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## **Appendix 1: The Holy Spirit: spirit of love**

To understand what Revelation tells us about the Holy Spirit, let's start with this analogy: a soul that loves forms within itself a "spirit" of love, just as, alas, the soul that hates forms within itself a "spirit" of hatred, of vengeance.

The soul that loves spiritually carries within it the being it loves. It doesn't just carry him in *its thoughts*, as a reality that it looks at inwardly, it studies; for the thought can be occupied with someone without loving him. The soul carries the beloved not only in its mind, but in its will, *in its heart*. It makes him present in its will, with all his attractions, qualities and charms, with his needs and miseries too, if he has any. And through this presence in the soul, the beloved draws the soul to him, leading it to adhere to him, to take pleasure in him, to rest in his good, to act for his good.

The common expression "to carry someone in one's heart" expresses this very simply and profoundly. St Luke's Gospel (2:19 and 51) tells us that this is how Mary *carried* her Son *in her heart,* manifesting Himself in all the circumstances of the Incarnation and in all her actions.

Thus, a being that is loved has, as such, three presences: it is present *in itself*, it is present *in thought* and it is present *in the will*, in the heart of the one who loves it.

By this third presence, the beloved is made present in the heart like a weight of good that draws the one who loves towards him, the beloved. This comparison of the "weight", of the weight of all that is lovable in the beloved, which attracts the one who loves, is by Saint Augustine, and it is highly expressive.

Using yet another comparison, also taken from the sensory, that of breath rising from the chest and translating the impetus that rises from the heart, we say that the beloved, when carried inwardly into the loving heart, is present in that heart as a burning breath, a breathed breath, a "spirit" of love. The etymological meaning of the word *spiritus* is "breath"; Jesus himself used the symbol of exsufflation in a gesture (Jn 20:22).

Well, from these created spiritual realities, we certainly couldn't *deduce* everything that is in God; for God is infinitely above created realities, even spiritual ones. But once we have learned from Revelation that there are three persons of the same divine Being, we can use what we know of the created to catch a glimpse of the divine meaning of the names Revelation gives to the persons of the Trinity.

So we can see the meaning of this name, by which the third person is designated: *the Holy Spirit, who proceeds from the Father and the Son.*

In God, being infinitely, knowing infinite being and loving the perfect good that is infinite being are one and the same act; for divine being is pure spiritual life. To be infinitely, to know infinitely, to love infinitely: these things do not distinguish the three Persons.

But God knowing Himself fully expresses the whole truth of divine being in an inner spiritual Word. There is thus a first real distinction in God: God saying his Word is distinct as such from the spiritual Word he says. God begetting his Word is God the Father; and the begotten Word is God the Son. The same unique fullness of being, of truth, is in the paternal Intelligence and in the Word of that Intelligence. But there are two different, correlative personal attitudes here:

*- the Father,* who communicates all of himself to his living Word;

- and *the Word,* who knows and wants to be the pure expression of the Father, in the perfection of a filial attitude.

Eternally still, the Father and the Son, having in them the same act of knowledge and love that is the divine nature, love infinite perfection. They love it especially as their unity - for they love perfect *Fatherhood*, which communicates all its life, and perfect *Filiality*, which brings all that life back to the Father.

Thus, they carry their Unity within them, living it, "breathing" it within them as the *Spirit of Unity.* They are thus the One Principle of the Holy Spirit.

As we said earlier, the Holy Spirit is the Unity of the Father and the Son, but willed, "breathed" by them, in them, as the Spirit of unity.

*It is not as an Act of divine love* that the Holy Spirit stands out, that He is a third divine person. The Act of infinite love is the divine nature, and it is the same and unique in all three Persons. The Holy Spirit is distinguished by the fact that he is the fullness of divine life, the unity of divine life, but "breathed" by the Father and the Son as the Breath of love, as the Spirit of love. This is his very personality. He is a Breath of Love that is God.

And because we call *"holy"* what belongs to God, this Spirit is aptly named, par excellence, *the Holy Spirit,* the Spirit of holiness: He is God as the Spirit of adherence to God, of rest in God.

 Daniel-Joseph Lallement (1892-1977)

quoted in *Un Sage pour notre temps,* Paris, Téqui, 1998, p. 111-113.



## **Appendix 2: The divine life: a life of relationships**

Relationships are the very essence of life, and we need look no further than our own lives for abundant evidence of this. What do we do, gentlemen, what do we do from the first of our days to the last? We have relationships with God, with nature, with people, with books, with the living and the dead. The very time that measures our age is a relationship, and it would be futile for our minds to imagine life as anything other than an indivisible web of innumerable relationships.

### What is a relationship? Unity and plurality

So what is a relationship? It's strangely important for us to know, since it's the final knot of our whole being. A relation consists in the bringing together of two distinct terms. Perfect rapprochement is *unity*, perfect distinction is *plurality*, and therefore *perfect relation* is *unity in plurality*. Go through the whole fabric of your relationships, and you'll see nothing else. The life of your intelligence is a *unity* of spirit in a *plurality* of thoughts; the life of your body is a *unity* of action in a *plurality* of members; your family life is a *unity* of affection and interests in a *plurality* of persons; your life as a citizen is a *unity* of origin, duties and rights, in a *plurality* of families; your Catholic life is a *unity* of faith and love in a *plurality* of souls reaching out to God; so with everything else.

Why am I here? Why is my word addressed to you? What's between it and this audience? Nothing, except that my soul seeks yours to lead it to the focus of a light which, without destroying the distinction between your personality and mine, will nevertheless bring us together in the present unity of the same hope and in the future unity of the same beatitude.

Now, this marvel of *unity in plurality* can only be established through the similarity of beings, and the similarity of beings presupposes their equality of nature through their common origin. Fecundity, which produces beings similar to their author and similar to each other, is therefore the natural principle of unity in plurality, i.e. of the relationships that constitute the life of beings through the continuous ensemble of their acts. It's true that we maintain relationships with beings to whom we have no close origin or exact similarity; but these relationships are also weak and distant, and it's always the degree of resemblance determined by the degree of kinship, which measures the strength and intimacy of the relationships. Thus, the members of a family touch each other more closely than the members of a city; peoples of the same race unite more closely than peoples of different races; and all created beings draw from God, their common Father, the reason for the similarities and more or less direct relationships that bind them all together in the vast unity of nature.

### Life, beauty, goodness: mysteries of relationships

 [...] The mystery of life is a mystery of relationships, that is, a mystery that implies these two terms: *unity in plurality*, *plurality in unity*. But before concluding even more formally, let us pause for a moment to consider the effect of relationships in beings.

Life is not the only phenomenon they present to our gaze. Above the movement that blends and carries them away, we discover a charm we call beauty. *Beauty* is the result of order; wherever order ceases, beauty vanishes. But what is order, if not the unity that shines in a multitude of beings, and that brings them all, despite their distinctions and varieties, to the splendor of a single act. *Goodness* is the sister of beauty. It is the gift that beings make to each other of their advantages, and consequently it is also the effect of relationships. To give and to receive, you need to be at least two.

So, gentlemen, life, beauty and goodness have the same principle, which is *unity in plurality*, and to deny God this double character is to deny him life, beauty and goodness at the same time. Will you deny him these? Even if you don't understand how the same being can realize in itself the one and the many, would this weakness of your intelligence destroy the chain of reasoning and observation that have initiated us into the deepest secrets of the nature of things? But let's face the difficulty head-on.

God is one; his substance is indivisible because it is infinite; this is beyond doubt for both faith and reason. God cannot therefore be *many* through the division of his substance. But if He is not *many* through the division of His substance, how can He be many? How can a being that is one and indivisible at the same time be *many*? Gentlemen, I only need one word, and I ask you in turn: why does God need to be *many*? Is it not to have relationships within Himself, relationships without which we could not conceive of activity, life or being? Well, let the substance of God remain what it is and what it must be, the seat of unity, and let it produce within itself, without dividing, terms of relation, that is, terms that are the seat of plurality by referring to unity. For these two things, the *one* and the *many*, are equally necessary to constitute relations.

### Concrete examples

[...] I understand you, Gentlemen, you want to tell me that you don't even understand the expressions I'm using, and that there is a manifest contradiction between the idea of a single substance and the idea of several terms of relation that would be contained within it without dividing it. I'm going to show you the opposite, and if you only had the intelligence of a child, it would be enough for you to follow me and do justice to the truth.

I stretch out my hand: where is my hand? It's in space. What is space? Philosophers have disputed its nature: some believe it to be an infinitely delicate and subtle substance; others that it is something empty, a mere possibility of receiving bodies. Be that as it may, substance or not, space is manifestly a capacity constituted by three terms of relation, length, width and height, three terms perfectly distinct from each other, equal to each other, inseparable from each other, if not by an abstraction of the mind, and yet forming together in their obvious distinction only one and indivisible expanse, which is space. I say that length, width and height are terms of relation, that is, terms that refer to each other, since the sense of length is determined by the sense of width, and so on. I say that these terms of relation are distinct from one another; for it is manifest that length is not width, and that width is not height. Lastly, I say that these three terms, despite their real distinction, form a single, indivisible expanse, which is still of the utmost clarity for the senses and the mind. Therefore, there is neither obscurity nor contradiction of language in making this proposition: God is a single substance containing in its indivisible essence terms of relation that are truly distinct from one another.

Would you like a more positive example than space? Because, despite the reality of space, you could perhaps accuse it of being a kind of abstraction: well, pick up the first body that comes along. Every body, whether stone or diamond, is enclosed in the three forms of length, width and height. A prisoner of expanse, it carries it with it in its one and triple form, and incorporates it in its entirety by a reciprocal penetration that makes the one and the other a single thing. The body is space, and space is the body. Length, width and height are the body as long, as wide, as high. Divide the body as much as you like, change its innermost matter as you please, and the same phenomenon of unity in plurality will always remain; so that there is nothing in nature, space and body, container and content, that does not fall under this simple yet astonishing definition: a single substance in three terms of relation truly distinct from each other.

So the universe speaks like Saint John. Not only does nothing stand in the way of the logical legitimacy of the expressions that render the mystery of divine life; not only do these expressions take on the character of a general, algebraic formula of beings; but the power of analogy leads us to apply this formula to the very Principle of beings, to the One who had to put into His works only a copy or reflection of His own nature.

### Relationships which, in God, are persons

However, as soon as we apply expressions or laws of the visible order to God, they suddenly change their proportions, because they pass from the region of the finite to that of the infinite. So you shouldn't be surprised, gentlemen, if Catholic doctrine teaches you that terms of relation take on the form of *personality* in God.

Let's agree on this word.

Every being, by the very fact that it is itself and not another, possesses what we call *individuality*. As long as it exists, it belongs to itself; it can grow or shrink, lose or acquire; it can communicate something of itself to others, but not the self. He is *himself as* long as he is; no one else is or will ever be *him*, except him. Such is the nature and strength of individuality.

Suppose now that an individual being is aware and intelligent of his individuality, that he sees himself as alive and distinct from everything that is not him, he will be a person. *Personality* is nothing other than self-conscious individuality. Individuality belongs to bodies; personality belongs to spirits.

Now, God is an infinite spirit; everything that constitutes him, substance and terms of relation, is spirit. Consequently, each term of divine relations is self-conscious and self-intelligent; *it sees itself as distinct from the others as a term of relation, and one with them as a substance*: its distinction makes it a *relative* individual, and the consciousness and intelligence of its *relative* individuality make it a person.

Imagine space becoming a spirit, and you'll have a similar phenomenon. Length, width and height would be conscious and intelligent of their *relative individuality*, conscious and intelligent of their *absolute unity* in space; they would be one in substance, many in distinction elevated to the personal state. [...]

So far, we have helped ourselves only with the analogies of external nature; but at the point of view we have reached, having to account for the number and genesis of the divine persons, it is necessary that we seek in more remote depths a light closer to the light of God.

### The example of our own soul

External nature is not all our horizon and all our clarity. We touch it through our bodies; but it is outside us, even in our bodies, and moreover, it is only earth and ashes, and if it has anything of God, it is only a vestige and not an image of him. Let's get out of the limit and the powder, let's get into ourselves: aren't we spirits? Yes, I am a spirit. In this material sepulchre that I inhabit as a traveler, a lamp has been lit, an immaterial and pure lamp that illuminates my life, that is my true life, that descends from eternity and brings me back to it as to my origin and my nature.

What was I just saying about time and space? Who could stop me in these vile comparisons? You accused me of holding my soul and yours captive in these inanities of the universe, where I saw only shadows, where I touched only the dead, where I elicited only cold, faded imprints of truth. You've been waiting impatiently for me to finally open the arena of a better vision: I feel I'm there. I see what cannot be seen, I hear what cannot be heard, I read what has neither form nor color: truth still has a veil, but it's its person; it still has secrets, but they're the last ones. Let's take a step back from nature, and see God in the mind!

The spirit lives immaterial life like God, and consequently knows that life in which the senses have no part and which is God's life.

So what does the mind do when, enclosed within itself and silencing everything else, it lives a life of its own?

What does he do? What he does, Gentlemen, is two things only, two inexhaustible acts, that always come back, that never tire, and whose weft composes all his work with all his joy: he *thinks* and he *loves*.

First of all, he *thinks*, that is to say, he sees and combines objects stripped of matter, form, extent and horizon; a kind of universe before which the one we inhabit through the senses is no more than a deaf and narrow dungeon. He plays in this shoreless sea of ideas; he calls to life, to compose his own, worlds without name and without end, which obey him with the swiftness of lightning. He may be unaware of their price and disdain them; pure contemplation will weigh on him all the more as he exercises it less and chains his faculties to the lowering of the body. But I'm not talking about these treacheries of the mind against itself; I'm talking about the mind as it is by nature, as it lives when it wants to live at the height God has placed it. So it *thinks*, that's its first act.

But is thought the mind itself, or something distinct from the mind?

It's not the mind itself; for the thought comes and goes, while the mind always remains. The next day I forget my ideas from the day before; I call them up and chase them away; sometimes they obsess me in spite of myself: my thought and my mind are two. I talk to myself in the solitude of my understanding; I question myself, I answer myself; my inner life is a continuous and mysterious colloquy. And yet I am one. *My thought, though distinct from my mind, is not separate from it*; when it is present, my mind sees it in itself; when it is absent, it seeks it in itself. I am one and two at the same time.

My intellectual life is a life of *relationships*; I find in it what I noticed in external nature, unity and plurality: *unity* resulting from the very substance of the mind, *plurality* resulting from its action. What, indeed, would the action of the spirit be, if it were infertile? What would be its reason, purpose and object? The mind, like all of nature, but in a much higher realm, is therefore fertile.

While bodies divide in order to multiply, the spirit, created in the likeness of God, remains inaccessible to all division. It generates its thoughts without emitting anything outside its incorruptible substance; *it multiplies them without losing any of the perfection of unity*.

### A single law

As you can see, Gentlemen, as we rise from the outer to the inner life, from the life of the body to the life of the spirit, we have rediscovered the same law; but we have rediscovered it, as was inevitable, with an increase in light and precision.

Bodies, despite their marvellous revelations, kept us too far from God; the spirit has carried us to the sanctuary of his essence and life. Let's go there, or at least, if we're forbidden to cross certain limits, let's go as close as divine goodness will allow. God is a spirit, so his first act is to think. But his thought cannot be like ours, multiple, constantly being born to die and dying to be reborn.

Ours is multiple, because being finite, we can only represent to ourselves one by one all the objects susceptible of knowledge; it is subject to perish, because our ideas pressing one after the other, the second dethrones the first and the third precipitates the second.

In God, on the other hand, whose activity is infinite, the mind engenders in one fell swoop a thought equal to itself, which represents it in its entirety, and which needs no second thought, because the first has exhausted the abyss of things to be known, i.e. the abyss of the infinite.

This unique and absolute thought, first and last born of God's spirit, remains eternally in his presence as an exact representation of himself, or, to use the language of the holy books, as *his image* (2 Cor 4:4)*, the splendor of his glory and the figure of his substance* (Heb 1:3).

It is his word, his inner verb, just as our thought is also our word or verb; but, unlike ours, a perfect verb that says everything to God in a single word, that says it always without ever repeating itself, and that Saint John had heard in heaven when he opened his sublime Gospel thus: *In the beginning was the Word, and the Word was in God, and the Word was God* (Jn 1:1).

And just as in man thought is distinct from the spirit without being separated from it, so in God thought is distinct without being separated from the divine spirit that produces it. The Word is *consubstantial* with the Father, according to the expression of the Council of Nicaea, which is but the energetic expression of the truth.

Henri-Dominique Lacordaire o.p. (1802-1861),

46e lecture at N.-D. de Paris (March 5, 1848): "De la vie intime de Dieu" (On the intimate life of God)

(*Conférences de Notre-Dame de Paris*, t. 3, Paris, Sagnier et Bray, 1851, pp. 45-57).



## **Appendix 3: The triangle symbol**

The most common symbol of the Trinity is the equilateral triangle.

1. - The three angles of this triangle are really distinct.

2. - Yet they are of the same nature, and made up of the same surface that belongs entirely to each, as if each were the only one to possess it.

 3 - They are equal.

4. - They are essentially relative to each other, and are distinguished precisely by this opposition of relationship within the same surface.

5. - You only need to consider one to be able to know the amplitude and position of the others; the one at the top determines those at the base, and it is what it is only if they are what they are.

6. - There is an order between these three angles, but not a priority of causality. The others proceed from the first line, but without being caused by it, they are in no way less perfect than it.

It's a symbol far removed from the Holy Trinity.

Réginald Garrigou-Lagrange o.p.,

*Dieu, son existence et sa nature,* Paris, Beauchesne, 1914, pp. 510-511.



## **Appendix 4: The outline of Trinitarian revelationin the Old Testament**

If the Trinitarian life was only publicly, firmly and explicitly revealed in the New Testament, the Old Testament had already prepared, outlined and even initiated this revelation. In a context of general idolatry, the Old Testament above all emphasizes divine uniqueness. But it announces the Trinitarian revelation in three convergent ways.

### I. - The one God in the plural

A curious mixture of plural and singular often attributes a certain *plurality* to the one God:

- From the very first verse of Genesis (and often thereafter), God's *name*, *Elohim*, has the plural ending, while the verb is singular.

- Elsewhere, it is the *verb* that is in the plural; for example, in creating man, whereas the plural of majesty does not exist in Hebrew: *Let us make man in our image and likeness* (Gen 1:26 - see Gen 3:22; 11:17).

- This plural mingled with the singular also affects the *pronoun*: "*Whom shall I send? Who will go for us?*" (Is 6:8).

### II. - The one, thrice-holy God

Divine manifestations repeatedly use the number "three". Thus, the one God :

**Jacob, figure of the Holy Spirit**

*A pneumatic* figure*,* Jacob also represents the way in which the Holy Spirit sustains, fecundates, purifies and sanctifies the Church.

(i) He provides the chosen people with their fundamental constitution in twelve tribes (figure of the "Twelve": Mt 10:1; Mk 3:3; Lk 6:12; Jn 6:67.70; Ac 1:13; Rev. 12, 12, etc.).

(ii) He remarkably makes this chosen people "*grow and multiply*" (Gen 28:3 and 35:11) (as, indeed, does everything entrusted to them: Gen 30:43 and 31:18).

(iii) He works to purify him of all idolatrous contamination (Gen 35:2-4).

(iv) Finally, in the Bible, it is he who inaugurates the rite of anointing with oil (Gn 28:18; 31:13), which will henceforth characterize the solemn consecration to God (Ex 29-30; 31:13; 1 Sm 10:1; Ps 44:8; Dn 9:24, etc.), because it symbolizes the presence of the Holy Spirit (Is 61:1; Lk 4:16-21; Ac 10:38).

- manifests himself in the form of *three men* to Abraham (Gn 18);

- is sung as *thrice holy* by the cherubim (Is 6:3)[[1]](#footnote-2) ;

- regularly presents himself as *the God of Abraham, the God of Isaac, and the God of Jacob*: a *triple* formula that appears when God reveals himself to Moses, and is then repeated three times (Ex 3, 6.15.16), like a refrain that surrounds the famous "*I am he who is*" (v. 14); yet :

- Abraham is essentially a *father* figure[[2]](#footnote-3) ,

- Isaac an essentially *filial* figure[[3]](#footnote-4) ,

- Jacob a figure that can be said to be *pneumatic*[[4]](#footnote-5) .

### III.Increasing emphasis on God's Wisdomand God's Spirit

The *Word* (or *Wisdom*) of God and the *Breath* (or *Spirit*) of God are evoked with particular insistence.

- From its very first chapter, Genesis emphasizes:

- the *word of* God by which everything is created with order and wisdom[[5]](#footnote-6) ;

- the *breath of* God that hovers over the waters to give life (Gn 1:2).

- The didactic authors of the Old Testament insist on this with great expressive force:

- In three remarkable passages, God's *Wisdom* is described as a real person[[6]](#footnote-7) . Proceeding from God *from eternity*, by way of *generation*, and creating everything with Him (Pv 8:22-25), "the *purest emanation of the brightness of Almighty God*", "the *brilliance of His eternal light*", "the *spotless reflection of His majesty*" (Wis 7:25-26), Wisdom goes so far as to assert in a personal way: "*I came forth from the mouth of the Most High*" (Si 24:5). There is an element of allegory in these passages. But if the line between poetic personification and the affirmation of a real divine hypostasis is not clearly crossed, it cannot be denied that these passages pave the way for Trinitarian revelation.

- Without being so clearly personalized, the *Breath* (or *Spirit*) of God is frequently mentioned, and its outpouring is announced as a feature of the Messianic era[[7]](#footnote-8) .

- The announcement of the Messiah, presented as *son of God* (Ps 2:7), *seated at the right hand of God* (Ps 110:1) and *strong God* (Is 9:5), completes these texts.

Thus, the mystery of God's intimate life, manifested explicitly by the incarnation of the Word and the gift of the Holy Spirit, will not be an absolute novelty but a crowning achievement (Mt 5:17). So that this revelation does not have the appearance of a revolution, God has carefully prepared for it by successively laying, in the Old Testament, all the stones of expectation.



1. See Ps 67:7-8; Deut 6:4 - We can add the*three letters* that make up the sacred tetragrammaton *YHWH* **(**יהוה). The letter *Hé* **(**ה), corresponding to breath, is repeated as a link between the other two. Jewish converts saw in it an announcement of the Trinity. [↑](#footnote-ref-2)
2. "This is my covenant with you: you shall become*father* of a multitude of nations." (Gen 17:4-5). See Gen 12:2; 15:5; 18:10. [↑](#footnote-ref-3)
3. -Isaac is the son of promise (Gen 21:1-7); it is in this capacity that God asks Abraham for his sacrifice ("Take your *son*, your only son, the one you love, Isaac" Gen 22:2), and then congratulates him: "You have not refused me your son, your only son" (Gen 22:12 and 17); he will also be a patriarch, but remains first and foremost the *filial* figure (see also Gen 24:3-8; Gen 25:11 and 19). [↑](#footnote-ref-4)
4. *-Pneumatic* (*πνευματικός*): moved by the Spirit (1 Co 2:15 and 3:1; Ga 6:1; 1 Pe 2:5). To the superficial reader, Jacob leaves the unpleasant impression of a "rogue" with little regard for the choice of means against his elder Esau, whom he supplants, or against his uncle Laban. Closer examination shows that he does not initiate these tricks. Divine Providence, which does not spare him trials, turns the situation in his favor, thanks to his docility (Gen 27:6 and 11-13; 28:1-7; 31:8-16; 35:1-7). Letting himself be led by the Divine Breath without knowing *where he comes from or where he's going* (Jn 3, 8), he is the type of the predestined (Ml 1, 2; Ro 9, 13). He benefits from mystical graces (Gn 28:12-17 and 32:29-30) and finally receives the very name of God's people: *Israel* (32:28), which makes him the figure of the entire community of the sanctified. [↑](#footnote-ref-5)
5. 1,3. 6. 9. 11, etc. - God created everything "*by his word*" (Ps 33:6; Wis 9:1 and 24:3). [↑](#footnote-ref-6)
6. 8:22-36; Si 24:3-5; Wis 7:22 - 8:1 - Before the coming of Christ, the Jewish rabbis had linked this personification of Wisdom to that of the Word of God (*Memra*), which in Greek is *Logos*. There is thus continuity between the Old Testament and St. John's prologue. [↑](#footnote-ref-7)
7. - Notably Is 11, 2; 42, 1; 44, 3; 61, 1-2 [see Lk 4, 21]; - Jl 3, 1-2 [see Ac 2, 17-21]; - Ez 11, 19-20; 37, 1-14; 39, 29. [↑](#footnote-ref-8)