

CHAPTER EIGHT

The Characteristics of the Divine Hypostases' Attributes

From the One, Simple, Undivided Essence of God derives the differentiation of the three Hypostases of the Deity. They have the same Cause and are not infinite in number being only two: Eternal and without beginning:

- a) the Father Begets the Son and
- b) the Holy Spirit, proceeds only from the Father.

These Hypostatic Attributes differentiate from those of man that are weak because of their characteristic of possibility and the seal of impermanence, whereas the former are hypostatic, permanent and inseparable from one another. These Attributes differentiate from one another being individual Hypostases or Persons Who are equal and inseparable from one another, having the same Essence and all the Divine Attributes. They have only the Personal or Hypostatic Attributes as their own, which distinguishes the Father as the Cause and Source of the Deity, the second Person being Born before all ages and the third Person proceeding only from the Father.

These characteristic Hypostatic Attributes are not *part* of the Divine Essence but “*ways of existence*” of the Hypostases or Persons. They also manifest the relationship of one to another. The Birth of the second Person, as well as the Fatherhood of the first Person of the

Holy Trinity should not be understood in human terms. The Father exists as Father always, before time and for all Eternity, never having been a Son as it is with mankind who are sons before they become fathers. Although having been Begotten of the Father, the Son is not minor to the Father, as it is with man, the sons being minor to their fathers and their fathers being senior in age to their sons. The Son is born before all time from the Father and is Co-eternal with the Him. The Son is inseparable from the Father, being His Co-eternal Brightness from Eternal Light, Equal to Him as His living Image and Character of His Hypostasis. The Procession of the Holy Spirit and the Birth of the Son before all time remain inconceivable to man who is unable to understand them. Nevertheless, these Divine Attributes remain unmixed and unconfused in their relationship to one another. The Holy Spirit Proceeds only from the Father, just like the Son is Begotten only of the Father.

1. General observations

The terms “*birth*,” “*procession*” and “*projection*” manifest generally that a being is born or proceeds from something else, which is their cause. This cause can be either internal or external. In the second case, the external, the birth or procession moves outwards and is distinguished strongly from its cause (father and son, tree and fruits). In the first case the result is internal and it is not divided from its cause (mind and thought, will and action).

In the Deity we find both types of Projections, the Birth and the Procession. The external projection reflects in the creation of the world and all the things of the world. The internal Projection refers to the Son Who is Begotten of the Father and the Holy Spirit Who Proceeds only from the Father. These internal Projections exist Eternally within the Essence of the Deity.

The internal Projections (Birth and Procession) within God differ from those internal projections which take place within intellectual beings because they have the characteristic of the being temporary, weak and elusive (e.g. our thoughts, our capability of speech, our inner will and decisions). In God the two Projections have their own Hypostases and although they remain undivided and inseparable from their Source, they maintain their Hypostatic Attributes, being Begotten of the Father as the individual Son and the Holy Spirit having the Procession duty from the Father.

In accordance with the above, the two Persons of the Holy Trinity, the Son and the Holy Spirit, have their Source in the Father Who is called the “*Root and Fountain*” of the Son and the Holy Spirit. Because the two Persons originate from the one Father, the one by Birth and the other by Procession, they remain inseparable from Him and thus that “*which we honour is Monarchy.*”¹ The difference between the two Persons is clear and remains unmingled whereas the commonality of the

¹ St. Basil the Great, *Against Sabellians, and Arius, and Anomeans*, Homily 24, in Migne, *P.G.*, 31, 609. St. John of Damascus, *Exposition. About the Holy Trinity*, VIII, in Migne, *P.G.*, 94, 809.

Essence within the three Persons maintains the oneness of the Deity (Monarchy) and the Projection from one Source of the Son and the Holy Spirit. This Monarchy must not be understood as the Father being the Ruler of the Deity while the other two are infinitely subject to Him. Instead we must understand that the Monarchy refers to the One Father. Even though they differ from one another, the Persons of the Holy Trinity are not divided in their Essence but remain united and undivided as one God. This difference and union concerning the Holy Trinity is impossible for our nature to understand.².

It is obvious that the Equality of the three Persons within the Trinity and Their common Essence result in the fact that They have the same Divine Attributes which are ascribed to the Deity. Thus the three Hypostases or Persons are differentiated and their Personal or Hypostatic Attributes are ascribed to each one of them and not to the whole Trinity. These Personal or Hypostatic Attributes are not shared but remain their own personal and special characteristics.³.

The Personal Attributes do not indicate difference of Essence or Rank but “*ways of existence*” and the difference in their relationship to one another. To be a Son does not infer that the Son is lacking in something. Neither

² St. Gregory of Nazianzus, *Theologicus III about the Son*, Homily XXIX, ch. II, in Migne, *P.G.*, 36, 76.

³ St. Basil the Great, *Epistle* 38, in Migne, *P.G.*, 32, 329. St. Gregory of Nazianzus, *Homily* 39, in Migne, *P.G.*, 36, 348.

does the Procession presuppose shortage of something for God is Self-sufficient and Perfect.⁴

2. The Personal Attribute of the Father and the Sonship of the Son

The personal attribute of the first Person of the Holy Trinity is Father. To the Father, the Holy Fathers of the Orthodox Church ascribed the terms: “not born,” “Cause,” “wanton” and in relation to the Holy Spirit “Projector.”⁵ The verb “to give birth” is used absolutely concerning the Relationship of the Father to the Son, whereas the verb “to Proceed,” “to come forth” and “to shine” are used to ascribe the Procession of the Holy Spirit from the Father and His being sent into the world.⁶

Concerning the Relationship between the Father and the Son, we must never forget that the Fatherhood and the

⁴ St. John of Damascus, *Exposition. About the Holy Trinity*, IX, in Migne, *P.G.*, 94, 816-817 and 837. St. Gregory of Nazianzus, *Homily 31*, in Migne, *P.G.*, 36, 141-144. St. Gregory of Nyssa, *Against Eunomius*, II, in Migne, *P.G.*, 45, 473.

⁵ St. Justin, the philosopher and martyr, *1 Apology*, 49, 5; *Ibid*, *2 Apology*, 6, 1, in *B*, v. 3, pp. 187 and 203. St. Gregory of Nyssa, *That there are no three gods*, and *Against Eunomius*, I, in Migne, *P.G.*, 45, 133, 336 and 369. St. John of Damascus, *Exposition. About the Holy Trinity*, IX, in Migne, *P.G.*, 94, 809, 817 and 821. St. Gregory of Nazianzus, *Homily 29* and *Homily 31*, in Migne, *P.G.*, 36, 76 and 140.

⁶ St. Athanasius the Great, *To Serapion, epistle 38*, 4, in Migne, *P.G.*, 26, 580. *Ibid*, *About faith*, in Migne, *P.G.*, 32, 329 and 31, 468. St. Gregory of Nazianzus, *Homily 29* and *Homily 31*, in Migne, *P.G.*, 35, 1077 and 1224. St. Gregory of Nyssa, *Against Eunomius*, I, in Migne, *P.G.*, 45, 369.

Sonship were not ascribed by us to the Blessed Trinity. On the contrary, it was made known to us by the Father as St. Paul says: “*For this reason I bow my knees to the Father of our Lord Jesus Christ, from Whom the whole Family in Heaven and earth is named.*”⁷ Under no circumstances should we ever compare the Relationship between the Father and the Son in human terms.⁸ God is not like man nor is it permissible to understand Him as being of male or female gender because He is addressed as “*Father.*” Neither is the Holy Spirit to be regarded as neuter gender. A man cannot always be addressed as “*father*” in the same way as the first Person of the Trinity because men, having been sons themselves, in due time and circumstances become fathers. However, concerning the Holy Trinity, the Father exists forever as Father and the Son exists forever as Son before all time and there never was a period of time that the Father was not Father nor did the Son come into existence in time, having always existed with the Father without beginning.⁹

When we speak of the life of men, we refer to past, present and future. These terms are not ascribable to God. Neither can a man bring forth another human being without having been joined to a woman. God, Who is the Absolute Spirit, has no need of such things in order to

⁷ Ephes. 3:15.

⁸ St. John of Damascus, *Exposition. About the Holy Trinity*, IX, in Migne, *P.G.*, 94, 820. St. Gregory of Nazianzus, *Homily 31*, in Migne, *P.G.*, 36, 140.

⁹ St. Athanasius the Great, *To Serapion*, I, in Migne, *P.G.*, 26, 569.

bring forth His Only Begotten Son Who is Born of the Father “*without passion*” (“*απαθώς*”) before all ages.¹⁰

Humanity produces children who consist of the genetics of both parents and who will in time produce their own offspring. With God, things are not the same because the Nature of God is undivided as is the Father Who begat the Son. Nor did the Father come forth from another Father, as with men. God being complete (“*αμερής*” “*without parts*”) begat the Son as Father without any external influence. God being simple in His Nature, is the Father of the Only Son Whom He begat without being divided, from Whom the Son is not part of the Father but the Perfect and whole Image and Brightness of the Father.¹¹

The “*without passion*” Birth of the Son from the Father is expressed more precisely with the term “*Word*.” As the word is born from the mind without passion, in a similar manner the second Person of the Holy Trinity is Born of the Father “*without passion*” (“*απαθώς*”). Similarly, through the term “*Word*” is declared not only the term “*without passion*” (“*απαθώς*”), but also the infinity (“*το αἰδίο*”) of the Word. The Word of God is not created, neither is He part or the result of passion. Even the word of men is not part of them nor does it derive from

¹⁰ Ibid, *Against Arians*, I, in Migne, *P.G.*, 26, 41 and 69. St. Gregory of Nyssa, *Against Eunomius*, I, in Migne, *P.G.*, 45, 444-445. St. John of Damascus, *Exposition. About the Holy Trinity*, IX, in Migne, *P.G.*, 94, 816.

¹¹ St. Athanasius the Great, *Synods*, in Migne, *P.G.*, 25, 436. Ibid, *To Serapion*, in Migne, *P.G.*, 26, 569.

any passion but as we cannot speak of mind without word, likewise we cannot speak of God the Father without His Son. Since the Word is related to the Father as is the word to the mind, under no circumstances is it possible that the Infinite and Perfect Mind can lack His Word. Wherever there is the Father, there is the Son and Christ is the Word and the Wisdom of God the Father.¹²

The Co-eternity of the Word with the Father and the Inseparability of the Word from the Father are manifested through the term “*Brightness*.” God is the Eternal Light Who has neither a beginning nor an end. Likewise the Son “*being the Brightness of God’s Glory and the express Image of His Person*”¹³ is also Co-eternal and Co-exists with the Eternal Light, the Father. Just as one cannot see a light without its source, similarly there was never a time when the Son did not exist. The term “*Brightness*” also indicates the *inseparability* from and the closeness to the Father.

St. Athanasius the Great of Alexandria says: “*Who cannot see that the “Brightness” is inseparable from the*

¹² Theophelactus of Bulgaria, *To John*, in Migne, *P.G.*, 123, 1137. St. John Chrysostom, *Homily 2 § 4*, in Montfaucon, v. 8, p. 141. St. Athanasius the Great, *Against Greeks*, in Migne, *P.G.*, 25, 69. Ibid, *Epistle to monks who record the impieties of the Arians*, in Migne, *P.G.*, 25, 765. St. Gregory of Nazianzus, *Homily 30*, in Migne, *P.G.*, 36, 129. St. Athanasius the Great, *About Dionysius of Alexandria*, § 15, in Migne, *P.G.*, 25, 502.

¹³ Heb. 1:3.

Light and Co-exists by its Nature with it and that it did not appear afterwards.”¹⁴

The undivided Essence, the Birth without beginning and the Equality of the Son are emphasized through the biblical expressions: “*the express Image*” of the Father and “*the character of His Hypostasis.*” The term “*express Image*” manifests that the Son is identical to the Father having the exact characteristics as Him. The Son is not a lifeless Image, neither is He handmade nor a work of art but the living Image and in Essence the “*express Image*” of the Father. God the Father has given to His Only Begotten Son His Majesty, being the Image of the invisible God, in order to preserve the Image of the Father.¹⁵ In addition, the term “*the character of His Hypostasis*” manifests the identical Image of the Son to the Father and that the Son is in the Father and not part of Him. As the Father is an individual Hypostasis and has no need of anything, so is the Son Who does not differ in anything.¹⁶

The Birth of the Son is beyond any intellectual conception and is incomparable to the births of men. The incomparability creates the permanent, unalterable, non-

¹⁴ St. Athanasius the Great, *Epistle to the Bishops of Egypte and Lybia*, in Migne, *P.G.*, 25, 568.

¹⁵ St. John Chrysostom, Homily 3 § 1, in Montfaucon, v. 11, p. 395. Theodoretus of Cyrus, *To Colassians*, VII, in Migne, *P.G.*, 82, 597. St. Basil the Great, *Against Sabellius and Arius*, in Migne, *P.G.*, 31, 608. Origen, *Against Celsus*, in **B**, v. 10, p. 112.

¹⁶ Heb. 1:3. St. Gregory of Nyssa, *Against Eunomius*, II, in Migne, *P.G.*, 45, 485. Theophelactus of Bulgaria, *To Hebrews*, XIV, in Migne, *P.G.*, 125, 192.

transferable and unsociable Personal Attributes of the Fatherhood and Sonship, the result of which is that the Father and the Son always remain Father and Son and the Son never becomes Father, nor was the Father was ever Son. In addition to this, the Birth of the Son is incomparable to the births of men because it is “*without passion*” (“*απαθέζ*” – “*apathes*”), “*without being divided*” (“*ἀτμητον*” – “*atmeton*”) and “*inseparable*” (“*αχώριστον*” – “*ahoriston*”). The Father did not transmit part of His Essence to the Son but begot the Son timelessly and from all Eternity. The Son is identical in everything to the Father and Co-exists always with Him without being divided, being inseparable.

Birth by nature and will according to human factors cannot be ascribed to God. With men, it depends on the will of man whether he will decide to join himself to a woman for the purpose of procreation. However, concerning the Supernatural and Eternal Birth of the Son, St. Athanasius advises against saying that the Son was Born “*by Will, in order that He does not become as those which were created.*”¹⁷ For creatures did not exist before time but were created from nothingness and brought into being by the Will of the Creator. Pertaining to the Word, God the Father Begets the Son not by Will but by Nature. The Son was Born of the Father by Nature and not by Will although this does not mean that the Father did not want the Son. On the contrary, the Father wants the Son as the Son declares “*the Father loves the Son.*”¹⁸

¹⁷ St. Athanasius the Great, *Against Arians*, III, in Migne, P.G., 26, 452.

¹⁸ John 3:35.

We cannot use the dilemma either: “*If the Father did not want to Beget the Son, then the Father was forced to do so. And again, if He had begotten the Son by Will, then because the Son is the result of Will, He is like the rest of the creatures.*”¹⁹ Accordingly, as the Father is by Nature God, we must therefore accept that the Birth of the Son is of Divine Essence by Nature without beginning and Eternal, whereas the Cosmos is the result of “*Will and not co-eternal with God.*”²⁰

The expression “*Brightness*” used to characterize the Son, indicates that He is Begotten of the Father by Nature.²¹ We must never forget that if the Will and Ways of God are unsearchable, even more unconceivable to the human mind is the inner Life of the Deity. It is enough for man to know that the Son is Begotten but the explanation is impossible to be known even by the Angelic Hosts. When someone asks the question: “*How was the Son Born?*” the only reasonable answer is: Only “*... the Father and the Only Begotten Son know; because a thick cloud covers this Matter and it escapes our short-sighted understanding.*”²² St. Paul teaches us that: “*For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.*”²³ St. John the Apostle and Evangelist teaches us: “*Beloved,*

¹⁹ St. Athanasius the Great, *Against Arians*, III, in Migne, *P.G.*, 26, 461. St. Gregory of Nazianzus, *Homily 29*, in Migne, *P.G.*, 36, 76.

²⁰ St. John of Damascus, *Catechesis*, in Migne, *P.G.*, 94, 813.

²¹ Heb. 1:3. St. Ecumenius, *To Hebrews*, in Migne, *P.G.*, 119, 281.

²² St. Gregory of Nazianzus, *Homily 29*, in Migne, *P.G.*, 36, 84.

²³ 1 Corinth. 13:12.

now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is."²⁴.

3. The Procession of the Holy Spirit

The Hypostatic Attribute of the third Person of the Holy Trinity is that He Proceeds only from the Father. *"This is another way of existence, which is unsearchable and unknown, as that of the Birth of the Son."*²⁵ The Procession is an unapproachable Mystery to man's limited mind. Since we ignore many things, we bow down our heads before the Mystery of Faith and without shame we acknowledge our ignorance concerning the way of existence of the Holy Spirit. As we are unable to understand that the Father is not Born, nor can we describe the Birth of the Son, likewise with regard to the Procession of the Holy Spirit, we cannot search the Mysteries of God.²⁶

The Procession of the Holy Spirit²⁷ occurred Eternally and without beginning within the internal Life of the Deity, just like the Birth of the Son. This Procession

²⁴ 1 John 3:2.

²⁵ St. John of Damascus, *Catechesis*, in Migne, *P.G.*, 94, 816.

²⁶ St. Basil the Great, *Homily 24, Against Sabellius*, in Migne, *P.G.*, 31, 613. St. Gregory of Nazianzus, *Homily 31*, in Migne, *P.G.*, 36, 141.

²⁷ Theophanus, *History about the difference concerning the procession of the Holy Spirit*, in Bryennios, *Paralipomena*, v. III, pp. 181-279. Tsakonas, *Paracletus*, pp. 208-213.

must never be understood as a mission but as the Natural Existence of the Spirit²⁸ and as the Son is Begotten from the Father in a Mysterious manner, similarly the Holy Spirit Proceeds only from the Father.

Since the Holy Spirit Proceeds only from the Father, He is not made and because He is not born, He cannot be the “*Son*.” The Spirit Proceeds only from the Father not by birth but by Procession and He cannot become “*Father*” because He is also God. Neither can He become “*Son*” because He “*Proceeds*” from the Father and is “*not Born*.” The Hypostatic Attribute of each Person of the Holy Trinity remains “*unmovable*” (“*ακίνητον*” – “*akineton*”).

The Procession must be differentiated from the Birth and must not be confused or identified with it otherwise the Spirit in the Deity will be like a “*brother*.”²⁹ In other words, if the Spirit was Born of the Father, then we would have had “*two brothers*.”

St. Gregory the Theologian of Nazianzus states that you make “*twins*” brothers or “*the one as elder and the second younger*.” If we are misled and say that “*the Spirit came from the Son, then He would be a grandchild to the Father*.” It is considered as “*Madness*” to say that the Son

²⁸ Theophylactus of Bulgaria, *To John 15:26-27*, in Migne, *P.G.*, 124, 205.

²⁹ St. Basil the Great, *Homily 24, Against Sabellius*, in Migne, *P.G.*, 31, 616. St. Gregory of Nazianzus, *Homily 31*, in Migne, *P.G.*, 36, 144 and 348. St. Athanasius the Great, *To Serapion*, in Migne, *P.G.*, 26, 569.

has a brother! “*For the Holy Spirit was never called by the Holy Scriptures “Son” in order not to be understood as brother to the second Person of the Trinity; but again, neither is He called son of the Son, in order that the Father not to be called grandfather; but the Son of the Father is Son and the Spirit of the Father is called Spirit.*”³⁰

Eugenius Boulgareos notes that: “*The term “sending” is not identical to the term “proceeding” but they have a great difference. The “Procession” is without beginning and expresses the Spirit’s way of existence as Hypostasis; the “sending” of His Charismata and Gifts in time are granted to those who are worthy of His Grace. The Procession from the Father is revealed in Holy Scripture, whereas the granting of the Gifts comes from the Father and from the Son and from the Holy Spirit. This “Procession” is the natural existence, whereas the “sending” takes place in time, as the Son also sends the Spirit; and the Spirit sends the Son as in Luke 4:18-19*”. And in his third answer he states: “*None of the scholars of our Church said that the Spirit proceeds from the Son or has His existence from the Son or is the project of the Son or the Son is the cause of the Holy Spirit. Everyone proclaims that the Holy Spirit Proceeds, Pre-exists, inspires, is sent, distributes and grants.*”³¹.

³⁰ St. Gregory of Nazianzus, *Homily 31*, in Migne, *P.G.*, 36, 140. St. Athanasius the Great, *To Serapion*, in Migne, *P.G.*, 26, 569.

³¹ Boulgareos, *Theologicon*, p. 281. Karmeris, *The dogmatics*, v. II pp. 435, 482, 506 and 707.

The Roman Catholic or Latin Church was led astray from the above Biblical and Apostolic Teachings and introduced new teachings proclaiming that the Holy Spirit Proceeds from the Father and from the Son (the *FILIOQUE*).³² The result of this was the Great Split or Schism (1054 A.D.) of the One United Church into the Western (Roman Catholic or Latin Church) and the Eastern (Orthodox Church).³³

4. The Expression that the Holy Spirit Proceeds “from the Father through the Son”

It is characteristic of the Greek Orthodox Fathers to use the verb “*Proceed*” or the word “*Procession*” freely and very often referring to the Father but it is never found even once referring to the Son as a Principle from Whom the Holy Spirit Proceeds by stating “*and from the Son.*”

Special attention must be given to the expression that the Holy Spirit “*Proceeds from the Father through the Son,*” which was adopted by many Holy Fathers. According to this, the Roman Catholics claimed that the expression “*through the Son*” is identical to the expression “*and from the Son.*” They claim this because in Holy Scripture the terms “*from*” and “*through*” are used without differentiation to express the first Cause. The term “*from*”

³² Trempeles, *Dogmatique*, v. I, pp. 280-285. Evdokimov, *Orthodoxia*, pp. 184-189. Romanides, *Dogmatique*, pp. 76-81. Meyendorff, *Theology*, pp. 91-94

³³ Knowles, *The Middle Ages*, v. 2, pp. 322-324. Stefanides, *Eccl. History*, pp. 342-379.

expressing the first creative Cause of all Creation, the Father from Whom everything originates and the term “*through*” referring to the Son as the Cause through Whom all things were made. The Son is not a servant, minor to the Father, but equal in all aspects.

The expression that the Holy Spirit Proceeds “*from the Father through the Son*” means that the Holy Spirit Proceeds only from one Source and not two separate Sources. He Proceeds from the Father Who is the first and principal Source of the Deity and He is sent into the world by the Son.

St. John of Damascus emphasises that the “*Holy Spirit is the Power of God, Who Proceeds from the Father through the Son*” and he concludes, “*the Holy Spirit is the ‘Son’s Spirit,’ not in that He Proceeds from the Son but in that He Proceeds from the Father through the Son. For the Father is the unique Source.*” Clarifying his Teachings, he presents the Holy Spirit as Proceeding from the Father and transmitted and received by all Creation. Finally he states: “*The Holy Spirit we proclaim that Proceeds from the Father and is called the Spirit of the Father; but we do not proclaim that Spirit Proceeds from the Son. He is called the Son’s Spirit and is manifested and received through the Son.*”³⁴

³⁴ St. John of Damascus, *Exposition. About the Holy Trinity*, VIII; in Migne, P.G., 94, 821, 833. Ibid, *About the place of God and that only the divine is unscribeable*, XIII, in Migne, P.G., 94, 849. Ibid, *Letter concerning the Trice Holy Hymn*, in Migne, P.G., 95, 60. Ibid, *Homily on Great Saturday*, in Migne, P.G., 96, 605.

Some of the Teachings of St. Cyril of Alexandria were misinterpreted by the Roman Catholics and were used to defend their argument. When we carefully study his Teachings, however, we understand that he does not adopt the Procession “*and from the Son*” but proclaims that the Holy Spirit is from the one Essence.³⁵ He states that the Holy Spirit is truly by Nature from God, never divided in His Essence, remaining always within God and given to the Saints through Christ. Elsewhere he states that the Holy Spirit is not alien to Christ but is outpoured by Him, as He Proceeds from the Father.³⁶ This outpouring and sending into the world take place in time.

St. Cyril of Jerusalem teaches us that “*the Father gives to the Son and the Son gives to the Holy Spirit.*” These expressions refer to the in time Action of the Holy Trinity. The fact that the Father gives to the Son is justified because “*all things have been delivered to Me by My Father*”³⁷ while the second part “*and the Son gives to the Holy Spirit*” is justified by “*He will glorify Me, for He will take of what is Mine and declare it to you.*”³⁸ Finally,

³⁵ St. Cyril of Alexandria, *To John*, books X, XI, in Migne, *P.G.*, 74, 444, 449. *Ibid*, *About the Holy Trinity*, Dialogue VI, in Migne, *P.G.*, 75, 1009D.

³⁶ St. Cyril of Alexandria, in Migne, *P.G.*, 74, 261 and 281. *Ibid*, *Thesaurus*, in Migne, *P.G.*, 75, 585A. *Ibid*, *To Emperor Theodosius*, in Migne, *P.G.*, 76, 1188 and *Ibid*, *Epistle XVII*, in Migne, *P.G.*, 77, 117;

³⁷ Matth. 11:27.

³⁸ John 16:13-15.

he concludes with the expression: “*The Father through the Son with the Holy Spirit gives everything.*”³⁹

The order of the three Persons of the Holy Trinity, according to which the Son is second after the Father and the Holy Spirit is third, St. Gregory of Nyssa teaches the following: “*We say that the Holy Spirit is third in order after the Father and the Son, third in order according to Tradition but He is inseparable in all other things, in nature and in honour and in the Deity and in Glory and Majesty and in the Authority over all things and in the pious faith.*”⁴⁰ Because of this undivided Relationship and the order of the Divine Persons, he who accepts the Son, does not neglect the Son’s Spirit; and he who has confessed faith in the Deity of the Spirit, has included Christ. For the Spirit is the Spirit of Christ and from God. The Holy Spirit is united with the Son, as the Son is united with the Father; and through the one Son the one Spirit is united to the Father and through Him completes the Glorious and Blessed Trinity.

Without the Enlightenment of the Holy Spirit it is impossible to know either the Son or the Father. Knowing the Son and being united with Him, we receive Knowledge of the Holy Spirit. Thus, the Holy Spirit has the Father as the Cause of His existence from Whom He Proceeds. This Personal Attribute is the characteristic of the Spirit’s Hypostasis. Our way of knowing the one God

³⁹ St. Cyril of Jerusalem, *Catechesis* 16, § 23, in Migne, *P.G.*, 33, 952A.

⁴⁰ St. Gregory of Nyssa, *Against Macedonians*, in Migne, *P.G.*, 45, 1317.

is from the one Holy Spirit, through the one Son, to the one Father. There is no need for the Son to intervene concerning the Procession of the Holy Spirit because as the Word of God is Begotten of the Father before all time, likewise the Holy Spirit Proceeds only from the Father's Essence.

St. Cyril of Alexandria uses the example of the arm, hand and fingers to express the abovementioned Truth: *“As the arm is naturally united to the whole body, it realizes whatever the mind thinks through the fingers; in a similar manner the Word of God Who is by Nature from the Father and in the Father, and the Holy Spirit Who by Nature Proceeds from the Father and through the Son Sanctifies all things.”*⁴¹

St. Gregory of Nyssa uses the example of Adam, Eve and their son. God made Adam without cause and birth. While Adam's son was born from him, Eve was not born but proceeded from the essence of Adam. Here we have the image of the Holy and Consubstantial Trinity: Adam, who is without cause and without birth, represents the Image of the Father Who is not born; Adam's son, who is born, represents the Son and Word of God Who is Begotten, and Eve, who proceeded from the side of Adam, manifests the Hypostasis of the Holy Spirit.⁴² Eve proceeded from Adam without the mediation of their son. Likewise the Holy Spirit Proceeds from the Father without the mediation of the Son.

⁴¹ St. Cyril of Alexandria, *Thesaurus*, in Migne, *P.G.*, 75, 576D-577A.

⁴² St. Gregory of Nyssa, *About what is the 'in the image and likeness'*, in Migne, *P.G.*, 44, 1329C-D.

In conclusion:

a) If the Holy Spirit Proceeds from the Father, then He is sent into the world through the Son to perfect the Work of Salvation as it is written: *“But when the Helper comes, Whom I shall send to you from the Father, the Spirit of Truth Who Proceeds from the Father, He will testify of Me.”*⁴³

b) If the Birth and the Procession come from the Father Eternally, then time cannot exist between Birth and Procession although the Son is considered to be before the Holy Spirit according to the known order, according to which the Holy Spirit is the third Person of the Holy Trinity.⁴⁴

⁴³ John15:26.

⁴⁴ Androutsos, *Symbolique*, p. 155.