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**THE HOLY SPIRIT IN THE CHURCH AND IN SOULS.  
A historico-analogical study of the two indwellings**

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## FOREWORD

This work intends to be a historico-theological study of the ecclesial and individual dimensions of the Holy Spirit's indwelling as it appears in the New Testament and in the writings of St. Athanasius and St. Cyril of Alexandria.

This is an extract of a doctoral dissertation which covers the pneumatology of the indwellings of five other Fathers of the Church and of St. Thomas Aquinas. The dissertation has a two-fold aim: first, to present the doctrine of the various theologians on the distinction and analogy between the ecclesial indwelling and individual indwelling of the Spirit, viewing through their teachings the theological evolution of this specific doctrine; second, based on the findings, to present a synthetic study on the analogy of the «two indwellings».

The work was inspired by two texts of Pope John Paul II's encyclical *Dominum et vivificantem* marked by notes 96 and 254. These two texts gather respectively the magisterium of *Lumen Gentium* 4 on the Holy Spirit's presence in the Church and the Roman Pontiff's doctrine on the Holy Spirit's presence in individual persons. These two texts stand out for the abundance of their bibliographical references, most of them patristic and manifestly parallel in the choice of the Fathers. The patristic texts to which the Pope refers in the encyclical have rich and profound contents, all of them of essential importance for the pneumatology of the indwellings.

From the list of the Fathers, we have generally chosen those who have been mentioned in a parallel way, adding to them two apostolic Fathers. Thus the Fathers studied add up to seven: St. Clement of Rome, St. Ignatius of Antioch, St. Irenaeus of Lyons, St. Athanasius and St. Cyril of Alexandria, St. Hilary of Poitiers, and St. Augustine of Hippo, all grouped into three according to their historical places and theological affinities. To complete the study for the final analogy and to provide a better view of the historical development of the doctrine,

we have decided to include an initial chapter on the singularly rich pneumatology of the New Testament. The ending chapter is on St. Thomas Aquinas, the theologian par excellence, an inclusion suggested by the references from the encyclical. For the patristic sources, the editions of *Sources Chrétiennes*, *Corpus Scriptorum Ecclesiasticorum*, and *Migne* were utilized; for St. Thomas Aquinas that of *Marietti*.

The first part of the extract covers the doctrine of Sts. Luke, John, and Paul who offer a crucial and invaluable insight into the indwellings, being the primordial source of our knowledge of them. Then we discuss the pneumatology of the Alexandrian Fathers, St. Athanasius and St. Cyril, whose doctrines have deep roots in biblical theology and whose precocious depth served as an inspiration for subsequent pneumatological reflections.

Though the end that was pursued is very specific, the material that had to be worked on—not only pneumatological but also ecclesiological and anthropological—is wide-ranged. Thus at many points I have opted for a synthetic discussion of each of the body of doctrines. In each of these, the following order is used: the Spirit in the Church, the Spirit in the Christian, and a comparative or analogical summary of the doctrine. In the exposition, there is a marked preference for the texts which indicate the distinction and unity of the indwellings, those which point out their specific characteristics and nature, and those which interrelate them. In the discussion of the ecclesial inhabitation, I have generally begun with a clarification of theologian's ecclesiology.

I would like to express my gratitude to Dr. José Morales, the Director of this Doctoral Thesis, who encouraged and guided me during the second part of the work on the dissertation, and to Dr. Antonio Aranda, the Director of the Licenciante Thesis who, through this topic, introduced me to the vital and highly gratifying field of pneumatology. Dr. Aranda also helped me to start the work on the Doctoral Thesis and to further refine this extract. My thanks also go to Dr. Francisco Lucas Mateo-Seco and Dr. Francisco Varo for their support. The latter guided me in the research on the New Testament. Finally, thanks to those friends who, through many known and unknown ways, have helped in making this study possible.

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AUGUSTINE OF HIPPO, ST.

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- *De civitate Dei.*
- *De diversis quaestionibus.*
- *De immortalitate animae.*
- *De magistro.*
- *De Trinitate.*
- *Epistola* 140, 155, 187.
- *Enarratione in Psalmos.*
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# THE HOLY SPIRIT IN THE CHURCH AND IN SOULS

## Chapter I THE NEW TESTAMENT<sup>1</sup>

«Even if the “divine presence” already “marked the alliance of God with his people” in the Old Testament to the point that the whole alliance is expressed by the inhabitation of God among men (Ex 25,8; Nb 35,34, etc.), the very same Old Testament announced for “the end of time” a wholly particular presence of God in the messianic community and in each one of its members. Such a presence has certainly been felt, most notably by Saint Paul, as possibly the most significant novelty of Christian revelation»<sup>2</sup>.

The New Testament reveals that the announcements and prefigurations of the Old are fulfilled: for the Holy Spirit *inhabits* the Church and the souls of the just.

### A. SAINT LUKE

#### 1. Pentecost and the Church

Among the hagiographers of the New Testament the writings of Saint Luke, after those of Saint Paul and Saint John, have great pneumatological interest<sup>3</sup>. Still the expressions used by Luke to indicate the indwelling are less pronounced: the Spirit is outpoured (Acts 2,17,18,33; 10,45), is given (Acts 5,32; 10,45) and received (Acts 1,8; 2,33, etc.). The other expression in which the Holy Spirit is not the object but the agent of the action is found in Luke 3,22; Acts 1,8 and 19,6: the Spirit came down.

Between the Gospel of Saint Luke and the Acts of the Apostles, there is a contextual difference in their pneumatology: the doctrine of

the Spirit in the Gospel has a Christological context while that of the Acts is ecclesiological<sup>4</sup>. This latter is made clear to us in the very first chapters of the Acts, specially in the narration on Pentecost (chapter 2), during which «all were filled with the Holy Spirit (*eplēsthēsan pantes pneumatos hagiou*)» (Acts 2,4). Truly this part corresponds to a crucial moment of the Lucan understanding of the exceptional ecclesiological significance of this effusion of the Spirit to the early Christian community<sup>5</sup>. With marked solemnity befitting the event, Saint Luke makes known to us a radical change of the times: Pentecost marks the start of the time of the Church, time which essentially corresponds to the time of the Spirit<sup>6</sup>. Indeed, it is the «passage from the plane of the acquisition of salvation to the plane of its universalization and communication (which will directly be that of the Church)»<sup>7</sup>. Therefore, in and through this «baptism of the Spirit» (Acts 1,5), the Church is born<sup>8</sup>, «the community of the disciples of Jesus is converted into the Church of Christ»<sup>9</sup>.

To this his Church, Christ sends his Spirit<sup>10</sup> as a permanent gift diffused to it for all times because, according to Peter's discourse, «the promise is to you and to your children, and to all who are far off, every one whom the Lord our God calls to him» (Acts 2,39).

The early Christian community was conscious and had experience that this promised gift had a prevailing presence among them as an active force (*dynamis*)<sup>11</sup>, a person<sup>12</sup> who for the Church is «the invisible guide but “perceptible” in a certain way»<sup>13</sup>. This perception of the Spirit's presence is of the essence of the community's very self-understanding: «there is hardly any thought that has elevated so much the conscience of the Church as this conviction that the Spirit has been dispensed by God, given by means of Christ»<sup>14</sup>.

Though the members of hierarchy are the principal beneficiaries of the full effusion of the Spirit due to their office<sup>15</sup>, the whole Church as such is subject to the active presence of the Spirit: «the Church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort (*tê(i) paraklêsei*) of the Holy Spirit it was multiplied» (Acts 9,31). *Paraklêse*, which has obvious links with *paraklêtos* (Io 16,7), understood within its context is not a mere consolation. It is an efficacious action of the Spirit which gains new members for the Church<sup>16</sup>. Thus the whole passage testifies that the Holy Spirit is a vivifying principle of the ecclesial community both in its internal growth (9,31a) and its external diffusion and progress (9,31b)<sup>17</sup>.

## 2. Possession of the Spirit and Man's Free Collaboration

Though the Spirit's activity on early Christian life as seen in the Acts is mainly ecclesiological, his action there has an individual reach, «specially on some persons who are especially favored. Much more, one can have a glimpse of the power of the Spirit in the life of each individual»<sup>18</sup>.

Luke's language on the Spirit's presence has Old testament origins: to fill (Act 2,4,18,3; 4,8, etc.), to receive (Acts 8,15; 10,47; 19,2, etc.)<sup>19</sup>. These expressions, Bonnard comments, «describe the gift of the Spirit as an immediate possession of men by God; this possession never provokes a confusion of the container and the contained, of the possessed and the possessor»<sup>20</sup>.

In the men whom the Spirit comes upon, he stirs up acts marked by freedom: wisdom (Acts 6,3), joy (Luke 10,20; Acts 13,52), faith (6,5), consolation and fear of the Lord (Acts 9,31), etc.<sup>21</sup>. Thus, it is seen that the Spirit is no blind force acting on inanimate objects<sup>22</sup>.

St. Luke is a witness of man's collaboration in the efficiency of the Spirit. The very donation in each one is an object of man's prayer (Luke 11,13). Although his continuous efficiency cannot be interrupted by human resistance (cf. Acts 6,10; 17,51), his continued sanctifying presence is conditioned by man's moral dispositions<sup>23</sup>.

## B. SAINT PAUL

### 1. The Church Indwelling of the Spirit

#### a) *The Pauline Notion of the Indwelling*

In the Epistles there is a marked shift towards the contemplation of the internal life of the community and its members, and thus a more proper and express treatment of the presence of the Holy Spirit<sup>24</sup>. It is significant that only Paul uses the terms *oikein* (to dwell) and *enokein* (to indwell)<sup>25</sup>. *Oikein* and *enokein*—both used indistinctly by Paul for the ecclesial and individual presence<sup>26</sup>— imply lasting presence, possession and lordship on the part of the indweller<sup>27</sup>, and connotes a personal entity: «with regard an object one does not say that it inhabits; it is only there»<sup>28</sup>.

Paul invariably conjugates these verbs in the present tense whereas the idea of donation is mostly expressed in the past (e.g. Rom 5,5; 2 Cor

1,22; 1 Thes 4,8). This reveals, according to Bonnard, an ever-actual and ever-present efficacy of the Spirit and the definitiveness of the Gift: «The Spirit seems to be a reality given to the Church once and for all, whose efficacy is actual, operating from the very interior of the Church»<sup>29</sup>.

For Paul, the indwelling is not merely a static presence; for him, as well as for the rest of the New Testament authors<sup>30</sup>, it is above all a presence predominantly marked by its efficiency. The Spirit that Paul reveals is indeed the «Spirit in action»<sup>31</sup>, the *dynamis*<sup>32</sup> who moves the Church and the Christian from within.

### b) *The Temple and Building Imagery*

The Church indwelling of the Spirit in Paul is closely linked to the image of the temple and building of God (*naos theou; oikodomê*)<sup>33</sup>. Since the Messianic times have arrived and therefore the signs foreshadowing it are made reality, Saint Paul, together with the other writers of the New Testament, culminate the evolutionary process of spiritualizing the idea of the temple<sup>34</sup>. The stone structure of Jerusalem cannot and does not circumscribe God's presence during these times, because the temple of God is no longer identified to a place but to a people: the ecclesial body of Christ<sup>35</sup>.

#### *1 Cor 3, 16-17*

Do you not know (*ouk oidate*) that you are God's temple (*naos theou*) and that God's Spirit dwells (*pneuma tou theou oikei*) in you (*en hymin*)? If any one destroys God's temple, God will destroy him. For God's temple is holy and that temple you are (*ohitines este hymeis*).

In a passage replete with transpositions of the idea of the material temple to the new spiritual one<sup>36</sup>, Saint Paul describes the latter and applies it to the Christian community of Corinth<sup>37</sup>. The Church of Corinth is likened to a building of God constructed with the aid of preachers and ministers. This structure is specifically built up into a temple due to the indwelling of the Spirit (1 Cor 3,16). His presence not only marks the community; it constitutes it as the Church<sup>38</sup>.

The Holy Spirit's presence has a consecrating power unknown in the Old Testament during which sanctity —the demands of which were in proportion to the physical closeness to the altar or the sanctuary<sup>39</sup>— was assigned to ritual worship. Saint Paul, on the other hand, demands sanctity from the Christians because *they themselves* set up the holy temple of God (*naos tou theou hagios*).

This shift though does not hinder Saint Paul from implying a new spiritual worship. The Christians, as they form part, or better, as they are the temple of God, are destined by the Holy Spirit to divine worship<sup>40</sup>. With their consecrated lives, determined in all aspects by the Spirit, they make up a worship which is pleasing to God<sup>41</sup>.

*2 Cor 6, 16*

What agreement has the temple of God with the idols? For we (*hyméis*) are the temple of the living God (*naos theou zôntos*) as God said, I will dwell in (*enoikêso*) them and move among them and I will be their God and they shall be my people.

This new affirmation of the temple-community comes after the use of 5 antitheses (2 Cor 6, 14-16) as the basis of an argument to urge the Corinthians to reject the pagan customs being introduced among them. The passage reaffirms the Pauline convictions that the community as a whole is a receiver of the indwelling: Yahweh has promised to dwell in his people (*en autois*, referring to his people: *laos*) (2 Cor 6, 16b).

There is no mention of the Spirit but of the living God. «The presence of the “living God” with the community excludes, in effect, all impure contact with the idols. Paul employs here the idea of the temple as an argument in support of a moral doctrine»<sup>42</sup>. The substitution has still other subtler implications: it establishes links between the Old Testament concept of the *theou zôntos* and the Holy Spirit<sup>43</sup>, and suggests the appropriation of indwelling to the Spirit<sup>44</sup>.

*Eph 2, 19-22*

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon (*epoikodomêthentes*) the foundations of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure (*oikodomê*) is joined together, and grows into a holy temple in the Lord (*naon hagion en kyriô(i)*) in whom you also are built into (*synoikodomêisthe*) it for a dwelling place of God in the Spirit (*en pneumatî*).

While the other two pericopes refer to the community in slightly implicit ways through the use of the collective plural, the ecclesial context of Eph 2, 19-22 is clear. Here Saint Paul takes into account the universal Church in its two actual magnitudes: gentiles and Jews.

Also noteworthy is the Pauline use of the building imagery, which in this passage has a more thorough treatment compared to 1 Cor 3, 5-17<sup>45</sup>. In St. Paul, *oikodomê*, building (in Latin, *aedificatio*), has «as an essential end to foster the ecclesial community, and not primordially

personal edification»<sup>46</sup>. The term itself in Saint Paul, according to O. Michel, refers to a function of the Holy Spirit: together with Christ, the Spirit is the base of the process of growth and historico-salvific advancement of the community<sup>47</sup>. Thus, in Eph 2, «the last addition in the Spirit is in no way casual nor superfluous. If Jesus Christ is the “cornerstone” in the sense of a keystone which keeps everything united and reunites all, and gives direction and force to the whole, it is precisely through the Spirit; ... the community of the disciples of Jesus is converted into the Church only through the Spirit»<sup>48</sup>.

Thus, the Holy Spirit is seen to make effective the foundational and salvific work of Christ, empowering a process which terminates, as it were, into the building of a temple, a dwelling place of God<sup>49</sup>.

c) *The Spirit, Christ's Body, «Charismata»: The Pneumatic Church*

Faith and the Spirit are both found in the essence of the unity of Church: «the common confession of the Lord and Messiah, in the last analysis, is that which links the Christians among themselves»<sup>50</sup>, and the one Spirit determines the oneness of the Body of Christ, which is the Church.

For just as the body is the one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit (*en henî pneumatî*) we were all baptized (*ebaptisthêmen*) to form but one body—Jews, Gentiles, slaves or free—and all were made to drink (*epotisthêmen*) of one Spirit (*hen pneumâ*) (1 Cor 12, 12-13).

Paul, in his longing to show intuitively the extremely intimate union of the Christians with Christ, their Redeemer, and among themselves, conceives the Church as the body of Christ (*sôma christou*). The redeemed are Christ's members vitally connected with him who is the Head in one body<sup>51</sup>. This one body of Christ is formed through the Spirit (*en henî pneumatî*), active principle of unity, who is given to each one of Christ's members in baptism. Baptism is the fundamental sacrament which incorporates men to Christ<sup>52</sup>, who is the principal source and foundation of unity. Thus, from the oneness of the Spirit, the oneness of the Body; «from the unity of the principle, the unity of the term is derived»<sup>53</sup>.

*Epotisthêmen* is controverted. It may refer either to the Eucharist<sup>54</sup> or to confirmation<sup>55</sup>. Either way 1 Cor 12, 13b reiterates the fact that the sacraments are essential to the Spirit's Church-uniting and Church-forming action<sup>56</sup>.

«There is one body and one Spirit» (Eph 4, 4-6). This other notable juxtaposition of *sôma* and *pneuma* in St. Paul viewed together with 1 Cor 12, 12-13, has undoubtedly been a decisive inspiration for Patristic theology when it contemplates the Spirit as the soul of the mystical body<sup>57</sup>.

Considering what has been said so far, we thus appreciate Paul's profound understanding of the Holy Spirit's unifying work from the Church's interior. Unlike Saint Luke who has emphasized the external agency of the Spirit, giving less attention to his unifying character<sup>58</sup>, Paul, without diminishing in the least the Spirit's dynamism, converts his understanding into deep conviction and thus exhorts the faithful to seek unity in the Spirit: «I therefore beg you to lead a life ... eager to maintain the unity of the Spirit in the bond of peace» (Eph 4, 1-3)<sup>59</sup>.

From the whole 1 Cor 12:1-14, Saint Paul expresses this firm truth of great importance to understand the Church: the principle of unity of the Church is the self-same source of its diversity<sup>60</sup>. This diversity is rooted in the different gifts distributed by the Holy Spirit called by Saint Paul *charismata*, free gifts. By these gifts, given for a useful purpose<sup>61</sup>, God, through Christ and the Spirit<sup>62</sup>, establishes apostles, prophets, pastors, teachers<sup>63</sup>, miracle workers, healers, interpreters of tongues, etc.<sup>64</sup>, in the Church<sup>65</sup>.

As regards the indwelling itself, the community's experience of *charismata* has an epistemic function. They manifest the presence of the Spirit to the same community<sup>66</sup>. Though this is significant, it is not all. The Holy Spirit distributes these gifts for a specific end, a «final objective» which Paul repeats untiringly: the building of the Church (*oikodomê tês ekklesiâs*) (1 Cor 14, 3.4.5.12.17.26)<sup>67</sup>. From this and the consideration of the concept of *oikodomê* mentioned above, some authors have suggested that the ultimate end of the *charismata* for Saint Paul is no other than the indwelling<sup>68</sup>.

The Church has been presented by Saint Paul as entirely permeated, transfigured in all its elements by the Spirit: pneumatic, spiritual are her blessings (Eph 1, 3), canticles (Col 3, 16), law (Rom 7, 14) and sacrifice (1 Pet 2, 5)<sup>69</sup>. Thus without the indwelling Spirit, who in some way has incorporated himself to the Church<sup>70</sup>, the Church cannot be understood: her very life and being depends intimately on the Holy Spirit.

## 2. The Spirit's Indwelling in the Christian

The Spirit's presence in the Christians for St. Paul is a firm reality which cannot be reduced to mere apostolic enthusiasm in the face of

the wonders which the early Christian brought about. «Such a permanent indwelling», according to O. Michel, when he analyzed the term and the concept of indwelling in Paul, «goes beyond the limits of an ecstatic exaltation, of a transport worked on by a superior power: the intellectual and spiritual element of man is not neutralized nor left aside but assumed into service»<sup>71</sup>.

«God has sent the Spirit of his Son *into our hearts*» (Gal 4, 6). «God's love has been poured *into our hearts* through the Holy Spirit which has been given to us» (Rom 5, 5). Hearts here, as in our language, does not mean man's vital organ. The term rather refers, according to the terminology of the LXX, to the superior faculties of man, the seat of his knowing and willing life<sup>72</sup>. It is therefore clear that for Saint Paul the «place», the «immediate subject» of the indwelling resides in the spiritual part of man<sup>73</sup>.

As in the community indwelling, Paul applies the imagery of the temple to individual Christians:

Do you not know (*ouk oidate*) that your body (*sôma*) is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body. (1 Cor 6, 19-20).

By its immediate context, the passage is traditionally interpreted as referring to the individual indwelling<sup>74</sup>. If the body of the Christian is a temple of the Spirit, is this then contradictory to what we have just said on the specific subject of the indwelling in man? L. Cerfaux, after excluding the solution in which the body means the whole person<sup>75</sup>, concludes that «the intention of the Apostle is to insist in the relation of the Spirit with the body of flesh as such; but he does it depending on a very concrete theory: the body receives the Spirit because it is called to be, by the resurrection, a spiritual body (1 Cor 15, 25)»<sup>76</sup>. From this, it can be said then that the inhabitation refers essentially to man's knowing and willing functions, and extends to his body in order to prepare it for the resurrection<sup>77</sup>.

Cerfaux, who has made a most thorough exegesis of the Pauline texts regarding the Holy Spirit in the Christian, has also put forward a profound and most interesting interpretation of the Pauline doctrine. Respecting the transcendence of the Spirit, he extracts from it a specific immanence of the Spirit in the Christian<sup>78</sup>. Working on an anthropological base present in Paul, which conceives the intelligence (*nous*; *kardia*) and the spirit (*pneuma*) of the justified man as the receptors of the gifts of Holy Spirit, this author proposes two lines of expressing this immanen-

ce. The Holy Spirit spiritualizes man's being, transforming and renewing his intelligence, making him possess a unique and real quality which gives him a profound likeness to the very same Spirit. The basis of this line of thought is the Pauline *koinônia pneumatos* (2 Cor 13, 14; Phil 2, 1)<sup>79</sup>, which is understood as participation of the Spirit.

Forming one solid reality with this transformation and «participation», is a specific efficacy of the Spirit on the superior faculties of man. By grace, the Holy Spirit forms man's «spirit» (*pneuma*). This *pneuma* of man, without being a new faculty, is seen as a new reality distinct from his «natural intelligence»; a kind of «spiritual zone» surrounding the intelligence (*nous*) and connatural to the Holy Spirit. With this explanation of the Pauline doctrine, Cerfaux seeks to understand 1 Cor 14, 14: «my spirit (*pneuma*) prays but my mind (*nous*) is unfruitful», and Eph 4, 25: «be renewed in the spirit of your mind».

A specially important portion of the Epistles which expresses Paul's thought on the Spirit's indwelling is the eight chapter of the Epistle to the Romans<sup>80</sup>. Here he shows the significance of the indwelling and its ramifications on Christian revelation and existence. This chapter is seen by commentators as the last part of a whole dogmatic tract<sup>81</sup>, a serene meditation on the history of salvation, based on a previous more polemical sketch offered to the Galatians<sup>82</sup>.

Though Paul puts more stress on the indwelling's anthropological and personal dimensions, he, in whose mind the two indwellings are hardly separable, gives a profound vision of what the indwelling as such is and the exact perspective from which it should be viewed. This is specially true on a key point (applicable to both indwellings) which is the very basis of the Spirit's presence: the redemption won by Christ<sup>83</sup>. We realize this when we consider the highly Christological grounding of its dogmatic context<sup>84</sup>. And it is clearly pointed out to us in Rom 8, 9: «Any one who does not have the Spirit of Christ does not belong to him». This same theme is insisted on by the Apostle when he ponders on the Church and the Spirit in Eph 1-3<sup>85</sup>, and when he indicates the extension of the indwelling to the Christian's body: «you are not your own; you were bought with a price» (1 Cor 6, 20), the price of the blood of Christ on the cross<sup>86</sup>.

In this eight chapter we see how united are in the mind of Paul some anthropological topics to the pneumatology of the indwelling: justification, freedom and morality, divine sonship, and the resurrection of the body<sup>87</sup>. In the first two verses we find the condition of the Christian and the root of his justification: the communion with Christ (v. 1) and the gift of the Spirit: «because the law of the Spirit of

life in Christ Jesus has freed you from sin and death» (v. 2). To the dramatic tension found in fallen man, who is torn between two opposing forces, on one hand, the flesh and indwelling sin worsened by the insufficiency of the Mosaic Law<sup>88</sup>, and on the other, the intelligence, «a new element is introduced, the Holy Spirit who comes to aid the *vous*, and up to a certain way substitutes it (8,9): *pneuma theou oikei en hymin*»<sup>89</sup>.

With this third force allied to the intelligence, the Christian's victory is assured, assured by the victory which Christ has gained through his incarnation (8,3). Justification (*dikaiôsis*) as a Pauline notion is grounded on contemporary Jewish and Greek realism. Thus it means a transformation into a new being, into a new «nature» which is brought about by the gift of the Spirit and the life of Christ. With both, the new being forms but one reality in the actual state of the Christian<sup>90</sup>.

The Spirit of Christ is received as law<sup>91</sup> so that «the just requirement of the law might be fulfilled in us» (8,4). This fulfillment means full realization, not only through the free act of man but above all through an act of God, an outcome of the Spirit's efficacy<sup>92</sup>.

Convergent to the justified condition of the Christian is his sonship, a permanent state which the Holy Spirit impregnates. By a specific adoption (Gal 4, 5), not juridical but rather spiritual and «natural»<sup>93</sup>, the Spirit grants us the privilege of divine filiation which the Son of God has.

«For those who are led by the Spirit of God are sons of God» (8, 14). Divine sonship. Permanent state it is but not unchanging: it is continually actualized and advanced by the Spirit. The Spirit illumines the work of the Christians, now sons, and leads them to an unprecedented dynamism. As sons, to them is entrusted the mission to redeem<sup>94</sup>.

The Spirit is principle of being and action for the children of God and also consequent gift<sup>95</sup>, a right of those who participate in the dignity of the Son<sup>96</sup>: «And because you are sons, God has sent the Spirit of his Son into our hearts» (Gal 4). The Pneuma, sent to men's *kardia*, not only penetrates the minds but also the wills. He gives Christians a new freedom: «For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship» (Rom 8, 15; cf. Gal 4, 4-7; 21-31). It is within the nucleus of the divine filiation that the freedom inspired by the indwelling takes root; and from there it surges forth as its most significant expression<sup>97</sup>. Though Paul includes as a prerequisite the liberation from the inferior prescriptions of the law<sup>98</sup> —a law which thanks to the Spirit, the Christians entirely fulfill

and always surpass<sup>99</sup>—, he goes on to proclaim the freedom of the sons of God (Cf. Rom 8, 21; Gal 4, 26-31). They enjoy the divine goods in this present life, a life which is now spiritual, pneumatic<sup>100</sup>. They act with spontaneity ruled by a new internal moral law, the finest «fruit of the Spirit», which is charity<sup>101</sup>. In fact, all the virtues of the Christian come from him<sup>102</sup>, especially the other two of the important triad in the Christian's psychology: faith (1 Cor 2, 7-12; Gal 5, 5) and hope (Rom 5, 5; Eph 4, 4)<sup>103</sup>.

«We ourselves, who have the first fruits of the Spirit (*ten aparchên tou pneumatos*), groan inwardly as we wait for the adoption as sons, the redemption of our bodies». (Rom 8, 23). Now we reach the eschatological dimension of the indwelling. *Aparchê* synonymous to an advanced payment, indicates an anticipated partial gift of the Spirit<sup>104</sup>. The Spirit for Saint Paul is the promise (Gal 3, 14), the legacy which will be totally possessed in the future glory. But in the present, it is already a reality, imperfect though it may be<sup>105</sup>.

*Aparchê* also connotes a juridical guarantee<sup>106</sup>. Not satisfied with merely suggesting the solidity of the promise, Saint Paul metaphorized still another term to refer to the Spirit, borrowing it directly from contemporary commercial law: *arrabôn*, pledge, earnest<sup>107</sup>.

«If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through (*dia tou enoikountos*) his Spirit who dwells in you» (Rom 8, 11). In so far as he is the first fruits and the earnest of our future glory, the Holy Spirit is the moral guarantee of our resurrection, the «redemption of the body»<sup>108</sup>. Still, he whose immanence extends to our bodies and at the same time is vivifying power (Rom 8, 10), should be the very agent of our glorious rising<sup>109</sup>. Therefore from all this, it can be deduced correctly that between our actual state and our future glorification there is a particular continuity established by the indwelling Spirit<sup>110</sup>.

In order for this continuity to connect with eternity, the Christian needs to do his part: «For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life». (Gal 6, 8). The Christian has to persevere (Gal 6, 9) in «cultivating»<sup>111</sup> the indwelling of the Spirit in his heart. Though the presence is depicted to us by Paul with indicatives (with the irrevocability found in the aorist), he nonetheless draws attention to the need for all Christians to correspond by utilizing imperatives and subjunctives, because he knows of the ever real possibility of the Christian's withdrawal from Christ and the Spirit (1 Cor 6, 15-20)<sup>112</sup>.

### 3. The Relation between the Two Indwellings in Paul

What is prior, the Spirit in the community or the Spirit in the Christian? A first thing to note before entering into this complex question is that for Paul these two indwellings are inseparable. This inseparability is not only based on the inseparability of the subjects<sup>113</sup>, for the community cannot exist without its members. It is also based on the unity of the Spirit. As Aranda states: «The Spirit of God who inhabits the Christian is the sole Spirit who governs the Church and configures her in one sole Body»<sup>114</sup>.

From this we get a glimpse of the difficulty of discussing the problem in terms of priority<sup>115</sup>. Moreover, the Apostle himself did not pose it directly as we today seek out the relation between a social and personal mysticism<sup>116</sup>. A first clue can be had, however, in the first epistle to the Corinthians which deals with both the ecclesial indwelling (3,16-19) and a «corporal» indwelling (6, 19). The body-temple seems to be, according to Cerfaux, a *deduction* from the more general theme of the Church-temple<sup>117</sup>.

Searching into Saint Paul's mind and background, this exegete offers the following clarifying point. Due to his Jewish background, Paul put the stress on the community as the object of the messianic promises; the individuals only participate of the Spirit based on their quality as members<sup>118</sup>. «The individual application (of the temple imagery) will be rather an induced current since the idea of community sanctity remains as the principal and primitive current... Needless to say, for Saint Paul, what is social is only social in so far as it can be individualized, and the Christian is essentially a member of a group, of the community of the Christian people»<sup>119</sup>.

Also necessary for the understanding of the primacy of the ecclesial indwelling is the very dynamism of the Spirit's donation to the Christian: the Spirit is received by him through baptism which is administered by the Church wherein the Spirit dwells<sup>120</sup>.

## C. SAINT JOHN

### 1. The Spirit, Life-giving Power

In Saint John's ecclesiology, the Holy Spirit is contemplated as life-giving power<sup>121</sup>, the means by which Christ's salvation reaches men. Thus John, right after Jesus said that out of his «heart shall flow rivers

of living water» (John 7, 38), indicates that «this he said about the Spirit, which those who believed in him were to receive: for as yet the Spirit had not been given, because Jesus was not yet glorified» (John 7, 39). Aranda, examining this passage, extracts other consequences regarding the Spirit in the Church: «A first nuance that needs stressing is that the (mission of the Spirit) is united to the faith in Christ (“*qui credit in me*”), and this has two possible annotations: a) the Holy Spirit will only be diffused with vivifying force —of Eternal Life— there where he encounters faith, in the Church; and b) he will be outpoured there so as to expand from there: from that womb (not only the Church nor only the believing soul, but both) he will surge forth like a fountain»<sup>122</sup>.

Contrary to the allegations of individualism and egalitarianism in Saint John, some exegetes have clarified the institutional dimension of the Joannic ecclesiology, especially in the condition of the «Twelve» and the disciples of Jesus<sup>123</sup>. On these his disciples, Jesus, after his resurrection, breathed, «and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained”» (John 20, 22-23). The mission of the Hierarchy is therefore intimately linked with the Spirit who guarantees the effectiveness of their apostolic activity<sup>124</sup>.

The «breathing» of Jesus on his disciples is reminiscent of the gesture of God in the creation of Adam. Hence, the «breathing» implies that the disciples of Jesus are the new creatures<sup>125</sup> and the Church the new creation. Like Saint Luke, Saint John understands that there is a distinction between the «time of Jesus» and the «time of the Church», the dividing moment between which is the glorification of Christ<sup>126</sup>. As we have seen in John 7, 39, this time of the Church is marked by the Holy Spirit. Jesus promised that the Paraclete will «be with you forever, even the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you» (John 14, 16-17).

In the Apocalypse, we appreciate the doctrine that the Spirit united to the Church thoroughly animates her when his impulse makes the Church cry out with him for the coming of Christ: «The Spirit and the Bride say Come» (Apoc 22, 17)<sup>127</sup>. With this Saint John makes clear the oneness of the spirit and the Church and his life-giving activity from within.

## 2. Communion with the Abiding Spirit

«Truly, truly I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God» (Jn 3, 5). The three New Testament

hagiographers are unanimous in transmitting the fact that the Spirit starts to dwell in man in baptism<sup>128</sup>. In the above pericope of the fourth gospel, the Spirit produces a new birth, or a «birth from above» (Jn 3, 3) which endows an internal quality, enabling the believer to enter the kingdom<sup>129</sup>. Examined closer, the idea expressed here is a parallel of «regeneration» and «transformation» found in St. Paul<sup>130</sup>. Indeed, for both authors, there is a unique clarity of doctrine regarding the indwelling and its effects<sup>131</sup>, which in some ways, complement and support each other.

Regarding the concept of the inhabitation, Saint John also has a parallel expression: *menein en* (Jn 14, 17). The term, like Paul's *oikei*, indicates personal immanence and permanence<sup>132</sup>. However, unlike the Pauline term, *menein en* is inclined to express a movement towards individuals, an indwelling in souls<sup>133</sup>.

Associated to the indwelling in souls is a common Joannic formula: *ginôskô* to know<sup>134</sup>. This is no mere psychological movement or intuition, for which John already has a regular expression: *oida*<sup>135</sup>. *Ginôskô*, above all, denotes a unitive knowledge, a communion between God and man<sup>136</sup>. It is a knowledge which is the discovery of the truth contained in the words of Jesus<sup>137</sup>, a discovery which leads to the possession of God through love, *agape*<sup>138</sup>. In the unitive movement of knowledge, the Spirit has a role: the Paraclete is the «Spirit of Truth» (Jn 14, 17; 15, 26; 16; 13). «The determination of truth means to mark the domain where the action of the Spirit is exercised: his function within the theology of John is to communicate to us the truth, to teach it to us in an interior way...»<sup>139</sup>. This role of the Spirit, repeatedly pointed out by Saint John<sup>140</sup>, is the role of sanctification as an «interior master», a role specifically linked with Christ because when John speaks of sanctification, he «concentrates all his attention on the fact that it is done “in truth” that is to say with the revelation of the filial life of Jesus and within the communion with him»<sup>141</sup>. For St. John, Jesus is the «Truth» (Jn 14, 6). Thus is affirmed the Christological content of the indwelling: its basic end is nothing but the «participation of the mystery of Christ in all its extension»<sup>142</sup>.

#### D. ANALOGICAL SUMMARY

In the New Testament, the indwelling of the Spirit in the Church and in her members is revealed. Saints Paul, John and Luke have presented themselves as direct witnesses that the Spirit has chosen to reside not only in separate souls as in the Old Testament, but in the com-

munity as such. This last affirmation is of essential importance for an understanding of the existence of a distinction within the indwelling. The presence of the Spirit in just souls is patent in both the Old and New Testaments; it is even logically presupposed within the passages in which they are addressed collectively. The Church indwelling, thus explicitated, is moreover given centrality (Saint Luke) and a certain primordially with respect to the individual indwelling (Saint Paul).

Equally important for the distinction is the revelation of the psychological nature of the individual indwelling. Saint John uncovers, for example, that it is a vital communion reached through the soul's uniting knowledge and love. Saint Paul, for his part, is constant in establishing the indwelling in men's *kardia*: the the place of his knowing and his willing.

The three writers are unanimous in teaching the Christological perspective from which the indwelling has to be viewed. Christ's redemptive act has assured men of the fulfillment of the divine promise to send the one Spirit. There is a unique Spirit indwelling the Church of Christ and the Christians: he who comes from Christ and to him leads and identifies.

One Spirit of Christ, one indwelling. From the oneness of the Spirit results the unity and inseparability of the «two» indwellings. This doctrine in Saint Paul, who among the three writers, has accentuated more the distinction, is a corollary of the primacy of the community. Manifesting the same indivisiveness are the terms expressing the indwelling, which are applied by the three in an ambilateral way: Paul's *oikein*, John's *menein en*, and Luke's fill, receive, etc.

The parallel content is also illustrated by the similarity of metaphors. The Spirit, contemplated by Paul, as speaking in the Christian (Rom 8, 15-16; 23) and, by John, in the Church (Apoc 22, 17) imply the same reality for both indwellings: an intimate and empowering personal presence determining an eschatological tension in the community and the Christian.

For both types of presence, the initial donation of the Gift is designated «baptism in the Spirit», indicating thus a radical change—a birth—of unlimited transcendence. In Saint Luke the term is a prefiguration for Pentecost which is the inauguration of a new time for mankind, the creation of a new people which, thereafter, enjoy the stable and never to be interrupted presence of the Spirit. For the Christian, it is the sacrament by which he is regenerated—ontologically transformed—and sealed with the Spirit whose presence is a guarantee of eternal life.

The imagery of the temple illumines the analogy in a significant way. The one movement to spiritualize the material structure at Jerusalem, which reveals the new sovereign presence and sanctifying activity of the Spirit, bifurcates, as it were, into distinct doctrinal contributions, depending on the beneficiaries upon which it terminates. The Church viewed as temple brings to light the efficient role of the Spirit in its construction, and clarifies its priestly character due to the consecrating divine presence which produces a new worship. The temple spiritualization applied to the Christian is the context to preach his capacity of withdrawing from the Spirit by attaching himself to a creature. It also shows the Spirit's efficacy on the body especially for its future resurrection.

From this we understand that the efficiency of the Spirit —aspect of the indwelling prominently dealt with in the New Testament— is a key point of departure to encounter the distinguishing features of each indwelling. To start with the Christian, the agency of the Spirit on the body is an extension, according to St. Paul, of a more profound activity in the upper faculties of the Christian: there the divine Pneuma produces, through his immanence, an anthropological pneuma, and brings about the participation of the justified man in the Christ's divine filiation and redemptive mission. By the double nucleus, Spirit and Christ, the Christian's present state is determined: a state of virtue and freedom.

The Church efficiency of the Spirit is evidenced in the efficiency of the Church and is understood in her very life and existence. There is such a dynamic union between the Church and Spirit that Saint Luke narrates the apostolic activity of the primitive Christian community in connection with the Spirit's leadership and guidance: his *paraklêsis* is the principle of both its inward and outward growth. A constant imagery in Pauline theology, which is «edification», also expresses the same community dynamism. However, the Spirit is contemplated not only as the initiator of the *oikodomê*, a ministerial and charismatic process of Church growth, but also its end-goal: the construction culminates with the new Temple of the Spirit.

In Paul's writings, the Spirit actively forms the ecclesial body through the sacraments, diversifies functions through his pneumatic gifts, and through her very presence, spiritually transfigures all the elements in the Church.

For his part, Saint John sees that the Spirit guarantees the Church mission. Conserving in the Church the permanence of Christ to insure her efficacy, he himself, from the very nucleus of the Church, moves outwards as the vital expansion of Christ's salvation.

A final illustration for the analogy is Paul's *parenese*s with regard the Spirit. Characteristic of his appeals to individual Christian is the antithesis *pneuma-sarx*, showing with this the rejectable feature of the individual indwelling, in contrast to the ecclesial. Still the Church, though it enjoys a permanent structure and essence due to the Spirit, is also the object of Paul's appeals to «maintain the unity of the Spirit». The capacity and obligation to collaborate with the divine indwelling belongs to the Church too, specifically in the Spirit's role to form the body of Christ into a unity.

## Chapter II

### PATRISTIC REFLECTIONS:

#### ST. ATHANASIUS AND ST. CYRIL OF ALEXANDRIA

##### A. ST. ATHANASIUS OF ALEXANDRIA<sup>143</sup>

Like his contemporary theologians, Athanasius did not center his reflections on the Spirit closely after the Council of Nicea. His pneumatology develops when he writes the *Orationes contra Arianos*<sup>144</sup>, considered as his most important dogmatic work<sup>145</sup>. His theological understanding of the third Person of the Trinity reaches its zenith in his *Epistolae ad Serapionem*<sup>146</sup>, where he defended the divinity of the Holy Spirit.

##### 1. The Church, Culmination of the Incarnation and the Spirit

Arianism which considers the Word as a mere creature brings with it a specific theory of man's divinization. The Word for the Arians is god by participation, deified by the Father. Being the most perfect creature, he is the instrument used by God to save and divinize men<sup>147</sup>.

On combating this Trinitarian and Christological error and expounding the orthodox faith, St. Athanasius presents the first outlines of an ecclesiology of the mystical body<sup>148</sup>. Only by being God in fullness can the Word of God truly cause our deification. This causality is not an external act of Christ; rather, it is found in the very incarnation of the Word and in our incorporation in Christ<sup>149</sup>. The Athanasian Christological conception is at the same time a whole ecclesiological

vision expressed in the formula: «we are all in Christ»<sup>150</sup>. The constitution of the Church is not an accidental activity. By God's becoming man in Christ, we are all carried by him in his body, in the human nature which he assumed<sup>151</sup>. Athanasius does not envisage a collective incarnation<sup>152</sup>, but a Church which is in that Christ who has all of mankind in himself: «the Christians and Christ make but one being, the Church, the regenerated humanity»<sup>153</sup>.

The Church, mystery of divinization in Christ<sup>154</sup>, is a mystery of union. The Arians's rationalistic and limited conception of Christianity makes them see only a *moral union* in Christ's words about the oneness of Christians and the oneness of the Father and the Son (Jn 17, 11.21.23). As there is a oneness of wills within a natural society, so there exists between the divine persons and among the disciples of Christ a union of sentiments and wills.

Against this «principal error» of the Arians, the Defender of Nicea would utilize the definitive traits of his cohesive Christology in his *Third Discourse against the Arians*. The mystery of divinization is a mystery of union because our divinization and adoption as sons of God is a participation of the divine filiation of the Son<sup>155</sup>, who is eternally and perfectly identical in nature with the Father. The union among Christians which ensues from our divinization in Christ is a participation in that incomparable eternal union:

The Word then has the real and true identity of nature with the Father; but to us it is given to imitate it...; for he immediately adds, «I in them and you in me; that they may be made perfect in one». Here at length the Lord asks something greater and more perfect for us; for it is plain that the Word has come to be in us, for he has put on our body. «And you Father in me»; «for I am your Word, and since you are in me, because I am your Word, and I in them because of the body, and because of you the salvation of men is perfected in me, therefore I ask that they also may become one, according to the body that is in me and according to its perfection; that they too may become perfect, having oneness with it, and having become one in it; that, as if all were carried by me, all may be one body and one spirit, and may grow up into a perfect man»<sup>156</sup>.

Mankind then is reunited, regenerated, saved not only through Christ but literally *in* Christ<sup>157</sup>. From the incarnation, which for Athanasius is the anointing by the Word of the humanity he has taken up<sup>158</sup>, the sanctity which the anointing produces in the singular Christ redounds to the rest of men whom he bears<sup>159</sup>. It is on these that the descent of the Spirit on Christ is principally situated:

If then for our sake he sanctifies himself, and does this when he is become man, it is very plain that the Spirit's descent on him in Jordan was a descent upon us, because of his bearing our body. And it did not take place for the promotion of the Word, but again for our sanctification, that we might share of his anointing, and of us it might be said, «Know you not that you are God's Temple, and the Spirit of God dwells in you?»<sup>160</sup>.

The Word and the Spirit were sent by the Father to work together for our sanctification<sup>161</sup>. It can be said that the Spirit is he who consummates this work through his role of incorporating us into Christ and perfecting the unity among ourselves: it is he who gives the final oneness to the «perfect man», which is Christ and the Church. Thus Athanasius sees Christ praying to the Father for him to send the Holy Spirit:

Work you then in them, O Father, and as you have given to me to bear this, grant to them your Spirit, that they too in it may become one, and may be perfected in me. For their perfecting shows that your Word has sojourned among them; and the world seeing them perfect and full of God will believe altogether that you have sent me, and I have sojourned here... And the work is perfected, because men, redeemed from sin, no longer remain dead; but being deified, have in each other, by looking at me, the bond of charity<sup>162</sup>.

The Church then possesses the capacity of manifesting the incarnation and the presence of Christ, thanks to the Spirit's work of perfectly incorporating the Christians into Christ and of consummating their unity.

The role of the Spirit, continues Athanasius in his *Third Discourse*, is to span the distance between God and mankind. Without him, we are far from God. Participating in him, we are knit to God, God being in us, and we in God, by the grace of the Spirit<sup>163</sup>.

As can be appreciated in this exposition, many of the elements of Athanasius's doctrine on the Spirit in the Church is applicable to the Christian. The reason is that his ecclesiology is primarily centered on divinization<sup>164</sup> and is inseparably linked with Christology<sup>165</sup>: the Church is deified humanity and the «culmination of the incarnation»<sup>166</sup>. The Spirit in this Church is supplied by Christ to divinize her in him. Moreover due to the pastoral bent of his works, Athanasius refers to the Spirit in the Church mostly in the terms of «Spirit in us»<sup>167</sup>, a manner which is clearly ambivalent for our purposes.

The occasions in which Athanasius uses the word *Ekklesia* on speaking of the Spirit are rare. An example of this is found in the *Expositio in Psalmos 132*<sup>168</sup>, where he talks of Christ, Spirit and Church using a metaphor:

«Behold he who is good and pleasing, like the ointment on the head that flows down to the beard. When the Church was congregated, made as one in harmony, the Church receives the priestly anointing, which is Christ; this flows down onto the beard, the decor of the Church's face, which refers to the Apostles. Lastly, it spreads to the whole body, which are all those who put on Christ».

Using a singular analogy of an ointment spreading through the human body, the Bishop of Alexandria sees the infusion of the Spirit in the Church as a movement which starts from the Head to the Apostles and passes through the Body. This vision of «priestly anointing» confirms that in Athanasius the pneumatology of the indwelling of the Spirit in the Church has the same characteristics as his ecclesiology. The ecclesial presence of the Spirit is inseparably treated with his presence in Christ.

## 2. The Spirit of Christ in Man in the *Epistolae ad Serapionem*

In the *Third Discourse against the Arians*, we find the following passage which expresses the precocious depth of Athanasius in explaining man's deification:

For as we are all from earth and die in Adam, so being regenerated from above of water and the Spirit, in Christ we are all quickened; the flesh being no longer earthly, but being henceforth made Word, by reason of God's Word who for our sake «became flesh»<sup>169</sup>.

The passage still refers to the universal effects of the incarnation. However, through its allusion to baptism<sup>170</sup>, we can see here an application of the presence of the Spirit in each man. The expression used by St. Athanasius is strong: *logotheisos*, that is, our sanctification is a «verbification» of the flesh<sup>171</sup>, and the Spirit received in the regenerating waters of baptism accomplishes this for us.

The doctrine of the Bishop of Alexandria on the Holy Spirit in man, as we have already noticed in some parts of the first section, runs mostly along biblical lines: receiving the Holy Spirit we become sons

of God; having the Spirit, we are in God and God is in us<sup>172</sup>. In his *Letters to Serapion*, we also find this characteristic. For example in *Epistola I*, 19, Athanasius ably links up scriptural passages to show the Spirit's power of illumination (Eph 1, 17), of vivification (Rom 8, 11), of converting us into sons of God (Rom 8, 15), his presence together with the Father and the Son (1 Jn 4, 12-13), etc.

In these letters, St. Athanasius, heeding the request of Serapion, the bishop of Thmuis, refutes a group of heretics who on the basis of a metaphorical interpretation of the Scripture regards the Holy Spirit as one of the ministering spirits<sup>173</sup>. The crux of the Bishop of Alexandria's argument against these whom he calls tropicist, for their «tropical» exegetical method, is to set forth the true and profound light given by New Testament in order to understand the divinity of the Holy Spirit: he should be understood in the Son who is his origin, and whose Life is reproduced by the Spirit in Christians<sup>174</sup>.

Athanasius also studies deeply the doctrine on the «union and unity which reigns in the Holy Trinity»<sup>175</sup>. There cannot be any dissimilarity nor diversity of nature in the Trinity<sup>176</sup>, and thus there cannot exist but «one sole sanctification that which of the Father, through the Son is realized in the Holy Spirit»<sup>177</sup> for in the whole universe «nothing becomes nor is done if not through the Word in the Spirit».

Within this unified Trinitarian action which shows the divinity of the Holy Spirit, Athanasius, keeping to the same goal of upholding the Spirit's divine nature, develops his sanctifying role: «He is called Spirit of sanctity» and the creature participates of his sanctification and renovation<sup>178</sup>. He is called the vivifier and the creatures are enlivened by him<sup>179</sup>. After these two designations, Athanasius calls him the chrism and the seal, and in accord with his concept of sanctification, it is Christ he says, who anoints and marks: «the chrism possesses the perfume and the odour of him that anoints. And those who receives this anointing say, "we are the good odour of Christ". The seal carries the image of Christ who imprints and it is with him that those who are mark participate... and thus marked, we become sharers of the divine nature»<sup>180</sup>.

### 3. Analogical Summary

The Christ-centered ecclesiology of St. Athanasius is indeed very rich, for it firmly grounds all ecclesiology, more directly the ecclesiology of the mystical body. Thus the coming of the Holy Spirit to

mankind is always seen from the Christological viewpoint. For example: «the Spirit's descent upon Him in Jordan was a descent upon us, because of his bearing our body». The pneumatic Church presence is a «Christic» presence: it begins in and originates from Christ, and is directed towards the manifestation of his incarnation and the consummation of his salvific work. However, Athanasius's focus on this Christological viewpoint is a limiting factor for his own conception of the Church presence of the Spirit. The unity of the Church considered by so many Fathers as a fruit of the Spirit's presence and action from within the community is always seen here from this perspective. Unity is rather a fruit of the Word's divinizing work, the consummation of which is assigned to the Spirit, who acts to unify us with the Deity.

As there is no separation between the Athanasian Christology and ecclesiology, similarly there is no cleavage between his supernatural anthropology and his «Christo-ecclesiology». Within the unified theology of Athanasius, the Church and divinized men are but one, undistinguished reality. Nor is there anything in Athanasius's conception of the Spirit, so advanced for his times, to establish a distinction between his ecclesial and individual role. For Athanasius the Spirit is, in both cases, the principle of divinization inextricably associated to the same work of Jesus Christ.

## B. ST. CYRIL OF ALEXANDRIA<sup>181</sup>

St. Cyril is always linked with the Christological controversy which led to the Council of Ephesus. He centered his theology on the Trinity and the incarnation<sup>182</sup>. His doctrine about the Spirit, which is found above all in his *Commentaries on St. John* (the indwelling is almost exclusively the topic of Book V), in the *Thesaurus*, and in the *De sancta et consubstantiali Trinitate*, is developed in close relation with these two fundamental mysteries of the faith<sup>183</sup>.

### 1. The Spirit dwells in each one within the Temple-Church

The incarnation, according to our Cyril of Alexandria, is not limited in its effects to the solitary figure of Jesus Christ. Its full dimension goes beyond what has occurred when the Word took up human flesh to himself; for «it can be said». St. Cyril says in his *Commentaries*

on *St. John*, written before the Nestorian controversy, «that the Word, on becoming man, united himself to all men and made them familial, by virtue of the community of nature»<sup>184</sup>. From this we see that there is a particular union of the entire humanity which finds its root in the fact that Christ the Word is man<sup>185</sup>.

By virtue of Christ's being concretely consubstantial<sup>186</sup> to all men, he is united to all. He brings about a natural solidarity of mankind — a «radical familial relationship»<sup>187</sup>, L. Janssens would say— with an all-encompassing extent. Everyone without exception, good or bad, is one with Christ and in Christ<sup>188</sup>. Still the unifying effects of the incarnation does not end here. Since in the incarnation Christ has assumed flesh which is not naturally holy, this flesh has to be sanctified from outside<sup>189</sup>.

«In the same way as Life, existing according to nature, died according to the flesh on account of us, that he might win over death for us and co-resurrect with him the whole nature, we were all in him, in so far as he was made man; thus he received the Spirit for us, to sanctify the whole of nature»<sup>190</sup>.

The transcendental dimension of the incarnation is here unfolded: «the mystery of the Incarnation», says L. Janssens interpreting the doctrine of St. Cyril, «has established between the incarnate Word and men a relation of solidarity and exchange, by virtue of which humanity as such finds itself engaged in an entirely new relation with the Father, the Son, and the Holy Spirit»<sup>191</sup>.

Despite this «radical sanctification»<sup>192</sup> produced by Christ, the second principle of the human race<sup>193</sup>, some men have obstinately stuck to their unbelief; others have responded with faith. To these latter, the universal resurrection means the possession of greater goods, divine filiation becomes effective, real and superior<sup>194</sup>, and the Holy Spirit is truly communicated<sup>195</sup>. The believers who form the Church receive the «two-fold grace»<sup>196</sup> of Christ. Through this, Christ sanctifies us, in the insistent words of Cyril, corporally and spiritually<sup>197</sup>. Corporally, Christ as man sanctifies through the Eucharist, the mystical eulogy<sup>198</sup>; and spiritually Christ as God divinizes by communicating his Spirit.

The communication of the Spirit produces a «union by grace»<sup>199</sup> which is no other than the Church<sup>200</sup>. This unification of men by the Spirit into the Church is the complete realization of what has begun in the incarnation: «the communion of the Spirit has come even to us; the Spirit has taken up his abode in us also. This [inhabitation of the Spirit] began in Christ and was realized in him first... The mystery that took place in Christ was the beginning and the means of our par-

participation in the Spirit and our union with God»<sup>201</sup>. Thus the Church is a union in Christ: a second inclusion in him which presupposes the «natural union»<sup>202</sup> and which is achieved by the protagonism of the Spirit of Christ: «Christ unites the Church to himself», says St. Cyril, «by the Spirit, liberating and saving her»<sup>203</sup>.

Jesus Christ, the principle of the human race, is the one who communicates the Spirit to men<sup>204</sup>. This communication is done in two stages<sup>205</sup>. In the first stage, the day of Christ's resurrection, St. Cyril accentuates the role of Christ's humanity. He uses a suggestive metaphor: like the fixing of a plant on the ground depends on the formation of the root, the outpouring of the Spirit cannot be done without the intervention of the flesh taken up by Christ. The apostles who receive the Spirit become the first realization of the Church, the first fruits of regenerated humanity<sup>206</sup>.

The second stage, the day of Pentecost, is that of the universalisation of the Spirit's action. On that day the Spirit's presence is no longer confined to the Twelve and becomes expansive. From this day on, he will incorporate more and more men to be his Temple. The apostles here do not receive anything new for themselves in terms of the sanctifying action of the Spirit proper to the New Testament. They receive graces rather for their apostolic mission: the gift of miracle-working<sup>207</sup>, greater illumination of their minds<sup>208</sup>, and the strength of will to accomplish what Christ commands<sup>209</sup>.

The universal Church formed by Christ through his Spirit is one. Even more, it is a mysterious mingling into «one spirit»:

Since we all receive within us the one Spirit, who is the Holy Ghost, we are «mingled», so to speak, both with one another and with God. For, although we are distinct one from the other, and the Spirit of the Father and of the Son dwells in each one individually, yet this Spirit is one and indivisible. Therefore he joins our many distinct spirits into unity and somehow makes them one spirit in himself. Just as the power of the sacred flesh makes concorporeal those who receive it, so, in my opinion, the one indivisible Spirit who dwells in all, brings all into a spiritual unity. Therefore St. Paul exhorts us: «bearing with one another in charity, be careful to keep the unity of the Spirit in the bond of peace: one body and one spirit, as also you were called in one hope, that of your calling: one Lord, one faith, one baptism: one God and Father of all, who is above all and throughout all in all». And truly, if the one Spirit abides in all of us, then the one Father of all will be God within us, and through his Son he will bring into unity one with the other and with himself those who participate of the Spirit<sup>210</sup>.

In this text of the *Commentaries on St. John*, a fundamental one in St. Cyril's theological comprehension of the Spirit's ecclesial indwelling, we see the main lines of his doctrine.

By the fact of having one sole Spirit, all the members of the Church are fused into one. On contemplating this spiritual union, St. Cyril not only does not lose sight of the empirical singularity of the members of the Church, but sees it as a fundamental element of the union wrought by the Spirit. The Holy Spirit is a principle of ecclesial union in so far as he is the self same Spirit who «dwells in each one individually».

The proper individuality of those whom the Spirit sanctifies is so clear for St. Cyril that he sees the ecclesial indwelling principally in this light: the Spirit is in the Church as a whole, simply because he is in each one of her members. When we say simply we do not mean simplistic because the reasoning is realistic, logical and profound: «We equally say that his tabernacle is the Church, since he dwells in holy and pious souls, making them holy, as the Holy Spirit makes them sharers»<sup>211</sup>.

The Holy Spirit is indeed seen many times by Cyril present and working in the Church up to a point that Du Manoir could say that «the Church-Temple, Church-Tabernacle of the Spirit is a central idea of the Cyrillian ecclesiology»<sup>212</sup>. Still the ecclesial Spirit emerges in his mind, despite the doctrinal richness shown, more in the Church's individual dimension and is not, as P. Faynel regrets, «sufficiently explicit on the level of the Church»<sup>213</sup>.

A second point that can be seen in the basic passage we have cited is the relation of the Spirit's work with the eucharist's role in the formation of the Church. L. Janssens, interpreting closely some Cyrillian texts, clarifies: «We participate of the Word, ... not only spiritually, but also corporally, and Christ does not indwell solely in us by the Holy Spirit, but also by the mystical blessing. However, this second form of grace presupposes the participation of the Holy Spirit. The communion is reserved to those who are already sanctified in the Spirit, and Christ does not give his flesh and blood if not to the baptized, who have already received the grace of adoption. The necessity of this second form of grace is then relative. It presupposes the union to Christ by the Spirit. But it subsequently becomes the fulfillment of supernatural perfection»<sup>214</sup>.

Thanks to the presence of the Spirit in each Christian, the eucharist is able to give the Church its ultimate perfection. By the reception of the one bread, the Church members are made «concorporeal» and thus they form one sole body, the body of Christ<sup>215</sup>.

## 2. The Sanctifying Indwelling of the Holy Spirit

The same man, who by reason of the unique solidarity with Christ is already radically sanctified in him and related to the Spirit, gains through the sacrament of baptism, the spiritual union with Christ wrought by possession of the Spirit<sup>216</sup>.

As he did in Adam before the fall, the Spirit really indwells the Christian<sup>217</sup>. We are not only temples of grace<sup>218</sup>, but temples of the Spirit<sup>219</sup>.

Viewing clearly the fruitive dimension of the indwelling which brings «spiritual gladness» to the soul, St. Cyril asks himself, «for what can partaking of the Holy Spirit be but delight and joy and gladness of every kind?»<sup>220</sup>. Still the main argument of our doctor upon speaking of the intimate presence of the Spirit in man is his sanctifying action:

It is thus that by himself, the Spirit acts in us, truly sanctifying us, uniting us to himself by the contact with him and rendering us partakers of the divine nature<sup>221</sup>.

We are made divine temples, according to St. Cyril not by our participation of grace, but by our union with the substantial Spirit<sup>222</sup>. «He inhabits by his substance in the soul of the just, and he acts not solely as a link and by intermediation of his power, but directly and immediately, in person, by his substantial presence»<sup>223</sup>.

In opposition to those who insist on a created sanctification, the theologian of Alexandria repeatedly teaches that the Spirit is a personal agent of sanctification: he is «sanctifying power»<sup>224</sup>. By his immediate presence we are made sharers of the divine nature<sup>225</sup>. For the Spirit, in a suggestive Cyrillian metaphor, is like a living and active perfume transmitting the divine.

Arguing on the basis of our deification by the Spirit, St. Cyril puts forward the doctrine of his divinity:

You are signed by the Holy Spirit of promise. If, signed by the Holy Spirit, we are made conformable to God, how can that by which the image of the divine essence and the signs of uncreated nature are imprinted on us, how can that be created? Neither does the Holy Spirit—the very likeness of a painter—depict the divine essence in us while he is something other than it; nor in this way does he lead us to the similitude of God. But being God and proceeding from God, so in the hearts of those who receive him he is imprinted after the manner of a seal, and he de-

picts his nature both by communication of himself and by his likeness to the beauty of the archetype, and he restores to man the image of God<sup>226</sup>.

From this participation of the divine nature, St. Cyril goes on to explain the Trinitarian content of our sanctification. The Spirit puts us in a special relation with the Father and the Son. The Holy Spirit being the perfect image of the substance of the Son, by his inhabitation, conforms those in whom he is present to the Son<sup>227</sup>.

Our conformity with Christ is a restoration into a new light of what had been obscured and faded by the sin of Adam: the image and likeness of God in us<sup>228</sup>. «Made sharers of Christ through the Spirit, we have received the seal of his resemblance and we go back to the archetype form of the image, according to which we have been created»<sup>229</sup>.

And having been recreated into the image of Son, who is himself the image of the Father, we are then, through the Spirit, made an image of the Trinity<sup>230</sup>.

The indwelling then is a Trinitarian presence<sup>231</sup>. St. Cyril's thought on this point can be summarized in a passage of his *Commentaries on St. John*, whose ideas he several times repeats:

Our return to the Father is effected through Christ our Savior only by means of the participation and sanctification of the Spirit. The Spirit is he who elevates us to the Son and so unites us to God. When we receive the Spirit we become sharers and partakers of the divine nature. But we receive the Spirit through the Father<sup>232</sup>.

The more individual aspect of our sanctification, the reality of our divine filiation is, in the mind of St. Cyril, clearly distinct from our natural filiation<sup>233</sup>, and is achieved by the presence of the Son in us by his own Spirit<sup>234</sup>: «It is our union with the Son worked by the Holy Spirit that we come to be rendered conformed to the filiation. The Son fashions us in some way to the image of his own glory; in the souls of those who receive him, he imprints the traits of his own form»<sup>235</sup>.

### 3. Analogical Summary

St. Cyril's doctrinal synthesis includes a distinction of the two indwellings, a distinction which is at the same time for him an explanation of the ecclesial presence: the Holy Spirit indwells the whole Church for

he is primarily in the individual souls. This same individual presence is the key to explain the spiritual union —or «fusion»— within the Church in so far as the indwelling Spirit is indivisible in each one.

Such clear and logical distinction is grounded on 1) the Greek conception of the ontological solidity of the universal human nature which is radically related to the Spirit in the incarnation. Christ's assumed humanity becomes the instrument of the double communication of the Spirit which brings together all men into one family of God and the believers into a «union of grace» in Christ, and 2) the grasp of the existential singularity of men who, each on his own, accepts by their faith and by their reception of baptism the effective communication of the Spirit.

Cyril of Alexandria also contemplates the Spirit of the Acts distributing gifts among the apostles, but this vision is not converted as a means to reflect more deeply on the indwelling in the Church as a whole. The Spirit, present in each one in baptism and who mingles us into one, is but for him the founding prerequisite of the ultimate transforming power of the eucharist, the mystical blessing, which make us the one perfect body of Christ

The presence of the Spirit in each soul is clearly stressed as an immediate substantial presence. It is a presence which produces spiritual fruition for the soul and which communicates the divine essence. The Spirit unites men to himself to communicate his very self. Thus he recreates the image of the Son, who is the image of the Father. Man, through the Spirit, is made an image and the dwelling place of the Trinity.

## NOTES

1. The following works were principally consulted: PRAT, F., *La théologie de saint Paul*, Paris, 1929-30; DACQUINO, P., *La formula paolina «In Christo Iesu»* SC 87 (1945) 278-291; FRAEYMAN, M., *La spiritualisation de l'idée de temple dans les épîtres pauliniennes*, ETL 23 (1947) 378-412; CEUPPENS, P.F., *Theologia Biblica II. De Sanctissima Trinitate*, Taurini 1949; BARDY, E., *Le Saint Esprit en nous et dans l'Église d'après le Nouveau Testament*, Albi 1950; RETIF, A., *Le mystère de la Pentecôte*, VS (May 1951) 459-469; BOVER, J.M., *Teología de San Pablo*, Madrid 1952; SPICQ, C., *Le Saint Esprit, vie et force de l'Église primitive*, «Lumière et vie» 10 (June 1953) 9-28; GUILLET, J., *Baptême et Esprit*, «Lumière et vie» 26 (1956) 85-104; BONNARD, P., *L'Esprit Saint et l'Église selon le Nouveau Testament*, RHPR 37 (1957) 81-90; HAMILTON, N.-Q., *The Holy Spirit and Eschatology in Paul*, SJT 6 (1957); ZEDDA, S., «Vivere in Christo» secondo S. Paolo, «Rivista Biblica» 6 (1958) 83-92; SPICQ, C., *Dieu et l'homme selon le Nouveau Testament*, Paris 1961; SCHLIER, H., *Le Temps de l'Église*, Tournai 1961; MEINERTZ, M., *Teología del Nuevo Testamento*, Madrid 1962; DACQUINO, P., *Lo Spirito Santo ed il Cristiano secondo S. Paolo*, in *Studiorum Paulinorum Congressus* 1961, I, Rome 1963, 119-129; LEMMONYER, A.-CERFAUX, L., *Théologie du Nouveau Testament*, Paris 1963; CERFAUX, L., *El cristiano en San Pablo*, Bilbao 1965; DE LA POTTERIE, I.-LYONNET, S., *La vie selon L'Esprit, condition du chrétien*, Paris 1965; SCHNACKENBURG, R., *La Iglesia en el Nuevo Testamento*, Madrid 1965; TROCME, E., *Le Saint Esprit et l'Église d'après le livre des Actes*, in *L'Esprit Saint et l'Église*, Paris 1965, 19-27; BROWN, R.E., *The Paraclete in the Fourth Gospel*, «New Testament Studies» 14 (1966-7) 113-132; KRETSCHMAR, G., *La doctrine du Saint-Esprit du NT à Nicée*, VC 88 (1968) 27; LYONNET, S., *Présence en l'homme du Christ et son Esprit*, «Concilium» 50 (1969, II) 83-92; SCHWEIZER, E., *Esprit et communauté chez Paul et ses disciples*, in *L'Esprit Saint et l'Église*, Paris 1969, 45-70; MORETTI, R., *Inhabitation*, DS VII-2, Paris 1971, col. 1735-1757; CALLE, F., *La pneumatología paulina*, Est Trin 9 (1975) 23-26; ANTÓN, A., *La Iglesia de Cristo*, Madrid 1977; MUÑOZ IGLESIAS, S., *Carismas y comunidad en el Nuevo Testamento*, «Ciencia Tomista» 106 (1979) 623-654; SCHLIER, H., *El Espíritu Santo según el Nuevo Testamento*, Scr Th 9 (1979) 1005-1019; ARANDA, A., *Estudios de Pneumatología*, Pamplona 1985; LEMONON, J.P., *L'Esprit Saint dans le corpus paulinien*, DB Suppl XII, Paris 1986-7, col. 192-327; GUILLET, J., *Le Saint Esprit dans les évangiles synoptiques; Le Saint Esprit dans les Actes des Apôtres*, DB Suppl, Paris 1986, col. 172-191; VANHOYE, A., *Biblical Question of «Charisms» after Vatican II*, Vatican II: Assessment and perspectives: twenty-five years after (1962-1987), New York 1988, 439-468.

2. LYONNET, S., *Présence en l'homme du Christ et de son Esprit*, «Concilium» 50 (1969 II) 83.
3. This point is true not only with respect to the Acts of the Apostles, known as the Gospel of the Holy Spirit, but also due to the special teachings on the Spirit in the third Gospel which are not found in the other synoptics: cf. GUILLET, J., *Le Saint Esprit dans les évangiles synoptiques*, DB Suppl XI, Paris 1986, col. 179.
4. Cf. ARANDA, A., *Estudios de pneumatología*, Pamplona 1985, 27, 37. The author brings to light the underlying lines of force present in the New Testament and delineates the contextual differences of the pneumatological doctrines of its principal authors.
5. The passage vouches for the interpretation that the community as a whole is the beneficiary of the descent, unlike the precedents in the Old Testament: cf. SCHMAUS, M., *Teología Dogmática IV: La Iglesia*, Madrid 1960, 329.
6. Cf. KOCH, R., *Espíritu*, in *Diccionario de Teología Bíblica*, Ed. J. Bauer, Barcelona 1967, col. 352; FAYNEL, P., *L'Église*, Paris 1970, 42. The coming of the Spirit marks the «last days» (Acts 2, 17).
7. FAYNEL, P., *op. cit.*, 42.
8. Cf. DE LA POTTERIE, I., *L'Esprit Saint et L'Église dans le Nouveau Testament*, ACTIP II, 796. «In the Acts of the Apostles, the baptism in the Spirit designates... the phenomenon of Pentecost which marks the dawn of the messianic era». VAN IMS-CHOOT, P., *Baptême d'eau et baptême d'esprit saint*, ETL 13 (1936) 663-664.
9. ANTÓN, A., *La Iglesia de Cristo*, Madrid 1977, 437.
10. Christ's being bearer and donor of the Holy Spirit is a constant in the New Testament: cf. BONNARD, P., *L'Esprit Saint et l'Église selon le Nouveau Testament*, RHPR 37 (1957) 81-90; and also in Saint Luke's works: «The pneumatocentrism of the Lucan ecclesiology is implied in his Christocentrism and is directly derived from it»: ANTÓN, A., *op. cit.*, 443-445.
11. Cf. DE LA CALLE, *La pneumatología paulina*, EstTrin 9 (1975) 23-26; Cf. DE GOITIA, J., *La fuerza del Espíritu*, Bilbao 1974.
12. Cf. CEUPPENS, P.F., *Theologia Biblica II: De Sanctissima Trinitate*, Rome 1949, 122-125.
13. JOHN PAUL II, *Dominum et vivificantem*, Insegnamenti de Giovanni Paolo II, IX, 1, Vatican 1986, 1492: «suscepisse invisibilem gubernationem —at quodammodo sub sensum cadentem—».
14. SCHNACKENBURG, R., *La Iglesia en el nuevo testamento*, Madrid 1965, 20.
15. Cf. SPICQ, C., *Le Saint Esprit, vie et force de l'Église primitive*, LV 2 (June 1953) 16-17.
16. Cf. LEMMONYER, A., *L'Esprit-Saint Paraclet*, RSPT (1927) 293-307 and SPICQ, C., *art. cit.*, 16-17.
17. *Ibidem* and ANTÓN, A., *op. cit.*, 438-439.
18. MEINERTZ, *op. cit.*, 230.
19. Cf. BONNARD, P., *L'Esprit Saint et l'Église selon le Nouveau Testament*, RHPR 37 (1957) 84.
20. *Ibid.*
21. GEORGE, A., *L'Esprit Saint dans l'oeuvre de Luc*, RB 85 (1970) 531: the concept of freedom is imbedded in Luke's mind due to his Greek background.
22. Cf. GUILLET, J., *Le Saint Esprit dans les Actes des Apôtres*, DBSuppl XI, col. 184.
23. Cf. MEINERTZ, M., *op. cit.*, 231.
24. Cf. ARANDA, A., *op. cit.*, 39.
25. *Oikein* (1 Cor 3, 16; Rom 8,9; Rom 8,11); *enoikein* (2 Tim 1,14; Rom 8,11).

26. Cf. RUFFENACH, F., *Nescitis quia templum Dei estis, et Spiritus Dei habitat in vobis*, VD 13 (1933) 37-40. Evidently, the term acquires nuances of meaning depending on the context, most especially based on the indwelling's object.
27. Cf. MICHEL, O., *oikeô*, GLNT VIII, col. 382.
28. PHILIPS, G., *Inhabitación trinitaria y gracia*, Salamanca 1980, 38.
29. BONNARD, P., *L'Esprit Saint et l'Église selon le Nouveau Testament*, RHPR 37 (1957) 85.
30. Cf. MORETTI, R., *Inhabitation*, DS VII.2, Paris 1971, col. 1739.
31. BOVER, J., *La Teología de San Pablo*, Madrid 1942, 181.
32. Cf. MEINERTZ, M., *op. cit.*, 400.
33. Cf. SCHNACKENBURG, R., *La Iglesia en el Nuevo Testamento*, Madrid 1965, 189-196; Cf. ANTÓN, A., *La Iglesia de Cristo*, Madrid 1977, 569-579. It is significant that these two major authors discussed the relationship between the Spirit and the Church through the image of the temple.
34. Cf. ANTÓN, A., *op. cit.*, 176-180, 569; Cf. FRAEYMAN, M., *La spiritualisation de l'idée de temple dans les épîtres pauliniennes*, ETL 23 (1947) 378-412.
35. Cf. Acts 17, 24; Cf. MEINERTZ, M., *Teología del Nuevo Testamento*, Madrid 1962, 425.
36. For example v. 17a can be reminiscent of the desecrations of the ancient temple and their consequent punishment (Cf. 1 Mach 1,21; 6,7): Cf. FRAEYMAN, *art. cit.*, 389.
37. Cf. RUFFENACH, F., *art. cit.*, 38: «Haud pauci interpretes, primo intuitu et neglecto contextu, templum Dei singulos Ecclesiae Corinthiae fideles intelligunt. Ast textum et praesertim contextum pressius indagantibus patet, Apostolum totam Ecclesiam, quae Corinthi florebat, intendere».  
The direct application made by Paul to the Corinthian community is not an obstacle to interpret this passage as applying to an indwelling in the universal Church: «It is without doubt that for Saint Paul the idea of the universal Church is a primitive one, since there exists only one mystical body of Christ, and it is Christ himself who builds that body. This Church manifests itself in particular communities in a way that universal statements are applied to them». MEINERTZ, M., *op. cit.*, 414. As an example, the author quotes 1 Cor 12,27: «you are the body of Christ».
38. According to FRAEYMAN, M., *art. cit.*, 388, the *kai* of 1 Cor 3,16 is explicative.
39. Cf. GARTNER, B., *The Temple and the Community in Qumran and the New Testament*, Cambridge 1965, 1-2.
40. Cf. FRAEYMAN, M., *art. cit.*, 389.
41. Cf. MEINERTZ, M., *op. cit.*, 425.
42. FRAEYMAN, M., *art. cit.*, 392.
43. Cf. LEMONON, J.P., *art. cit.*, col. 218.
44. Cf. PRAT, F., *La théologie de Saint Paul*, Paris 1929-30, 116. Cf. also LEBRETON, J., *Histoire du dogme de la Trinité des origines à Saint Augustin: les origines du dogme de la Trinité*, Paris 1919, 389-408.
45. The concept of building appears three times.
46. TROSSEN, C., *Erbauen*, «Theologie und Glaube» 6 (1914) 804-812, cited in MEINERTZ, M., *op. cit.*, 415.
47. Cf. MICHEL, O., *art. cit.*, col. 396-400.
48. SCHNACKENBURG, R., *op. cit.*
49. Inspired by this sequence building process-temple which is characteristic of Paul, theologians would later delve into the reasons behind the Church indwelling within the framework of the Church's apostolic activity. Cf. TROMP, S., *Corpus Christi Quod est Ecclesia III: De Spiritu Christi Anima*, Rome 1960, 416-417.

50. SCHNACKENBURG, R., *op. cit.*, 156.
51. There is a great deal of literature on this topic: cf. MERSCH, E., *Le corps mystique du Christ*, Louvain 1951; Cf. CERFAUX, L., *La Théologie de l'Église suivant Saint Paul*, Paris 1965, 223-240. This latter has the opinion that although Paul conceives the Church as a body, the term *sôma* in 1 Cor 12-12 ss refers directly to Christ's physical body.
52. Cf. GIBLET, J., *Le Baptême, sacrement de l'Incorporation à l'Église selon Saint Paul*, LV 5 (May 1956) 76: «Il n'est pas seulement un instrument d'agrégation au pauple de Dieu, il est aussi un authentique sacrement qui en donnant au croyant l'Esprit du Christ, forme ou édifie le corps du Christ qu'est l'Église».
53. BOVER, J., *op. cit.*, 101. The interpretation is based on the traditional view that *eis* is final. Daquino, moving within this scheme and interpreting *ebaptisthêmen* as a baptism, tries to show that the individual indwelling received in this sacrament (13b) is a consequence of the community presence of the Spirit (13a): *Lo Spirito Santo ed il Cristiano secondo S. Paolo*, Studiorum Paulinorum Congressus 1961, I, Rome 1963, 124. Lemonon, based on Cerfaux's exegesis of the «body of Christ», prefers the following paraphrase of the 1 Cor 12, 12-13: «The Spirit, instrument for the distribution of the multiple gifts, gives the Christians the possibility of this submersion in one sole body»: *art. cit.*, col. 234.
54. Cf. FEUILLET, A., *Le Christ, Sagesse de Dieu*, Paris 1966, 101-102.
55. Cf. MEINERTZ, M., *op. cit.*, 406.
56. Cf. GIBLET, J., *art. cit.*; Cf. SCHLIER, H., *El Espíritu Santo según el Nuevo Testamento*, ScrTh 9 (1979) 1005-1019; Cf. CERFAUX, L., *Théologie de l'Église...*, 150.
57. Cf. TROMP, S., *op. cit.*, *passim*.
58. Cf. GUILLET, J., *art. cit.*, col. 186.
59. Cf. also Phil 2, 1 and 1 Cor 12, 4.
60. Cf. MEINERTZ, M., *op. cit.*, 417.
61. 1 Cor 12, 7. Cf. the exegesis made by A. VANHOYE in *Biblical Question of «Charisms» after Vatican II*, in Vatican II: Assessment and perspectives: twenty-five years after (1962-1987), New York 1988, 439-468. He states that St. Thomas's addition of *scilicet aliorum* to clarify for whom the charisms are useful is not found in St. Paul. Thus, Vanhoye cautions against translating *pros to sympheron*, «for some useful purpose», as «for the common good».
62. The origin of the charisms is not proper to the Spirit; they are just attributed to him; thus the list in Eph 4, 11 is attributed to Christ.
63. Eph 4, 11.
64. 1 Cor 12, 8-10; Other lists of charisms are located in Rom 12, 3-8; 1 Tes 5, 12, 19-22.
65. This brief list (the listings of the charisms in the New Testament taken together are extensive, though they were never meant to be exhaustive) shows the identical origin and the non-contraposition of the institutional and «charismatic» aspects of the Church: «The primitive Church, considered as a whole or seen from each one of the communities, did not lack order. And this order was not in such a way that it should be established each time by the Holy Spirit, recognized and admitted each time by the community; on the contrary, it was founded on a basic structure of the Church determined by God, obligatory a priori and following the principle of the «sending from above». This does not exclude permanent direction, immediate instruction from the Spirit and the cooperation of the community», SCHNACKENBURG, *op. cit.*, 43-44.
66. Cf. SCHLIER, H., *El Espíritu Santo en el Nuevo Testamento*, SchTh 9 (1979) 1016; Cf. CERFAUX, L., *El cristiano en San Pablo*, Bilbao 1965, 218. Saint Paul calls the charisms in 1 Cor 12, 7, «manifestation of the Spirit».

67. Cf. MUÑOZ IGLESIAS, S., *art. cit.*, 645.
68. Cf. GRASSO, D., *Carismas en la Iglesia*, Madrid 1984, 33-34. The author suggests that in the Epistles of the captivity there is a change of perspective which led to a deeper understanding of the end of the charisms: the charisms are thus «means through which men are called to incorporate themselves to the Church, constituting the holy temple in the Spirit».
69. Cf. MEINERTZ, M., *op. cit.*, 402.
70. Cf. SCHLIER, H., *art. cit.*, 1012.
71. MICHEL, O., *oikeô*, GLNT VIII, col. 382.
72. Cf. CEUPPENS, P.F., *Theologia Biblica, II: De Sanctissima Trinitate*, Rome 1949, 141; Cf. CERFAUX, L., *El cristiano en San Pablo*, Bilbao 1965, 246, 252, 253. Cf. Rom 1, 21; 1, 24.
73. Cf. CERFAUX, L., *El cristiano...*, 246.
74. E.g. FRAEYMAN, M., *art. cit.*, 397-399. On the other hand, Cerfaux does not lay aside the possibility of an ecclesial interpretation, as seen in 1 Cor 6, 15 where Paul envisions the formation of the one body of Christ by the Christians, *op. cit.*, 233, note 116.
75. Cf. CERFAUX, L., *El cristiano...*, 247. FRAEYMAN, *art. cit.*, 398 for example, invokes the semitic adage *ubi homo ibi corpus* as basis of the interpretation.
76. CERFAUX, L., *ibid.*, Cf. Rom 8, 11.
77. Cf. *ibid.*
78. Cf. *ibid.*, 256-259.
79. Cf. *ibid.*, 201.
80. Cf. ARANDA, A., *op. cit.*, 42.
81. DESCAMPS, A., *La structure de Rom 1-11*, in *Studiorum Paulinorum Congressus Internationalis Catholicus 1961 I*, Rome 1963, 9.
82. Such is in fact the title of S. Lyonnet's work: *La historia de la salvación en la Carta a los Romanos*, Salamanca 1967.
83. Cf. MORETTI, R., *Inhabitation*, DS VII.2, col. 1740-1742; Cf. CERFAUX, L., *El cristiano...*, 291. Because of this Aranda indicates the appropriateness of seeing the Spirit as Spirit of the Redeemer: cf. *op. cit.*, 41-42.
84. Cf. LYONNET, S., *op. cit.*, 119-149; Cf. MORETTI, R., *ibid.*
85. Cf. MORETTI, R., *ibid.*
86. Cf. ARANDA, A., *op. cit.*, 44; Cf. CERFAUX, L., *El cristiano...*, 233, nota 117; Cf. FRAEYMAN, M., *art. cit.*, 399. Fraeyman sees here another sign of spiritualization in that Paul seems to take up the pagan practice of redeeming slaves in their temples. However, he ascribes the «price» to the gift of the Spirit.
87. Cf. CERFAUX, L., *El cristiano...*, 360, etc.
88. Cf. *ibid.*, 360-364.
89. *Ibid.*, 343.
90. Cf. *ibid.*, 358, 368, 392.
91. Such is the conclusion of an exegetical work by S. Lyonnet on Rom 8,2 *Liberté et loi de l'Esprit selon Saint Paul*, in *La vie selon l'Esprit condition du chrétien*, Paris 1965, 169-196.
92. Cf. *ibid.*, 183.
93. CERFAUX, L., *El cristiano...*, 271-272.
94. A reflection based on Rom 8, 18-22 in ARANDA, *op. cit.*, 41-42.
95. Cf. ZEDDA, S., *L'adozione a Figli di Dio e lo Spirito Santo*, Roma 1952.
96. Cf. CERFAUX, L., *El cristiano...*, 231.
97. Cf. GUEMES, A., *La libertad en San Pablo*, Pamplona 1971, 250.
98. Cf. *ibid.*, 157. CERFAUX, *El cristiano...*, 380-381.

99. Cf. LYONNET, S., *La historia de la salvación en la Carta a los Romanos*, 147.
100. Cf. CERFAUX, L., *El cristiano...*, 382. Cf. Rom. 5, 17.
101. Cf. Gal 5, 22; Rom 5, 5; 8, 23. LYONNET, S., *La vie selon L'Esprit*, 192-202; GUEMES, A., *op. cit.*, 251.
102. Cf. DACQUINO, P., *Lo Spirito Santo ed il Cristiano secondo S. Paolo*, in *Studiorum Paulinorum Congressus Internationalis Catholicus 1961*, Rome 1963, 121.
103. Cf. CERFAUX, L., *El cristiano...*, 388. BOVER, J., *Teología de San Pablo*, Madrid 1952, 210-11.
104. Cf. DELLING, J., *aparchê*, GLNT I, 1292-1293.
105. Cf. CERFAUX, L., *El cristiano...*, 230-231.
106. Cf. *ibid.*, 230.
107. Cf. BEHM, J., *arrabôn*, GLNT I, col 1263-1266. Cf. 2 Cor 1, 21-22; 5, 5; Eph 1, 13-14.
108. MARTÍNEZ, J., *¿Es la inhabitación del Espíritu Santo raíz de la resurrección gloriosa de los justos, según la Escritura y los Padres?*, EE 44 (1935) 505-539.
109. Cf. LEMONON, *art. cit.*, col. 283; Cf. MARTÍNEZ, J., *art. cit.*, 528-29.
110. Cf. *ibid.*
111. Cf. CERFAUX, L., *El cristiano...*, 245.
112. Cf. *ibid.*, 351.
113. Cf. CERFAUX, L., *El cristiano...*, 232, 246.
114. ARANDA, A., *op. cit.*, 44.
115. Cf. ANTÓN, A., *op. cit.*, 529. The problem itself, according to this author, should not be broached because of the very union and interconnection of the two in the mind of Paul.
116. Cf. CERFAUX, L., *La Théologie de l'Église suivant Saint Paul*, Paris 1965, 127 note 3.
117. Cf. CERFAUX, L., *El cristiano...*, 233.
118. Cf. CERFAUX, L., *Théologie de l'Église...*, 33, 127.
119. *Ibid.*, 127, note 3.
120. *Vid. supra.*
121. Cf. SCHNACKENBURG, R., *op. cit.*, 128.
122. ARANDA, A., *Estudios de pneumatología*, Pamplona 1985, 32.
123. Cf. SCHLIER, H., *op. cit.*, 142-43 cited in ANTÓN, A., *op. cit.*, 485-487.
124. Cf. FAYNEL, P., *op. cit.*, 122. Cf. also ARANDA, A., *op. cit.*, 36.
125. Cf. DE LA POTTERIE, I., *art. cit.*, 800.
126. Cf. SCHNACKENBURG, R., *op. cit.*, 129.
127. Cf. SPICQ, C., *art. cit.*, 14.
128. Cf. KOCH, R., *art. cit.*, col. 355. This author distinguishes between the true indwelling in individuals through the sacrament of baptism and another indwelling for the Church through the imposition of the hands.
129. Cf. MEINERTZ, M., *Teología del Nuevo Testamento*, Madrid 1962, 558.
130. Tit. 3, 5-7.
131. Cf. MORETTI, R., *Inhabitation*, DS VII 2, col. 1739-1745.
132. Cf. HAUCK, F., *menô*, GLNT VII, col. 31. Cf. also MICHEL, O., *art. cit.*, col. 382, note 3, on the correspondence of the two.
133. Cf. MUSGER, J., *Dicta Christi de Paraclero*, Rome 1938, 41. The expression, though it implies more a presence in individuals, does not exclude an ecclesial content, especially with regard to the structural discipleship of Christ.
134. Cf. ARANDA, A., *op. cit.*, 35-36.
135. Cf. DE LA POTTERIE, I., *Oida et ginôskô les deux modes de la connaissance dans le quatrième évangile*, «Biblica» 40 (1959) 722.

136. Cf. *ibid.*, 721-725.
137. Cf. *ibid.*
138. 1 Jn 4, 7-8: «love is of God, and he who loves is born of God and knows God. He who does not love does not know God: for God is love». Cf. MORETTI, R., *art. cit.*, col. 1743.
139. Cf. DE LA POTTERIE, I., *Le Paraclet*, in *La vie selon L'Esprit condition du Chrétien*, Paris 1965, 105.
140. Cf. *ibid.*
141. DE LA POTTERIE, *art. cit.*, *Biblica*, 722.
142. ARANDA, A., *op. cit.*, 34.
143. The works which were principally consulted are: BOUYER, L., *L'Incarnation et L'Église corps du Christ dans la théologie de Saint Athanase*, Paris 1943; GALTIER, P., *Le Saint Esprit en nous d'après les pères grecs*, Rome 1946; MERSCH, E., *Le corps mystique du Christ*, Paris 1951; FAYNEL, P., *L'Église*, Paris 1970; KANNENGIESSER, C., *Athanasius of Alexandria and the Holy Spirit between Nicea I and Constantinople I*, «Irish Theological Quarterly» 48 (1981) 166-180; ARANDA, A., *Estudios de Pneumatología*, Pamplona 1985; STRANGE, C.R., *Athanasius on Divinization*, SP 16/2, Berlin 1985, 342-346.
144. The edition employed for all the writings of St. Athanasius is that of Migne, vols. 25-28. For the English translation of *Orationes contra Arianos*, we have taken volume 4 of *The Nicene and Post-Nicene Fathers* (ed. P. Schaff and H. Wace), London 1891 (Reprinting 1975) which uses the translations done by John Cardinal Newman.
145. QUASTEN, J., *Patrology III*, Utrecht-Antwerp, 26.
146. The translation was done by the author based on the French made by J. Lebon, *Athanasie d'Alexandrie. Lettres a Sérapion sur la divinité du Saint-Esprit*, SC 15, Paris 1944 and in GALTIER, P., *op. cit.*
147. Cf. MERSCH, E., *op. cit.*, 384.
148. Cf. MERSCH, E., *op. cit.*, 385, 407-409.
149. Cf. BOUYER, L., *L'Incarnation et l'Église-Corps du Christ dans la theologie de saint Athanase*, Paris 1943, 127.
150. *De Incarnatione Verbi et contra Arianos*, 21 (PG 26, 1021).
151. Cf. BOUYER, L., *op. cit.*, 126.
152. Cf. *ibid.*
153. *Ibid.*, 124.
154. Cf. MERSCH, E., *op. cit.*, 386.
155. *III contra Arianos* 21 (PG 26, 366).
156. *III contra Arianos* 22 (PG 26, 367-370).
157. Cf. BOUYER, L., *op. cit.*, 117.
158. Due to his anti-Arian doctrine, Athanasius insists that the anointing of Christ is on his humanity and the Word. Cf. Aranda, A., *op. cit.*, 84.
159. *II contra Arianos* 50.
160. *I contra Arianos* 47 (PG 26, 107). Cf. also *I contra Arianos* 46 (PG 26, 107): «the Savior... being God, and ever ruling in the Father's Kingdom, and being himself that supplies the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, he might provide for us men, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit».
161. Cf. GALTIER, P., *Le Saint Esprit, en nous d'après les pères grecs*, Rome 1946, 117-134.

162. *III contra Arianos* 23 (PG 26, 371).
163. *Ibid.*
164. Cf. MERSCH, E., *op. cit.*, 386, 406.
165. Cf. BOUYER, L., *op. cit.*, 91: «For Saint Athanasius, there cannot be a Christology and an ecclesiology. One and the other can only be distinguished artificially because from his point of view it is as true to say that the Church is in Christ as to say that Christ is in the Church. And undoubtedly it would be even truer that the first one of these expressions better fits in with the reality he is dealing with».
166. FAYNEL, P., *op. cit.*, 166.
167. KANNENGISSER, C., *Athanasius of Alexandria and the Holy Spirit between Nicea I and Constantinople I*, «Irish Theological Quarterly» 48 (1981) 175.
168. PG 27, 524.
169. *III contra Arianos* 33 (PG 26, 293).
170. Cf. BOUYER, L., *op. cit.*, 121, note 2.
171. Cf. MERSCH, E., *op. cit.*, 393.
172. *III contra Arianos* 21, 23 (PG 26, 366, 377).
173. *Ad Serap.* 26-27 (PG 26, 593).
174. QUASTEN, J., *Patrology III*, Utrecht-Antwerp 1963, 58.
175. *Ad. Serap.* 20 (PG 26, 577).
176. *Ibid.* Cf. *III contra Arianos*, 15 (PG 26, 752).
177. *Ibid.*, 35 (PG 26, 601).
178. *Ibid.*
179. *Ibid.*
180. *Ibid.*
181. Main bibliography: MAHÉ, J., *La sanctification d'après saint Cyrille d'Alexandrie*, «Revue d'Histoire Ecclésiastique» 10 (1909) 330-40; 469-492; ID., *Cyrille d'Alexandrie*, DTC III, Paris 1911, col. 1501-10; MALEVEZ, L., *L'Église dans le Christ. Étude de théologie historique et théorique*, RSR (1935) 284; JANSSENS, L., *Notre filiation adoptive d'après saint Cyrille d'Alexandrie*, ETL (1938) 237-278; DU MANOIR, H., *L'Église Corps du Christ chez saint Cyrille d'Alexandrie*, Greg 19 (1939) 83-100, 161-188; 537-603; ID., *Dogme et spiritualité chez Saint Cyrille d'Alexandrie*, Paris 1944; MONSEGU, B. DE M.V., *La teología del Espíritu Santo según San Cirilo de Alejandría*, RES 7 (1947) 161-220; SAGÜÉS, J., *El Espíritu Santo en la santificación del hombre según la doctrina de San Cirilo de Alejandría*, EE 21 (1947) 35-83; CHARLIER, N., *La «Thesaurus de Trinitate» de Saint Cyrille d'Alexandrie*, «Revue de l'Histoire Ecclésiastique» 45 (1950) 60-62; FRAIGNEAU-JULIEN, B., *L'inhabitation de la sainte Trinité dans l'âme selon Cyrille d'Alexandrie*, RSR 30 (1956) 135-156; CAPMANY, J., *La comunicación del Espíritu Santo en la Iglesia-Cuerpo Místico como principio de unidad según San Cirilo de Alejandría*, RES 17 (1957) 173-204; LEAHY, L., *L'inhabitation d'après S. Cyrille d'Alexandrie*, «Science Ecclésiastique» 11 (1959) 201-212; SCANZILLO, C., *Lo Spirito santo e la comunione ecclesiale in Cirillo di Alessandria*, «Asprenas» 30 (1983) 47-61.
182. Cf. MAHÉ, *Cyrille d'Alexandrie*, DTC III, col. 1501.
183. *Ibid.*
184. *In Io.* 7 (PG 74, 20).
185. Cf. MALEVEZ, L., *L'Église dans le Christ. Étude de théologie historique et théorique*, RSR (1935) 284. With his article on St. Gregory of Nyssa and St. Cyril of Alexandria, Malevez shows that in these Fathers the universality of the humanity of Christ is not based on its being divine but on its being human.

186. Cf. JANSSENS, L., *Notre filiation adoptive d'après saint Cyrille d'Alexandrie*, ETL (1938) 239-241; MALEVEZ, L., *art. cit.*, 2, would say that «the human nature is an ideal reality numerically one». With this, the two authors correct the interpretation of the collective union of the Word with man according to the Aristotelian conception of Cyril's doctrine.
187. *Art. cit.*, 276s.
188. Cf. *ibid.*
189. *In Io* 17, 18, 19 (PG 74, 548).
190. *In Io* 2,1 (PG 73 208). Cf. also *In Io* 5, 2 (PG 73, 753.: «It is the entire humanity that has receive the Spirit in Christ, for by the fact that he has become man, he possesses in himself all the nature».
191. Cf. *art. cit.*, 243.
192. MAHÉ, J., *La sanctification d'après saint Cyril d'Alexandrie*, «Revue d'Histoire Ecclésiastique» 10 (1909) 35.
193. *De Trin.* 6 (PG 75, 1008).
194. *In Io* 6, 14 (PG 73, 1044-1048). Cf. JANSSENS, L., *art. cit.*, 243-244 note 58.
195. *In Io* 6, 14 (PG 73, 1034; 1048).
196. JANSSENS, L., *art. cit.*, 245.
197. E.g. *In Io* 11, 11 (PG 74, 564); *In Matt.* 26, 27 (PG, 452).
198. The Eucharist's power to make the members of the Church concorporeal is the basis of the name body of Christ given to the Church: *In Io* 11,11 (PG 74, 560).
199. MALEVEZ, L., *art. cit.*, 289, 290.
200. Cf. FAYNEL, P., *op. cit.*, 131.
201. *In Io* 11, 11 (PG 74, 557).
202. MALEVEZ, L., *art. cit.*, 287s.
203. *Glaph in gen.* 1 (PG 69, 29).
204. Cf. *De Incarn. Unig.* (PG 75, 1241). Cf. JANSSENS, L., *art. cit.*, 264.
205. Cf. CAPMANY, J., *La comunicación del Espíritu Santo en la Iglesia-Cuerpo Místico como principio de unidad según San Cirilo de Alejandría*, RES 17 (1957) 173-204.
206. *Ibid.*
207. *In Lc.* 17, 5 (PG 72, 833).
208. *In Io* 12, 16 (PG 74, 80).
209. *In Lc.* 5 (PG 72, 833).
210. *In Io* 11, 11 (PG 74, 561). The English translation is taken from MERSCH, E., *The Whole Christ: The Historical Development of the Doctrine of the Mystical Body in Scripture and Tradition*, Milwaukee 1938, 347, a translation of *Le Corps Mystique du Christ*, Paris 1936, done by J. KELLY.
211. *In Ps.* 46, 5 (PG 69, 1047).
212. *Dogme et spiritualité chez Saint Cyrille d'Alexandrie*, Paris 1944, 306.
213. *Op. cit.*, 179.
214. *Art. cit.*, 250-251. Cf. *In Rom.*, 8, 3 (PG 74, 820); *In Io*, 10, 17 (PG 74, 696); *De Ador.* 1, 7 (PG 68, 501).
215. *In Io* 11, 11 (PG 74, 560).
216. *In Io* 6-7 (PG 74,33).
217. *Ibid.* 9 (PG 74, 224s.).
218. *De Trin.* 7 (75, 1089).
219. *Thesaurus* 32 (PG 75, 65).
220. *In Soph.* 3, 16 (PG 71, 1015).
221. *Thesaurus* 33 (PG 75,759).
222. *De Trin.* 7 (PG 75, 1089).

223. DU MANOIR, H., *Dogme et spiritualité chez Saint Cyrille d'Alexandrie*, Paris 1944, 254.
224. *Ibid.*, 245.
225. *Thesaurus* 37 (PG 75, 57).
226. Cf. also *De Trin.* 7 (PG 75, 1089).
227. *In Io.* 11, 2 (PG 74, 452).
228. *In Io.* 1, 9 (PG 73, 153).
229. *Ibid.*
230. *De Trin.* 7 (PG 75, 1089).
231. Cf. FRAIGNEAU-JULIEN, B., *L'inhabitation de la sainte Trinité dans l'âme selon Cyrille d'Alexandrie*, RSR 30 (1956) 135-156; LEAHY, L., *L'inhabitation d'après S. Cyrille d'Alexandrie*, «Science Ecclésiastique» 11 (1959) 201-212.
232. *In Io.* 11, 10 (PG 74, 54).
233. *De Inc. Unig.* (PG 75, 5229).
234. *De Trin.* 3 (PG 75, 833).
235. *Ibid.* (PG 75, 837).

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