, God is love, the essential love shared by the three divine Persons: personal love is the Holy Spirit as the Spirit of the Father and the Son. Therefore he "searches even the depths of God" (I Cor. 2:1), as uncreated Love-Gift. It can be said that in the Holy Spirit the intimate life of the Triune God becomes totally gift, an exchange of mutual love between the divine Persons and that through the Holy Spirit God exists in the mode of gift. It is the Holy Spirit who is the personal expression of this self-giving, of this being-love. He is Person-Love. He is Person-Gift. (*DeV* 10.1)

One would expect that the Pope would now present the inner life of God also from his Photian understanding of the Trinity (cf. *DeV* 8). That is, however, not the case. In the expression: The Holy Ghost is "the Spirit of the Father and the Son" in the context of the life of God within the Trinity it can only be talking about the Roman "*Filioque*." That needn't surprise us since the Pope is convinced that there is "full harmony" between the Eastern and Western understanding of the Trinity and indeed both traditions are represented in the Encyclical (see *DeV* 34).

In Sacred Scripture the Holy Ghost is called both the spirit of the Father and of the Son.

The Church's traditional teaching on the Trinity interprets the way Scripture expresses itself according to the Processions within the Trinity (*de fide*): According to this, the Son proceeds from the Father by being begotten, the Holy Ghost proceeds from the Father and the Son as from a single principle by one spiration.

Classical speculation explains the procession of the Holy Ghost from the mutual love of the Father and the Son. That is why the Fathers call the Holy Ghost "Love" and thus following Scripture also "Gift." Because the Holy Ghost appears as a gift in His relationship to the Father and the Son within the

Trinity, He can also be considered as God's "absolutely free gift" to creatures, as the highest gift and source of all other gifts *ad extra*.²⁷

The Encyclical, however, does not go into the question according to the processions within the Trinity but only speaks of the inner life of God as "being-love" and from the mutual love of the divine Persons; all three Persons are obviously meant. By the exchange of mutual love between the divine Persons the triune God Himself becomes completely gift in the Holy Ghost.

The main theses of the passage from the Encyclical may be summed up thus:

Because God in His inner life is substantial love which is common to the three divine Persons, the Holy Ghost is not only "gift" in His eternal relationship to the Father and the Son, but the whole divinity exists in itself through the Holy Ghost as "gift."

Thus the Pope gives the basic reason for all God's works *ad extra*. The Encyclical now explains this as follows:

At the same time, the Holy Spirit, being consubstantial with the Father and the Son in divinity, is love and uncreated gift from which derives as from its source (*fons vivus*) all giving of gifts vis-à-vis creatures (created gift): the gift of existence to all things through creation; the gift of grace to human beings through the whole economy of salvation. As the Apostle Paul writes: "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:5). (*DeV* 10.2)

After the Encyclical has shown that the triune God is substantial love in His inner life and through the Holy Ghost "exists as gift" (*DeV* 10.1), departing from the divine consub-

²⁷ *Ibid.*, 90ff.

stantiality of the Holy Ghost with the Father and the Son, it goes on to explain God's works *ad extra*. Thus the Encyclical doesn't give traditional teaching regarding the processions within the Trinity which explains the procession of the third divine Person from the mutual love of the Father and the Son and therefore understands the Holy Ghost as gift both *ad intra* and *ad extra*.

That means two things:

The procession of the divine Person of the Holy Ghost as gift cannot be explained either *ad intra* nor *ad extra* simply from the divine consubstantiality of the Holy Ghost with the Father and the Son. The procession—and thus also the mission—of the Holy Ghost presupposes the Persons of the Father and the Son. The subject of the processions within the Trinity (in the active and passive sense) is the divine Persons, not the divine nature or substance (*de fide*).

If the Holy Ghost, because of His consubstantiality with the Father and the Son, is both love and gift from whom the gift of the Creation and grace for man “springs” (*emanat*) “as from a living spring,” then literally speaking, Creation and grace would be an “emanation” of the Holy Ghost. As we shall see in the following articles on the Creation and Redemption (*DeV* 11-14; 34), the expressions are carefully chosen.

In Christianity Creation is not an emanation, not even in the form of a “created gift” but *creatio ex nihilo*, which owes its existence to an absolutely sovereign, free act of the will of a supernal God.²⁸

The Creation similarly does not emanate especially from the Holy Ghost. Rather, according to Catholic teaching, the three divine Persons are a single common principle of the Creation (*de fide*). The Roman Synod in 382 expressed this faith

²⁸ Ott, *Fundamentals of Catholic Dogma*, p. 79.

in a Trinitarian formula: “The Father made everything, visible and invisible, through the Son and his Holy Spirit” (Dz. 77).

Because the Creation of the world shows a peculiar similarity with the personal character of the first divine Person, it is preferably attributed (appropriated)—as it is in the Apostles’ Creed—to the Father.²⁹

Since all external activities of God are common to the three divine Persons (*de fide*), this is also true for the gift of grace in the whole economy of salvation.

God’s activities in the economy of salvation have received the Church’s interpretation in the “economical teaching on the Trinity” of the Fathers. According to this, the economy of salvation is the common work of the three Persons of God which St. Athanasius formulated in a classic way: *a Patre per Filium in Spiritu Sancto*.

Even if the sanctification of man is appropriated in a special way to the Holy Ghost as the Lord and giver of life, nonetheless the fundamental dogma remains that all God’s external activities are common to the three Persons. The important principle of appropriation, however, does not appear in the Encyclical.

It is with this short passage on God as gift through the Holy Ghost *ad intra* and *ad extra* that the Pope lays the foundation for his teaching of the Creation and Redemption.

3. Creation, sin, and Redemption (*DeV* 11-14)

Just as the traditional dogmatic studies turn their attention to the mystery of the Creation, sin, and Redemption after the teaching on God, so does the Encyclical. What is specific about the Pope’s teaching is that he starts from Jesus’ final discourse as the basis of his considerations and from there goes on to the Creation. Through the continual recourse to

²⁹ *Ibid.*, p. 82.

Jesus' final discourse as a point of reference, the whole presentation becomes somewhat complicated and difficult to follow. Nevertheless the following structure is still discernible: First there is a general consideration on the "divine logic" of the economy of salvation in the final discourse (*DeV11*). Then follow articles on the Creation as the "first beginning" of God's communication of Himself (*DeV12*), then sin (*DeV13*), and then the Redemption as the "second beginning" of God's communication of Himself (*DeV14*).

3.1. The divine logic of the economy of salvation in Christ's final discourse (*DeV11*)

The Holy Ghost's giving of Himself *ad extra* is the point of departure for the pneumatological economy of salvation which the Pope discusses in four stages (*DeV11-14*).

He begins with a general consideration on the divine plan of salvation in Christ's final discourse:

Christ's farewell discourse at the Last Supper stands in particular reference to this "giving" and "self-giving" of the Holy Spirit. In John's Gospel we have as it were the revelation of the most profound "logic" of the saving mystery contained in God's eternal plan, as an extension of the ineffable communion of the Father, Son and Holy Spirit. This is the divine "logic" which from the mystery of the Trinity leads to the mystery of the Redemption of the world in Jesus Christ. The Redemption accomplished by the Son in the dimensions of the earthly history of humanity—accomplished in his "departure" through the Cross and Resurrection—is at the same time, in its entire salvific power, transmitted to the Holy Spirit: the one who "will take what is mine" (Jn. 16:14). The words of the text of John indicate that, according to the divine plan, Christ's "departure" is an indispensable condition for the "sending" and the coming of the Holy

Spirit, but these words also say that what begins now is the new salvific self-giving of God, in the Holy Spirit. (*DeV11*)

That the "self-giving" of the Holy Ghost is the particular theme of the final discourse when it talks about the Paraclete is taken for granted.

In traditional theology also there is a "profound logic" of the divine saving mystery in that man, through the gift of grace, participates in the Trinitarian life of God and lives the divine action "from the mystery of the Trinity to the mystery of the Redemption of the world in Jesus Christ." The question is, what does the Pope mean by these words?

The quoted passage only has the following to say about the Redemption: Through the Cross and Resurrection the Son of God has performed the Redemption. Everything else in the Encyclical is concerned with the relationship of the Redemption to the Holy Ghost. Herewith the Pope takes up the theme which he has just dealt with, this time from another point of view (*DeV8-10*).

His theses are: 1. The Redemption is the "condition" for the sending of the Holy Ghost. 2. The Redemption is transmitted to the Holy Ghost in its full redeeming power. 3. With the Redemption, God begins "again" to communicate Himself in the Holy Ghost for our salvation. The proof for this is in Jn. 16:14: "he will take what is mine."

Here is what must be said:

i) the thesis that the Redemption is the "condition" for the sending of the Holy Ghost corresponds quite literally to Jesus' final discourse in St. John. But this "condition" is of course to be interpreted in the sense already given in the Encyclical: as a "relationship of interdependence which could be called causal." Thus the inner relationship of the Redemption to the sending of the Spirit which is contained in the eternal relationship of the Son to the Holy Ghost is dissolved and the

unity of the Redemption and communication of the Holy Ghost in Christ's work of salvation separated. This separation is the presupposition for the second thesis.

ii) The second thesis is: The Redemption is transmitted to the Holy Ghost in all its redeeming power. Since, however, the Redemption through the sacrifice of the Cross, according to Church teaching, means not only the taking away of sin but also includes the communication of the Holy Ghost, the "full redeeming power" remains indivisible from the sacrifice of the Cross. The "full redeeming power" of Christ's sacrifice on the Cross is, in traditional Catholic language, none other than Christ's merit of Redemption which the Redeemer Himself as the eternal High Priest applies to the justified and part of this, indeed, the most precious of all the fruits of the Redemption, is the communication of the Holy Ghost.³⁰ The "full redeeming power" of Christ's sacrifice of the Cross is thus not simply "transmitted" to the Holy Ghost who is Himself the "gift" of the Redeemer.

iii) When it is said that with the Redemption, God "begins" again to communicate Himself in the Holy Ghost, then the Redemption through the Cross of Christ is only the "beginning" which is then followed by a "renewed" communication of the Spirit.

The Encyclical describes it thus due to the relationship described in i) and ii) of the sacrifice of the Cross to the communication of the Holy Ghost.

Jn. 16:14 is in no way a proof for the Pope's thesis.

The passage is once again only partly quoted by the Encyclical and the interpretation given it departs far from the meaning of the words themselves. The full verse reads "He shall receive of mine, and shall shew it to you." These words

in their context of the final discourse mean only that the "Counselor" will continue Jesus' preaching closely united to His words, not, however, that the Redemption represents the beginning of a "renewed" (!) communication of the Holy Ghost.

The general consideration of the "logic" of the divine salvific plan in Jesus' final discourse forms as it were the prelude to the main discussion of the history of salvation which—as it is traditionally—is dealt with under the three headings Creation, sin, and Redemption. In the Encyclical, however, none of these has its traditional meaning.

3.2. The Creation: First beginning of God's communication of Himself (*De V 12*)

The Encyclical understands the words of Jesus' final discourse about the coming of the Holy Ghost as a "new" self-giving of God. A "new" presupposes an earlier self-giving of God. Thus the Pope differentiates between a first, original beginning of God's self-giving in the Creation and a second, new beginning of God's self-giving which is linked to the Redemption. In this way the link between the Creation of the world and the Redemption of the world is established.

This is what the Encyclical has to say about the "first beginning" of God's self-giving in the Creation:

It is a new beginning in relation to the first, original beginning of God's salvific self-giving, which is identified with the mystery of creation itself. Here is what we read in the very first words of the Book of Genesis: "In the beginning God created the heavens and the earth...., and the Spirit of God (*ruah Elohim*) was moving over the face of the waters" (Gen. 1:1). This biblical concept of creation includes not only the call to existence of the very being of the cosmos, that is to say the giving of existence, but also the presence of the Spirit of God in creation, that is to say the beginning of

³⁰ Cf. Matthias Joseph Scheeben, *Erlösungslehre [Redemption]*, [Collected Works] VI/2 (Freiburg, 1954), 196ff.

God's salvific self-communication to the things he creates. This is true first of all concerning man, who has been created in the image and likeness of God: "Let us make man in our image, after our likeness" (Gen. 1:26). "Let us make": can one hold that the plural which the Creator uses here in speaking of himself already in some way suggests the Trinitarian mystery, the presence of the Trinity in the work of the creation of man? The Christian reader, who already knows the revelation of this mystery, can discern a reflection of it also in these words. At any rate, the context of the Book of Genesis enables us to see in the creation of man the first beginning of God's salvific self-giving commensurate with the "image and likeness" of himself which he has granted to man. (*DeV12*)

The fundamental thesis of this passage concerning the "first beginning" is: The mystery of the Creation is "identified with the salvific self-giving of God." That is especially true for man, the "image and likeness" of God.

The thesis is supported by the first classic account of the Creation in the Old Testament in Genesis 1ff. and at the same time more clearly defined: The Biblical concept of the Creation doesn't just include the "gift of existence" but also the "beginning of God's salvific self-communication to the things He creates."

Looking critically at the Encyclical's exegesis of Gen. 1ff.: The Biblical concept of the Creation according to the first account of the Creation in the Old Testament in Genesis 1:1-2, 4a (Source P) means the creation of the world from nothing by the word of God alone. Creating by a word reveals the Creator as a Person. Together with the idea of being a Creator is indivisibly bound the idea of being one and His sovereign might over history. The one personal God is absolutely superior and different in essence in relation to everything created, the one world and the one human race.³¹

The presence of God in Creation therefore is, according to the first Biblical account of Creation, in no way identical with "God's salvific self-communication."

The Encyclical sees especially in man made in the "image and likeness" of God (Gen. 1:26) "the first beginning of God's salvific self-communication to man." The concept of the Creation in Gen. 1:1ff, however, with its definitive differentiation of Creator and creature, also includes the creation of man and therefore excludes the identity of Creation and self-giving of God. Even man as the "image and likeness" of God is and remains a creature. One notes: The image and likeness of God in man is not lost according to the first account of the Creation in Genesis since source P contains no account of the Fall.

According to the first account of the Creation in Gen. 1:1-2, 4a one can say with the Encyclical that the Creation is the gift of existence but not that Creation is "God's salvific self-communication to the things He creates." Creation and self-communication are in no way identical but differ in their very substance. The thesis of their identity leads necessarily to pantheism.

The passage in Gen. 1:26 which says that the first man was created as "*imago Dei*" and "*similitudo Dei*" has always played a big rôle in Christian theology:

Already the Fathers of the Church see in Gen. 1:26 a supernatural giving of grace to man in paradise. Bound with this supernatural giving of grace is the self-communication of God. Precisely *when* the first man was raised to the supernatural state of grace the Council of Trent deliberately left undecided. Most theologians share St. Thomas's opinion that the first man was created in a state of grace. This temporal coincidence of the Creation of man and the self-communication of

³¹ Cf. Foerster, *ThWNT*, III, 999ff.

God to the first man means, however, not that Creation and self-communication of God are identical. Rather the qualitative difference between gift of existence and self-communication of God, between the natural *imago Dei* and the supernatural *similitudo Dei*, between nature and grace is clearly brought out.

Since Augustine, the general teaching of theologians is that irrational creation represents a trace (*vestigium*), rational creatures an image (*imago*) of God, and those creatures with sanctifying grace a likeness (*similitudo*) with the Trinity. In doing this, theologians try to stress clearly the pure createdness of the *imago Dei* and the absolute supernaturalness of the *similitudo Dei* (i.e., sanctifying grace) which is a supernatural *gratia creata* and draws the self-communication of God (*Gratia increata*) after it.³²

Since, according to Catholic teaching, the supernatural *similitudo Dei* does not belong to the nature of man in any way, it may also be lost. It *was* lost through Original Sin and can be lost through any serious sin.³³

It is easy to see that the Encyclical's thesis of the identity of the Creation and the salvific self-communication of God at the beginning does not correspond to traditional teaching but represents the point of departure for the theory of universal salvation and is in line with the first beginning of the Pope's theology of the Covenant. In it, at the beginning of the history of Creation and Salvation, stands the indissoluble covenant of grace which God made *in principio* with man.³⁴ A more detailed explanation of this important matter is given by the Encyclical when it deals with the first Fall in the following article.

³² Ott, *Fundamentals of Catholic Dogma*, pp. 82ff.

³³ *Ibid.*, p. 304.

³⁴ Dörmann, *Theological Journey*, II/1, 24-36; II/2, 115-135.

3.3. The intervention of sin (DeV13)

John Paul II's meditation on the history of salvation in accordance with tradition considers, after the Creation, man's Original Sin. One would expect the Pope to continue his exegesis of the first account of Creation (source P) with the second account in Gen. 2:4-25 (source J) since this latter deals with Original Sin, our first parents, and the loss of Paradise. Traditional dogmatic studies move on after the Creation and the supernatural elevation of man to his fall from grace through Original Sin. What is special about the Encyclical is that its source is Jesus' final discourse and from this it creates a first original beginning of God's self-communication in the Creation (DeV12) and a second new beginning of God's self-communication which is linked to the Redemption (DeV14) and then puts the problem of sin in the middle between the two "beginnings" (DeV13).

This is how the Pope presents this concept:

It seems then that even the words spoken by Jesus in the farewell discourse should be read again in the light of that "beginning," so long ago yet fundamental, which we know from Genesis. "If I do not go away, the Counselor will not come to you; but if I go, I will send him to you." Describing his "departure" as a condition for the "coming" of the Counselor, Christ links the new beginning of God's salvific self-communication in the Holy Spirit with the mystery of the Redemption. It is a new beginning, first of all because between the first beginning and the whole of human history—from the original fall onwards—sin has intervened, sin which is in contradiction to the presence of the Spirit of God in creation, and which is above all in contradiction to God's salvific self-communication to man. St. Paul writes that, precisely because of sin, "creation...was subjected to futility... has been groaning in travail together until now" and

them to be revealed. The Encyclical, however, does not use these words of St. Paul in the sense the Apostle uses them. Rather it applies them in the context of its own consideration of the history of salvation to the time between the first and second beginning of the self-communication of God to man as such—and this is because in the Encyclical there is an identity between the Creation and the self-communication of God within a context of a universal giving of grace (cf. *DeV* 12).

Only when we know the Pope's conception of the Redemption is the quoted passage comprehensible:

According to this, man is *ab origine* in an indissoluble covenant of grace with the Father and in the inalienable possession of the *imago* and *similitudo Dei* (cf. *RH* 11.4; 13.3). Because of the unchangeable faithfulness of the Father to His indissoluble covenant of grace with man, He hands the Son over as the satisfaction for sin which nevertheless still occurs. Sin is in contradiction to God's presence in man *a principio* by grace but does not bring about its loss. The quoted passage in the Encyclical is in perfect harmony with the Pope's theology of the Covenant.³⁵

What is new about the Encyclical's pneumatological economy of salvation is seen clearer against the background of traditional teaching.

According to this, God didn't just give our first parents a natural existence but also supernatural sanctifying grace and the Holy Ghost. But through Original Sin, the supernatural and praeternatural gifts were lost. Jesus Christ performed the Redemption through His sacrifice on the Cross by which He not only did satisfaction to God for sin but also earned the graces for salvation. By the application of Christ's redemptive suffering to individuals in the process of justification, nega-

³⁵ *Ibid.*

tively Original Sin and all other sins are taken away and positively sanctifying grace and the gifts of the Holy Ghost are given. Original Sin is ordered towards the sacrifice of the Cross, but in the Encyclical the first beginning of the self-communication of God to man is ordered towards the second. This means, however, that mankind, in spite of the "intervention" of sin, is *a principio* in possession of an inalienable self-communication of God.

3.4. The second new beginning of the self-communication of God linked to the Redemption

Taking up St. Paul's theme from the letter to the Romans on the creation's eager waiting for the revelation of the Sons of God the Encyclical goes on to describe the second new beginning of the self-communication of God to man as the fulfillment of St. Paul's words:

Therefore Jesus Christ says in the Upper Room "It is to your advantage I go away; ...if I go, I will send him to you" (Jn. 16:7). The "departure" of Christ through the Cross has the power of the Redemption—and this also means a new presence of the Spirit of God in creation: the new beginning of God's self-communication to man in the Holy Spirit. "And that you are children is proven by the fact that God has sent into our hearts the Spirit of his Son who cries: Abba, Father!" as the Apostle Paul writes in the Letter to the Galatians (Gal. 4:6). The Holy Spirit is the Spirit of the Father, as the words of the farewell discourse in the Upper Room bear witness. At the same time he is the Spirit of the Son: he is the Spirit of Jesus Christ, as the Apostles and particularly Paul of Tarsus will testify (Gal. 4:6; Phil. 1:19; Rom. 8:11). With the sending of this Spirit "into our hearts," there begins the fulfillment of that for which "creation waits with eager longing," as we read in the Letter to the Romans. (*DeV* 14.1)

This passage too reflects the Pope's conception of the Trinity in the economy of salvation (cf. *DeV8*).

According to the passage, the second new beginning is not simply the Redemption through the Cross but "God's self-communication to man in the Holy Spirit" which is linked to the Cross (cf. *DeV13*). The Cross contains "power of the Redemption"; it is the "condition" for the coming of the Holy Ghost. The Redemption through the Cross and the communication of the Holy Ghost are separate entities in the Encyclical. There is between them a relationship of "dependence" or "almost causality" which is often described. The traditional concept of the Redemption has a new meaning due to the Encyclical's concept of the Trinity in the economy of salvation.

That is why when the Encyclical says: The Holy Ghost is the Spirit of the Father and at the same time of the Son, it is not to be interpreted in the dogmatically correct sense of the "*Filioque*" but in the sense of the Pope's formulation of the Trinity in the economy of salvation: The Father sends the Holy Ghost by virtue of the Redemption accomplished by Christ—and the Holy Ghost is sent from the Son only in this sense (cf. *DeV8.1*).

In the Encyclical, the second beginning is a "new beginning in relation to the first, original beginning of God's salvific self-giving, which is identified with the mystery of Creation itself" (*DeV12*). Since the original self-giving of God was not lost by the "intervention" of sin (*DeV13*) this second "new" self-communication of God in the Holy Ghost is but a "new mode" of the universal giving of grace. Thus the last sentence in the quoted passage means: Jesus goes and that is why the longing for the revelation of the Sons of God is beginning to be fulfilled; it is the gradual revelation of universal salvation (cf. *DeV12; 13*).

The sadness of the Apostles which Christ's departure through His death on the Cross caused is now said to change into joy through the Resurrection, the Ascension, and the coming of the Holy Ghost. This is what it says:

The Holy Spirit comes at the price of Christ's "departure." While this "departure" caused the Apostles to be sorrowful (cf. Jn. 16:6), and this sorrow was to reach its culmination in the Passion and Death on Good Friday, "this sorrow will turn into joy" (cf. Jn. 16:20). For Christ will add to this redemptive "departure" the glory of his Resurrection and Ascension to the Father. Thus the sorrow with its underlying joy is, for the Apostles in the context of their Master's "departure," an "advantageous" departure, for thanks to it another "Counselor" will come (Jn. 16:7). At the price of the Cross which brings about the Redemption, in the power of the whole Paschal Mystery of Jesus Christ, the Holy Spirit comes in order to remain from the day of Pentecost onwards with the Apostles, to remain with the Church and in the Church, and through her in the world. (*DeV14.2*)

In this passage too the Holy Ghost doesn't come as Paraclete for the Church in order to help her in her conflict with an unbelieving world but only "to remain with the Church and in the Church, and through her in the world."

The Pope's pneumatological economy of salvation finishes with the resumé:

In this way there is definitively brought about that new beginning of the self-communication of the Triune God in the Holy Spirit through the work of Jesus Christ, the Redeemer of man and of the world. (*DeV14.3*)

4. Messiah and Holy Ghost in the Old and New Testament (*DeV* 15-24)³⁶

The "new beginning of the self-communication of the true God in the Holy Ghost" is also said to mean the complete realisation of the sending of the Messiah, of Him therefore:

who has received the fulness of the Holy Spirit for the Chosen People of God and for the whole of humanity. (*DeV* 15.1)

The Encyclical first discusses this theme for the Old and then for the New Testament. It does this in detail and with well-known passages from Scripture. I have made do without quoting the long and repetitive passages word for word but will here content myself with a description of his train of thought.

4.1. Messiah and Holy Ghost in the prophecies in the Old Testament (*DeV* 15-17)

Messiah, literally the "anointed," in Greek *Christos*, is, in the history of salvation, the name for the "one anointed by the Holy Ghost." The word is already used in the prophetic tradition of the Old Testament. Here it is necessary to go back to the Prophet Isaiah especially (11:1-3) because it is applied to Jesus in the New Testament.

This is what the prophet says:

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, (*sic*) the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

³⁶ In the English translation: "The Messiah, Anointed with the Holy Spirit."

knowledge and the fear of the Lord. And his delight shall be the fear of the Lord (Is. 11:1-3). (*DeV* 15.2)

This passage forms in a way the bridge between the old Biblical concept of the "Spirit" as "Breath" and the New Testament one of "Person and gift, as a gift for a person." At any rate this prophecy begins "the path towards the full revelation of the Holy Spirit in the unity of the Trinitarian mystery, a mystery which will finally be manifested in the New Covenant." (cf. 15.3).

The Messiah himself is this path:

He is the Anointed One in the sense that he possesses the fulness of the Spirit of God. He himself will also be the mediator in granting this Spirit to the whole People. (*DeV* 16.1)

The Anointed One is sent together with the Spirit of the Lord (Is. 61:1ff) and is called the "chosen servant" (Is. 48:16).

He is also the suffering servant (*DeV* 16.3):

We know that the Servant of the Lord is revealed in the Book of Isaiah as the true Man of Sorrows: the Messiah who suffers for the sins of the world (Is. 53:5,6,8). And at the same time it is precisely he whose mission will bear for all humanity the true fruits of salvation: "He will bring forth justice to the nations..." (Is. 42:1); and he will become "a covenant to the people, a light to the nations..." (Is. 42:6); "that my salvation may reach to the end of the earth" (Is. 49:6). (*DeV* 16.2)

All these quoted passages are to be read in the light of the Gospel, just as in turn the New Testament sheds light on the Old Testament passages:

The Prophet presents the Messiah as the one who comes in the Holy Spirit, the one who possesses the fullness of this Spirit in himself and at the same time for others, for Israel, for all the nations, for all humanity. The fullness of the Spirit of God is accompanied by many different gifts, the treasures of salvation, destined in a particular way for the poor and suffering, for all those who open their hearts to these gifts—sometimes through the painful experience of their own existence—but first of all through that interior availability which comes from faith, (*DeV* 16.4)

The Pope emphasises (*DeV* 17) that “the Spirit of the Lord” in the Old Testament is still not an independent Person. Rather in Isaiah, as in the whole Old Testament, “the personality of the Holy Spirit is completely hidden: in the revelation of the one God, as also in the foretelling of the future Messiah.”

4.2. Messiah and Holy Ghost in the New Testament (*DeV* 18-24)

Jesus began his Messianic activity with the revelation of Himself in the synagogue in Nazareth (Lk. 4:16-21). Jesus takes the words of the prophecy of Isaiah (Is. 61:11): “The Spirit of the Lord is upon me, because he has anointed me” and expressly applies them to Himself: “Today this scripture has been fulfilled in your hearing.” Thus He declares that He is:

the Messiah, the one in whom the Holy Spirit dwells as the gift of God himself, the one who possesses the fullness of this Spirit, the one who marks the “new beginning” of the gift which God makes to humanity in the Spirit. (*DeV* 18)

The “new beginning” marked by Jesus of the gift of God’s self-communication to man in the Holy Ghost is of course to be understood in the sense of the Encyclical.

After the revelation of the Messiah by himself the Encyclical then goes on to the revelation by the Baptist. The Baptist’s words are quoted one after the other (*DeV* 19.2-3) to show that Jesus is the Messiah anointed with the Holy Ghost (*DeV* 19.2):

John the Baptist is said to reveal him (Lk. 3:16) as the one “who will baptize you with the Holy Spirit and with fire” and who not only “is ‘coming’ in the Holy Spirit but also as the one who ‘brings’ the Holy Spirit.”

John is not only a prophet but also a messenger, the precursor of Christ. “At the sight of him arriving, John proclaims: ‘Behold, the Lamb of God, who takes away the sin of the world’” (Jn. 1:29). Thus he gives witness to the fulfilment of Isaiah’s prophecy, for:

On the lips of John the Baptist, “Lamb of God” is an expression of truth about the Redeemer no less significant than the one used by Isaiah: Servant of the Lord (cf. *DeV* 19.2).

John’s witness is confirmed by a witness on a higher plane after Jesus’ baptism: that is, by the appearance of the Holy Ghost as a dove and by the Father’s voice from heaven (*DeV* 19.3).

This Trinitarian appearance of God is said to reveal “another more profound dimension of the truth about Jesus of Nazareth as Messiah. It is this: The Messiah is the beloved Son of the Father (cf. *DeV* 19.4).

The theophany at the Jordan is said to clarify “only in a fleeting way the mystery of Jesus of Nazareth, whose entire activity will be carried out in the active presence of the Holy Spirit” (cf. *DeV* 20.1). In this “gradual revelation,” Jesus Him-

self "by means of everything that He 'did and taught' (Acts 1:1) reveals His mystery step by step. Thus, after the return of the seventy-two disciples from the mission entrusted to them by the Master, He is said to rejoice in the Holy Ghost and say:

"I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was your gracious will" (Lk. 10:21). Jesus rejoices at the fatherhood of God: He rejoices because it has been given to Him to reveal this fatherhood; He rejoices, finally, as at a particular outpouring of this divine fatherhood on the "little ones." And the Evangelist describes all this as "rejoicing in the Holy Spirit." (*DeV*20.1)

This "rejoicing" in a certain sense prompts Jesus to say still more (*DeV*20.2): "All things have been delivered 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 any one to whom the Son chooses to reveal him (Lk. 10:22)."

That which during the theophany at the Jordan came so to speak "from outside," from on high, here comes "from within," that is to say from the depths of who Jesus is. It is another revelation of the Father and the Son, united in the Holy Spirit. (*DeV*21.1)

In the magnificent confession of the fatherhood of God, Jesus of Nazareth also manifests himself, his divine "I"—for he is the Son "of the same substance," and therefore "no one knows who the Son is except the Father, or who the Father is except the Son," that Son who "for us and for our salvation" became man by the power of the Holy Spirit and was born of a virgin whose name was Mary." (*DeV*21.2)

It is thanks to Luke's narrative:

that we are brought closest to the truth contained in the discourse in the Upper Room. Jesus of Nazareth, "raised up" in the Holy Spirit, during this discourse and conversation presents himself as the one who brings the Spirit, as the one who is to bring him and "give" him to the Apostles and to the Church at the price of his own "departure" through the Cross. (*DeV*22.1)

The verb "bring" is here said to mean first of all "reveal." In the Old Testament, from the Book of Genesis onwards, the Spirit of God is the "breath" of God. In the Book of Isaiah, He is presented as a "gift" for the person of the Messiah. At the Jordan, Isaiah's proclamation is given a concrete form: Jesus of Nazareth is the one who comes in the Holy Spirit and who brings the Spirit as the gift proper to His own Person, in order to distribute that gift by means of this humanity: That is what is meant by what the Baptist says: "He will baptize you with the Holy Spirit."

In the Gospel of Luke, the Holy Spirit is revealed as the "intimate source" of the life and messianic activity of Jesus Christ (*DeV*22.2).

In the *farewell* discourse, the Holy Spirit is revealed in a new and fuller way:

He is not only the gift to the person (the person of the Messiah), but is a Person-gift. Jesus foretells his coming as that of "another Counselor" who, being the Spirit of truth, will lead the Apostles and the Church "into all the truth." This will be accomplished by reason of the particular communion between the Holy Spirit and Christ: "He will take what is mine and declare it to you" (Jn. 16:14). This communion has its original source in the Father: "All that the Father has is mine; therefore I said that he will take what is mine and declare it to you" (Jn. 16:15). Coming from the Father the Holy Spirit is sent by the Father (cf. Jn. 14:26-15:26). The Holy Spirit is first sent as a gift for the Son who

If the Holy Ghost comes to complete the work of the Son, then the work of Redemption through Christ's sacrifice on the Cross is *in se* incomplete. This completion is only performed by the Holy Ghost who "brings to fulfilment the new era of the history of salvation."

The Encyclical now adds this exegetical consideration to its concept of the history of salvation:

We find ourselves on the threshold of the Paschal events. The new, definitive revelation of the Holy Spirit as a Person who is the gift is accomplished at this precise moment. The Paschal events—the Passion, Death and Resurrection of Christ—are also the time of the new coming of the Holy Spirit, as the Paraclete and the Spirit of truth. They are the time of the "new beginning" of the self-communication of the Triune God to humanity in the Holy Spirit through the work of Christ the Redeemer. This new beginning is the Redemption of the world: "God so loved the world that he gave his only Son" (Jn. 3:16). Already the "giving" of the Son, the gift of the Son, expresses the most profound essence of God who, as Love, is the inexhaustible source of the giving of gifts. The gift made by the Son completes the revelation and giving of the eternal love: the Holy Spirit, who in the inscrutable depths of the divinity is a Person-Gift, through the work of the Son, that is to say by means of the Paschal Mystery, is given to the Apostles and to the Church in a new way, and through them is given to humanity and the whole world. (*DeV*23.1)

The most profound reason for God's self-communication is, as the Pope already said at the start of his discussion (cf. *DeV*10), God Himself: In giving the Son and the Person of the Holy Ghost, the essence of God is seen to be love. It is also the source of the "new beginning" of the Redemption of the world.

was made man, in order to fulfill the messianic prophecies. After the "departure" of Christ the Son, the Joannine text says that the Holy Spirit "will come" directly (it is his new mission), to complete the work of the Son. Thus it will be he who brings to fulfilment the new era of the history of salvation. (*DeV*22.3)

This passage has to be read twice in order to grasp the significance of what it says dogmatically.

The Holy Ghost is in no way a gift for the "Person of the Messiah" because He, due to the hypostatic union, is the Second Person of the divinity, from whom the Holy Ghost proceeds from the Father *and* the Son.

As opposed to this, in the text of the Encyclical one can detect another relationship between the Holy Ghost and Christ. It is said to be a "particular communion" which has its origin in the Father. That is why the Holy Ghost, since he "comes" from the Father is also sent from the Father. According to this, the Holy Ghost "comes" not *a Patre Filioque* but alone from the Father and for this reason is sent alone from the Father and not from the Father and the Son as a single principle. The foundation for what the Encyclical says is obviously the Photian formulation of the Trinity (cf. *DeV*8.1).

Therein lies also the explanation for the double sending of the Holy Ghost from the Father alone:

First the Father sends the Holy Ghost as a gift for the Son made man in order to fulfill the Messianic promises. According to this, the Son is not the one who, because of the hypostatic union, possesses and sends the Holy Ghost but He who only receives the Holy Ghost from the Father as a gift.

Then, after the death of Christ on the Cross, there is a "new" second sending of the Spirit (from the Father) in which the Holy Ghost comes directly in order to complete the work of the Son. If the Holy Ghost comes "directly" from the Father He is not sent from the Father *and* the Son together.

The "new beginning" must be understood in the context of the "first beginning." The first self-communication of God in the Holy Ghost to man is according to the Encyclical identical with the Creation (cf. *DeV* 12) and was not lost by the intervention of sin (cf. *DeV* 13). That is why the second "new beginning" means only that through the Paschal mystery the Holy Ghost was given to "the Apostles and to the Church, and through them is given to humanity(!) and the whole world(!) in "a new way." This "new way" of God's self giving is the "mode of universal salvation."

The definitive expression of this mystery is to be found on the day of the Resurrection. The risen Christ is said to send the Spirit of Truth to change us into His own risen image (cf. *DeV* 24.1).

In the Gospel it says:

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit" (Jn. 20:19-22). (*DeV* 24.2)

All the details of this "key text" (Jn. 20:19-22) have their own eloquence in reference to the other words spoken in the same Upper Room. The Pope meditates on this key text using these other words. Especially at Easter it is the promise of the final discourse which is realised:

The Risen Christ, as it were beginning a new creation, "brings" to the Apostles the Holy Spirit. He brings him at

the price of his own "departure": he gives them this Spirit as it were through the wounds of his crucifixion. (*DeV* 24.3)

From this, the Encyclical examines the relationship between the Cross and the sending of the Spirit and thereby explains the meaning of it:

- 1) Thus there is established a close link between the sending of the Son and the sending of the Holy Spirit. There is no sending of the Holy Spirit (after original sin) without the Cross and the Resurrection: "If I do not go away, the Counselor will not come to you" (Jn. 16:7). (*DeV* 24.4)

Of course there is (after Original Sin) no sending of the Holy Ghost without the Cross and the Resurrection.

But what is to be understood by the "close link" which is established between the sending of the Son and the sending of the Holy Ghost? If we take the words literally then we can see they are based on the Pope's Photian concept of the Trinity: according to this, the sending of the Son and of the Holy Ghost are both from the Father alone. Both sendings, then, have in the Father their common origin; occur, however, parallel to one another; and then work together in the process of salvation so that from this working together a "close link" is established between the two sendings.

- 2) There is also established a close link between the mission of the Holy Spirit and that of the Son in the Redemption. The mission of the Son, in a certain sense, finds its "fulfilment" in the Redemption. The mission of the Holy Spirit "draws from" the Redemption: "He will take what is mine and declare it to you" (Jn. 16:15). The Redemption is totally carried out by the Son as the Anointed One, who came and acted in the power of the Holy Spirit, offering himself finally in sacrifice on the wood of the Cross. And this Redemption is, at the same time, constantly carried out

in human hearts and minds—in the history of the world—by the Holy Spirit, who is the “other Counselor.” (*DeV* 24.4)

This second passage makes the first one clear: This time it is clearly stated: The “close link” between the sending of the Son and of the Holy Ghost is “established” in the Redemption.

In traditional teaching, however, this close link is most certainly not formed only in the Redemption but is *a priori* present in the sending of the Holy Ghost *a Patre per Filium* or *a Patre Filioque* as a single principle of the Redemption.

The distinction “in the Redemption” is described in more detail: The sending of the Son is fulfilled in the Redemption by the offering of the Son on the Cross. The action of the Holy Ghost because of this Redemption is in the hearts of men in the history of the world and is distinct from this. In this way there is a sort of double aspect “in the Redemption”: an external and an internal. The exterior is Christ’s sacrifice of the Cross, the interior the working and self-communication of the Holy Ghost in the hearts of all men.

This is all based on the Photian understanding of the Trinity and thence on the Pope’s concept of the Redemption. It has already been shown in detail that the Encyclical identifies the Redemption with the Sacrifice of the Cross but the communication of the Holy Ghost is separated from this in so far as it sees the Redemption through Christ’s sacrifice on the Cross and the coming of the Holy Ghost in a quasi causal relationship of “interdependence” (cf. *DeV* 8. 1-2).

5. The Holy Ghost and the Church (*DeV* 25-26)³⁷

The last section of the the first part of the Encyclical (*DeV* 25-26) follows on organically from what has preceded. After the Pope has shown the relationship of the Holy Ghost to the Messiah in the Old and New Testament he now deals with the relationship of the Holy Ghost to the Church of Christ. The presentation is entirely a creature of Vatican II. The foundation for his thesis is no longer passages from Holy Scripture but significant passages from the Council documents which the Pope first quotes one after the other and then interprets them.

5.1. The Church, the Spouse of the Holy Ghost (*DeV* 25)

The Encyclical begins its discussion of the relationship between the Church and the Holy Ghost with the following quotation from *Lumen Gentium* 4:

Having accomplished the work that the Father had entrusted to the Son on earth (cf. Jn. 17:4), on the day of Pentecost the Holy Spirit was sent to sanctify the Church forever, so that believers might have access to the Father through Christ in one Spirit (cf. Eph. 2:18). He is the Spirit of life, the fountain of water springing up to eternal life (cf. Jn. 4:14; 7:38ff), the One through whom the Father restores life to those who are dead through sin, until one day he will raise in Christ their mortal bodies (cf. Rom. 8:10ff.). (*DeV* 25.1)

The interpretation of the conciliar text is as follows:

³⁷ In the English translation: “The Holy Spirit and the Era of the Church.”

In this way the Second Vatican Council speaks of the Church's birth on the day of Pentecost. This event constitutes the definitive manifestation of what had already been accomplished in the same Upper Room on Easter Sunday. The Risen Christ came and "brought" to the Apostles the Holy Spirit. He gave him to them, saying "Receive the Holy Spirit." What had then taken place inside the Upper Room, "the doors being shut," later, on the day of Pentecost is manifested also outside, in public. The doors of the Upper Room are opened and the Apostles go to the inhabitants and the pilgrims who had gathered in Jerusalem on the occasion of the feast, in order to bear witness to Christ in the power of the Holy Spirit. In this way the prediction is fulfilled: "He will bear witness to me: and you also are witnesses, because you have been with me from the beginning" (Jn. 15:26ff.). (DeV25.2)

One would have expected the Pope in his interpretation to mention what the Council says about the Father restoring through the Holy Ghost "life to those who are dead through sin." For here, the Council is obviously thinking about mankind in Original Sin *in statu naturae lapsae* and, therefore, is saying something which would contradict the Pope's theory of universal salvation. The Encyclical, however, passes over the problem in silence and presents instead an account of the birth of the Church on the day of Pentecost.

But the Pope completes his account by bringing in another Council document which emphasises the universal working of the Holy Ghost in the world and which is distinguished from the working of the Holy Ghost in the Church:

We read in another document of the Second Vatican Council: "Doubtless, the Holy Spirit was already at work in the world before Christ was glorified. Yet on the day of Pentecost, he came down upon the disciples to remain with them for ever. On that day the Church was publicly revealed

to the multitude, and the Gospel began to spread among the nations by means of preaching" (Ad Gentes 4). (DeV25.3)

It is the traditional teaching of the Church that the Holy Ghost works even beyond the boundaries of the Church in the hearts of men in Original Sin and in certain circumstances can even bring about their salvation by ways known to God alone. But Catholic teaching is not the thesis of universal salvation which is based on the idea of a general subjective redemption of all men (cf. DeV 14). But in that case the relationship of the Church to a universally redeemed mankind is not a question of salvation or damnation, of redeemed or not redeemed, of saved or lost but simply a difference of awareness. The Vatican II church is only expressing explicitly what mankind already possesses unconsciously.³⁸

From this we get a new "universal awareness of the Church" (cf. RH 11. 1) and a new view of missionary activity. Hans Urs von Balthasar described both as being valid for the whole "Trinitarian trilogy" in his commentary on *Dominum et Vivificantem*: "The individual man 'is the way of the Church,' man who has fundamentally been redeemed by Christ and fundamentally assumed by the Spirit (RH 14), who through the Church is to experience what meaning and what consequences this 'already-reached' has for himself. Redemption and giving of the Spirit are universal, but the Church as 'sacrament' has to lead man to the heart of this event."³⁹

With the coming of the Holy Ghost at Pentecost "the time of the Church" has begun. The Encyclical has the usual things to say about this. We will give a brief summary:

³⁸ Concerning Henri de Lubac, "Ausdrücklichkeit des Glaubens" ["The Clarity of the Faith"], see note 5.

³⁹ [Let Yourself Be Moved by the Spirit], p. 134.

As the Acts of the Apostles shows, the Holy Ghost assumed the "leadership" in the minds of the first community. In the strength of the Holy Ghost they felt capable of fulfilling the mission entrusted to them. This is what the Holy Ghost does continually in the church. The gift of grace of the Holy Ghost continues to be transmitted in Episcopal Ordination. The bishops in turn by the Sacrament of Orders render the sacred ministers sharers in this spiritual gift and ensure that, in the sacrament of Confirmation, all Christians are strengthened by this gift. "And thus, in a certain way, the grace of Pentecost is perpetuated in the Church." (DeV25.4)

The Encyclical describes the grace of Pentecost continually present in the Church with another passage from *Lumen Gentium*:

As the Council writes, "the Spirit dwells in the Church and in the hearts of the faithful as in a temple (cf. I Cor. 3:16; 6:19). In them he prays and bears witness to the fact that they are adopted sons (cf. Gal. 4:6; Rom. 8:15-16; 26). The Spirit guides the Church into the fulness of truth (cf. Jn. 16:13) and gives her a unity of fellowship and service. He furnishes and directs her with various gifts, both hierarchical and charismatic, and adorns her with the fruits of his grace (cf. Eph. 4:11-12; I Cor. 12:4; Gal. 5:22). By the power of the Gospel he makes the Church grow, perpetually renews her and leads her to perfect union with her Spouse. (DeV 25.5)

This picture of the presence and working of the Holy Ghost in the Church drawn with quotations from Scripture by *Lumen Gentium* now becomes the typical image used of the relationship of the Holy Ghost to the Church of Vatican II in the Encyclical.

5.2. The Holy Ghost and the Church of Vatican II (DeV26)

The Pope's viewpoint has given a special expression to the relationship of the Holy Ghost to its Spouse the Church at Vatican II:

These passages quoted from the Conciliar Constitution *Lumen Gentium* tell us that the era of the Church began with the coming of the Holy Spirit. They also tell us that this era, the era of the Church, continues. It continues down the centuries and generations. In our own century, when humanity is already close to the end of the second Millennium after Christ, this era of the Church expressed itself in a special way through the Second Vatican Council, as the Council of our century. For we know that it was in a special way an "ecclesiological" Council: a Council on the theme of the Church. At the same time, the teaching of this Council is essentially "pneumatological": it is permeated by the truth about the Holy Spirit, as the soul of the Church. We can say that in its rich variety of teaching the Second Vatican Council contains precisely all that "the Spirit says to the Churches" (cf. Apoc. 2:29-3:6; 13; 22) with regard to the present phase of the history of salvation. (DeV26.1)

According to this, the teaching of Vatican II is the new, sufficient foundation for the faith of the Church of today at the end of the second millennium. There is no need to go back beyond the Council. Indeed, the general way of thinking is one "may not" go back beyond the Council! For the Council is "in a certain way" a second Pentecost and the realisation of its teaching in the life of the Church the commandment of the hour. That is precisely what the Encyclical says:

Following the guidance of the Spirit of truth and bearing witness together with him, the Council has given a special

confirmation of the presence of the Holy Spirit—the Counselor. In a certain sense, the Council has made the Spirit newly “present” in our difficult age. In the light of this conviction one grasps more clearly the great importance of all the initiatives aimed at implementing the Second Vatican Council, its teaching and its pastoral and ecumenical thrust. In this sense also the subsequent Assemblies of the Synod of Bishops are to be carefully studied and evaluated, aiming as they do to ensure that the fruits of truth and love—the authentic fruits of the Holy Spirit—become a lasting treasure for the People of God in its earthly pilgrimage down the centuries. This work being done by the Church for the testing and bringing together of the salvific fruits of the Spirit bestowed in the Council is something indispensable. For this purpose one must learn how to “discern” them carefully from everything that may instead come originally from the “prince of this world” (Jn. 12:31; 14:30; 16:11). This discernment in implementing the Council’s work is especially necessary in view of the fact that the Council opened itself widely to the contemporary world, as is clearly seen from the important Conciliar Constitutions *Gaudium et Spes* and *Lumen Gentium*. (DeV 26.3)

Because Vatican II made the Holy Ghost newly “present” in our age, all Catholics are required to consider all the great initiatives for the putting into practice of the teaching of the Council, of the new pastoral and ecumenical thrust of the Church and its openness to the world as the working of the Holy Ghost.

Of course, the Pope himself says that it remains very important to “sift” and “discern” the fruits of the Council from what might come from the “prince of this world.” Already shortly after the Council, Paul VI spoke of a self-destruction of the Church. He had to acknowledge that since the Council the “smoke of Satan” had come into the Church. Cardinal Ratzinger thought it necessary to discern between the true

spirit and the “demon of the Council.”⁴⁰ Unperturbed by the signs of destruction visible to all, John Paul II spoke thirty years after the Council had ended of the “marvellous Spring” which Vatican II had brought in. Who here has the gift of discernment of spirits?

⁴⁰ Joseph Cardinal Ratzinger, *Zur Lage des Glaubens [The State of the Faith]* (Munich, Zurich, Vienna, 1985), pp. 25-40.