

THE GIFT OF THE HOLY SPIRIT



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On November 29th, 1980, some Orthodox and Protestant theologians discussed the subject of "Church Renewal" in the general assembly of the Middle East Council of Churches (MECC). In 1981, I have published one volume about the same subject under the title of "The Holy Spirit between Rebirth and Unceasing Renewal." This is written in the Arabic language and in it I clarify the role of the Holy Spirit in the Church, especially in granting us not only the adoption to God but also the renewal of our nature by baptism. The Holy Spirit continuously renews our minds and lives: He grants us growth of our inner man so that Christ may be revealed in us.

Now, I would like to present a brief account of the Alexandrian view concerning the work of the Holy Spirit in the life of the Church.

It is noteworthy that the Orthodox Church constantly attracts the attention of her children to the Father, to enjoy His heavenly fatherhood; to the Son that they may be prepared for eternal marriage, accepting Him as their own Heavenly Head, and to the Holy Spirit who guides the Church in the royal way towards the bosom of the Father. The Holy Spirit not only grants us adoption to the Father and unity with Him in the Son, but also interacts in our lives to enlighten our minds, souls, and hearts. He also sanctifies our bodies, senses and emotions, and guides us in our meditation in the scripture, in our prayers, in our behavior, and in preaching.

In other words, the Orthodox Church is truly Trinitarian, not only in her doctrines and dogmas, but even in her worship and practical life.

Fr Tadros Y. Malaty

THE GIFT OF THE HOLY SPIRIT

God is not just an idea we believe in, but He is the eternal Love.

This is neither something alien nor added to Him, for He Himself is Love (1 John 4:8). Love is eternally acting within the Holy Trinity and is revealed to us through the Providence of the Father, The

Grace of the Son and the Gift of the Holy Spirit.

ONE DIVINE WORK

I do not want to get you involved in theological discussions concerning the oneness of the Holy Trinity, nor in the "essence" and the divine "nature" of God here, however, I would like to confirm the integrity of the work of the Holy Trinity in spite of such distinctness. I mean that the Father has His own role in the divine work in us and for us without being separated from the Son and the Holy Spirit.

Origen says: *[In the Trinity nothing can be said to be greater or lesser, nor can there be any separate action; the gift of the Spirit is revealed through the Son and works through the Father. Father, Son and Holy Spirit are three in person and operation but They are one in essence and life.. Thus, by the unceasing work of the Father, the Son, and the Holy Spirit in us and which is carried out through successive stages, we are able to behold the holy and blessed life of the saints¹].* He also says, *[It is impossible to become partakers of the Father, or of the Son, without partaking of the Holy Spirit²].*

The Alexandrians used to express the unity of the Holy Trinity in the divine grace or action by saying: [the Father accomplished all things through the Word in the Holy Spirit]. In more details, St. Athanasius says:

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[There is one grace from the Father which is fulfilled through the Son in the Holy Spirit; and there is one divine nature, and one God "Who is above all, and through all and in all" EPH. 4:6. Thus Paul also, when he said, "I charge you before God and Jesus Christ" 1 Tim. 5:21, realized that the Spirit had not been divided from the Son, but was Himself in Christ, as the Son is in the Father 3].

[Let (him) learn what is only written in the Scriptures, because it contains sufficient and suitable illustrations in this subject. The Father is called "fountain" and "light" (Jerem.2:13; Baruch 3:10; John 1:5; Ps. 65:9) in contrast with the light, He(the Son) is

¹ De Principiis 1:3:7,8.

² De Principiis 1:3:5.

called "radiance", as Paul says: "Who, being the brightness of His glory and the image of His essence" Heb. 1:3. As then the Father is light and the Son is His brightness we must not shrink from saying the same things about them many times, we may also see in the Son the Spirit, by whom we are enlightened. "That he may give to you,

the Spirit of wisdom and revelation in the knowledge of him, the eyes of your heart being enlightened" Eph 1:17,18. But when we are enlightened by the Spirit, it is Christ who in Him enlightens us. For it says: "There was the true light which gives light to every man coming into the world" John 1:9. Again, as the Father is fountain and the Son is called river, we are told to drink of the Spirit. For it is written: "we have all been made to drink into one Spirit" 1 Cor.12:13. But when we are made to drink of the Spirit, we drink of Christ. For "they drank of that spiritual Rock that followed them, and that Rock was Christ" 1 Cor. 10:4...

But if there is such co-ordination and unity within the holy Triad, who can separate either the Son from the Father, or the Spirit from the Son or from the Father Himself? Who would be so

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audacious as to say that the Triad is unlike Itself and diverse in nature, or that the Son is in essence foreign from the Father, or the Spirit is alien from the Son? But how are these things? If one should make an inquiry and ask again: How, and when the Spirit is in us, the Son is said to be in us? How and when the Son is in us, the Father is said to be in us? Or how and when it is truly a Triad, the Triad is described as one? Or why and when the One is in us, the Triad is said to be in us?-let him first divide the radiance from the light, or wisdom from the wise, or let him tell how these things are There is one sanctification, which is derived from the Father, through the Son, in the Holy Spirit.

The gifts which the Spirit gives to each are granted from the Father through the Word. For all things that are of the Father are of the Son also; therefore those things which are given from the Son in the Spirit are gifts of the Father. And when the Spirit is in us, the Word also, who gives the Spirit, is in us, and in the Word is the Father. So it is said: "We will come (I and the Father) and make our home with him" John 14:23. For where the light is, there is also the brightness and where the brightness is, there is also its activity and lambent grace. This again is what the Apostle teaches, when he wrote to the Corinthians, in the second letter, saying: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all" 2 Cor.13:13. For this grace and gift that is given, is given in the Triad, from the Father, through the Son, in the Holy Spirit. As the grace given is from the Father through the Son, so we can have no communion in the gift except in the Holy Spirit. For it is when we partake of Him

that we have the love of the Father and the grace of the Son and the communion of the Spirit Himself.

This consideration also shows that the activity of the Triad is one. The Apostle does not mean that the things which are given are different and separate by each Person, but that what is given is given in the Triad, and that all are from the one God.⁴].

St. Didymus, the Blind, states that the believers in the Old Testament had received grace from[the Spirit, who is inseparable from the Father and the Son ⁵]. He also says,[In operation, the Spirit is one with the Father and the Son, and this oneness of operation in Volvos oneness of essence⁶].

THE GIFT IF THE HOLY SPIRIT

In a personal meeting with the Samaritan woman, our Lord declared to her the Divine Gift of the Holy Spirit, saying: "If you knew the gift of God and who it is who says to you 'Give Me a drink,' you would have asked Him, and He would have given you living water.. whoever drinks of the water that I shall give him will become in him a fountain of water springing up into everlasting life" John 4:10,14.

Our Lord declared the same promise publicly, saying: "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water" John 7:38.

On fulfillingl this promise at Pentecost, St. Peter said: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" Acts 2:38.

What does the gift of the Holy Spirit mean?

In my last two books, I explained that grace, in its essence, is "God's self giving," that has been revealed in the redeeming work of the Incarnate Son of God. Through this divine work the gift of the Pentecost was given to the Church not as a new gift but with new abundance, through new channels, and with new and glorious results⁷. The Spirit who is not alien from the father nor from the Son - for He is the inseparable Spirit of both - worked in the lives of men in the Old Testament from time to time. Also He dwelt in the Church, within the souls of her members, granting them communion with God as their own Father, so they enjoyed participation in the divine life. This gift is truly God's self-giving or God's grace.

St. Cyril of Alexandria clarified in more detail the role of the Holy Spirit in the Church of the New Testament. He stated that human nature was corrupted in the first man, Adam, and all men were deprived of Paradise and of the Spirit of God-the Source of their life and goodness. The Son of God, who took our humanity, enriched our nature by His Holy Spirit. He is never isolated from the Holy Spirit, for the Spirit is His own, one with Him in the same essence. Through the incarnation of the Son and His redeeming deed for us, the Holy Spirit renews our human nature, lives in our souls and guides us towards the bosom of the Father⁸.

When the Word of God became man, He received the Spirit from the Father as one of us, (not receiving ought for Himself individually, for He was the Giver of the Spirit); but that He Who knew no sin, might, by receiving the Spirit as man, preserve Him to our nature, and might again restore in us the grace which has left us. For this reason, I consider the holy Baptist profitably added, "I saw the Spirit descending from Hearen, and He remained upon

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Him" John 1:32. For the Spirit had fled from us by reason of sin, but He Who knew no sin, became as one of us, that the Spirit might be accustomed to stay in us, having no reason to leave or withdraw in Him.

Therefore through Himself He receives the Spirit for us, and renews to our nature, the ancient good. For thus is He also said 'For our sakes to become poor' 2 Cor 8:9.

He also receives the Spirit for our sakes, that He may sanctify your whole nature. For He came not to profit Himself, but to be the Door and Beginning and Way of the Heavenly Goods to all of us.

Having in Himself essentially His Own Spirit, He is said to receive Him as Man, preserving to humanity the order worthy of Him.

St. Cyril of Alexandria⁹.

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1. De Principiis 1:3 7,8

2. Ibid 1:3:5

3. Ep. ad Serap. 1: 14. [See CR.B. Shapland: The Letters of Saint Athanasius Concerning the Holy Spirit, London 1951, p 94

4. Ibid 1:19,20,30,41

5. De Spiritu Sancto 43. Pg 39:1071

6. Ibid 34f.

7. Henry Barclay Swete: The Holy Spirit in the Ancient Church, London 1912, p 394.

8. See Fr. T. Malaty: The Holy Spirit between Rebirth and Unceasing Renewal, Alexandria 1981, p 16ff (in Arabic)

9. Comm. on John 1:33

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FEELINGS OF LONELINESS

A question that is frequently brought up by psychologists when a well-known person commits suicide is "Why is the percentage of those who commit this crime against themselves specifically high among well-known and famous persons, though they are in need of nothing, and are admired by numerous people, not to mention their skills and gifts?!"

In the winter of 1969, Leo Buscaglia, Professor of education at the University of Southern California, was astonished when an intelligent, sensitive female student, committed suicide. He said that she was from a seemingly fine upper middle class family, her grades were excellent, she was popular and sought after, she was alert, alive, responsive and full of promise.. she was only twenty.

When Dalida, the international famous singer (of Egyptian birth) committed suicide in 1987, many psychologists commented on this phenomenon by saying that many popular artists and "stars" have the desire to die².

It is the problem of loneliness that destroys the person, for his inner life is empty even when his outer circumstances seem excellent.

This is the problem of mankind as a whole. Man is in need of a "being" to be very close to him; to love him for himself and not to take advantage of him, to acknowledge his hidden feelings, emotions, desires, weakness, thoughts, concepts, intentions etc..., to encourage him and strengthen him. This "being" cannot be found amongst mankind, therefore man suffers from "loneliness".

God created "woman" as a helpmate to "man" (Gen. 2:18), but after a while man and woman became in need of help, for they both

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suffered "loneliness". David, the prophet and king, was in need of one who could help him; even his parents had forsaken him, (Ps.27:0), for they could not fulfill the needs of his inner man. Therefore Christ gave His disciples this promise:

It is to your advantage that I go away, for if I do not go away the Helper (Paraclete) will not come to you; but if I depart I will send Him to you ..

He will guide you into all truth ...

He will tell you things to come

He will take of what is Mine and declare it to you" John 16:7- 15.

This Divine "Gift of the Holy Spirit," Acts 2:38, has the power to uproot the feeling of "loneliness" from the hearts, souls and minds of believers, by dwelling within them. This is truly the grace of the Holy Spirit which is integral to the grace of the Father and to that of the Son. It is the providence of the Father that He sends His Holy Spirit to dwell within His Church, and within her members. The Crucified Christ paid the price-His precious blood- for our reconciliation with the Father, and thus we are prepared to receive the

Holy Spirit, the Comforter .

Through this grace the believer never feels lonely even though the whole world forsake him, or if he is isolated in a cell or cave, for he has the Paraclete within him, and nobody can separate him from the Holy Spirit.

St Athanasius never felt lonely even when he was told that the whole world was against him, because he had the Holy Spirit within his inner life. The same thing happened with

St. Anthony the Great, for when some philosophers asked him about the cause of his pleasure and joy although he lived in a cave alone. and had n~

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one to comfort him nor owned any possessions of this world, he told them that He had His God Who filled his heart and his cave ... this is the work of the Holy Spirit in the life of true believers.

THE ALMIGHTY SPIRIT

As the Risen Christ used to appear to His disciples during the forty days from His resurrection till His ascension, their desire to preach and witness to their Christ increased. The Lord asked them to stay in Jerusalem and not to start preaching until they would attain the Almighty Holy Spirit to guide and strengthen them in their worship and preaching (Acts1:4,8).

The Holy Spirit is not a mere divine energy or power that helped the disciples but He is the Divine Person who dwells in the Church, comforts us, teaches us and guides us.

He grants us communion with the Father in the Son, and thus we have the power to enter into a dialogue with the Living Holy Trinity, attaining a real close and continuous friendship. This is the only way that man can be filled internally and enabled to flow with comfort upon others. Therefore St. John said:

"On the last day, that great day of the feast, Jesus stood and cried out, saying:

If anyone thirsts, let him come to Me and drink. He who be-

lives in Me, as the Scripture has said, out of his heart will flow rivers of living water.

But this He spoke concerning the Spirit, whom those believing in Him would receive" John7:37-39.

Arthur W.Wainwright says, [In the Acts there are sixty-two references to the Spirit. In eighteen of these the Spirit is described

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in terms which suggest that He is a person, who speaks (1:16; 8:29; 10:19; 11:12; 13 :2; 28: 25), forbids (16:6), thinks good (15: 25), appoints (20: 28); sends (13:4); bears witness (5:32; 20:23); snatches (8:39); prevents (16:7); is deceived (lied to)(5:3) is tempted (5:9) and resisted (7:51; 6:10). Most of the other references describe how men are filled with the Spirit (2:4; 4:8; 9:17; 13:9) and act through or in the Spirit (1:4; 19:12), and although these references do not of themselves imply that the Spirit is a person, they do not contradict the impression given by the other passages. Paul also speaks of the Spirit as if He were a person. The Spirit is grieved, bears witness, cries, leads, and makes intercession (Rom. 8:14, 16, 26; Gal.4:6; Eph.4:-30)3....]

✠ *In (John 3:8) the Spirit is an Essence. He is not, as some suppose, a Divine Energy, having (as they pretend) no distinctive personal existence*³.

✠ *He (the Holy Spirit) is an entity, and an entity is not (merely) an energy, though it has a capacity for energy*⁴.

Origen

The Holy Spirit of the New Testament is identical with the

³ See H.B. Swete: The Holy Spirit in the Ancient Chyrch, p. 133.

⁴ See H.B. Swete: The Holy Spirit in the Ancient Chyrch, p. 373.

Holy Spirit of the Old One He is the Finger of God; the Seal which stamps the Divine image on the human soul. But He is not merely an operating force; He is a Divine Person. He goes forth from the Father, He is sent by the Son, not as angels nor as prophets, but as indivisible one with the Person who sent Him. When He is sent He does not go from one place to another, after the manner of a human body; He is not separated from the Father nor the Son. He is "another Paraclete," therefore He is distinct from the Son in His manner of working; but He is not of a different nature.

St. Didyrnus the Blind

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TRINITY OF LOVE

The early Church presented her experience with the Holy Trinity as the "Trinity of Love," because man is in need of immortal love that can fill his inner life and raise him above time and space to experience divine life. Discussions cannot fill man's soul, and divine

commandments cannot grant him life, but it is love that comforts him eternally.

We need the Holy Spirit to live within us to reveal to us "God" who is Love (1 John 4:8); not through mere words and theoretical thoughts, but by the presence of "Love" Himself within us.

✠ *We must realize how many things ought to be said about (this) love, and also what great things need to be said about God, since He Himself is. "Love." For "as no one knows the Father except the Son, and he to whom the Son wills to reveal Him" Matt. 11:27, so also no one knows Love except the Son. In the same way, no one knows the Son, Who is Love Himself, except the Father. Moreover, in like manner, because He is called Love, it is the Holy Spirit, who proceeds from the Father, who alone knows what is in God; just as the spirit of man knows what is in man (1 Cor. 2: 11). Here then the Paraclete, the Spirit of Truth, who proceeds from the Father (John 15:26), ranges, searching for souls worthy and able to receive the greatness of this love, that is of God, which He desires to reveal to them⁵.*

Origen

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1. Leo Buscaglia: Love, 1972, p 4-10

2. See magazine "October", 11 th year, no.551 (Egypt)

3. A.W. Wainwright: The Trinity in the New Testament, S.P.C.K, 1975, p.200-1

5. De Spriti Sancto 34 ff.

⁵ Comm. on Song.of Songs, Prologue.

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THE HOLY SPIRIT

AND THE

INSPIRATION OF THE SCRIPTURES

The grace and power of the Holy Scriptures concentrate on granting us communion with the Father through the Son. Inspiration of the Scripture by the Holy Spirit (2Tim. 3:16; 2 Pet. 1:21) is essential in realizing this divine goal. The Holy Spirit stimulates and quickens the human faculties which God grants to His people so that they may become more prepared to understand and accept what he has revealed (1Cor.2:9-11). God's word is revealed to the writers, without ignoring their faculties. Its aim is not merely to grant delight to men's minds but rather to engage them in a personal dialogue with God, to acknowledge His divine mysteries and to participate in His life.

Now, we can summarize the Alexandrian opinion concerning this divine grace of the Holy Spirit in the following points:

1. In the second century, Athenagros considered the prophets (and the writers of the Old Testament) to be prophesying in a state of ecstasy as though the Spirit was breathing through them in the same way as a musician breathes through a pipe.

This analogy was used by many Fathers of the Church in the East and the West, but the Alexandrians refused clearly the idea that the Holy Spirit seized the writers, and that the writers lost their consciousness, and no longer spoke of themselves but God was speaking through their lips. Origen suggests that the Holy Spirit's function is to cause the writers to apprehend the divine truth more clearly without - in any way - suspending their free will

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St. Cyril of Alexandria saw more of the personal contribution of the writers in the actual composition of their works². He meant that when they wrote they were in a state of normal consciousness, in full possession of their faculties. But he assured that they wrote the inspired words of God Himself and not their own. St. Athanasius also confirmed that what they wrote is the Word of God, written by the Holy Spirit.

ù: According to the Scripture: "The Word of the Lord that came" to this particular prophet (Michl:1; Jer.1:1), indicates that he prophesied in the Holy Spirit. In Zechariah it is written: "Yet surely My words and My statutes which I commanded the prophets by My Spirit, "Zech.1 :6; and when the prophet rebuked the people, he said, "They made their hearts disobedient, lest they should hear the law and the words which the Lord of hosts

had sent by His Spirit through the former prophets," Zech 7:12. In Acts, Peter said, "Brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before, "Acts 1:16 (He also quoted the words of St. Paul in Acts 28:25; 1 Tim 4: 1). St. Athanasius

2. The Alexandrians, especially Origen, adopted "allegorism" in interpreting the Scripture, looking to it as being inspired by the Holy Spirit for our edification and contains nothing superfluous.

"there is not one jot or tittle," Origen says," written in the Scripture, which does not accomplish its specific work for those who are capable of using it".

3. Allegorism or the spiritual understanding of the Scripture is a grace of the Holy Spirit, granted to perfect believers to enter the chamber of eternal marriage between Christ and their soul to enjoy the divine wisdom and its mysteries. He is the Giver of knowledge and wisdom.

✠ *The Gospel shows (the Holy Spirit) to be of such power and majesty that it says the Apostles could not yet receive those things which the Savior wished to teach them until the Holy Spirit should have come, who could pour Himself into their souls and enlighten them concerning the nature and faith of the Trinity⁶.*

(Quotes Psalm 18:11 "God made darkness His hiding-place"): *"By this it is made clear that the ideas about God which are open to human understanding on its own merits are without clarity or certainty, since God hides Himself as if in darkness from those who cannot see Him-partly because of the impurity of the mind that is bound to a human "body of humiliation" (Phil 3:21), partly because of its limited power to comprehend God... That the prophet may show the profundity of the doctrines about God, which is beyond the same Spirit which "locked" (Isa. 22:22) and "sealed" (Isa 29:11) the writings of Isaiah. If the Spirit has not "opened" the words of the prophets, the imprisoned truths cannot be opened⁷.*

✠ *The sacred Scriptures were not composed by any human words, but were written by the inspiration of the Holy Spirit and were also delivered and entrusted to us by the will of God the Father through His Only Begotten Son Jesus Christ... ⁸*

✠ *No soul can attain the perfection of knowledge in any other way than by becoming inspired by the truth of divine wisdom⁹.*

✠ *We pray that the light which comes from the knowledge of the glory of God may shine in our hearts (2 Cor. 4:6) through the Spirit of God, who is dwelling within us and makes us able to imagine and understand the things of God. "For as many as are led by the Spirit of God, these are sons of God" Rom. 8: 14¹⁰.*

⁶ De Principiis 2:7:3 (Benjamin Brewery).

⁷ Contra Celsus 6:17 (Benjamin Brewery).

⁸ De Principiis 4:2:2 (R.A. Greer, p. 180).

⁹ De Principiis 4:2:7.

¹⁰ Contra Celsus 4:95.

✠ *"The spirit searches all things; the deep things of God," 1 Cor 2:10. The soul of man cannot search "all things," we are in need of the Spirit within us... that we might search along with Him "all things; the deep things of God"¹¹.*

✠ *The proper tasks of a priest are twofold: to learn of God by reading and frequently meditating on Holy Scripture, and to teach the people. But let him teach what he has learned from God not "from his own heart" (Ezek. 13:2) or from human understanding, but the things the Spirit teaches.. And so we, meditating on [the Old Testament narratives], recalling them day and night, and during our prayers we should pray God that He may deign to reveal to us true knowledge of what we read, and to show us how we may keep the spiritual law, both in our understanding and in our actions. So we may deserve to obtain spiritual grace, enlightened by the law of the Holy Spirit¹².*

✠ *If anyone meditates on the law of the Lord day and night (Ps. 1:2), if anyone is like the mouth of the righteous that mediates on wisdom (Ps. 37:30), he will be able to investigate and discover these things more clearly, providing that he is seeking through the right way, knocking the door of God's wisdom and asking that it be opened for him so he may be worthy to receive and understand the words of knowledge and wisdom through the Holy Spirit; and to be worthy to partake of that Wisdom Who says, "I stretched out my words and you did not hear" Prov. 1:24; Col. 4:3¹³.*

✠ *All the knowledge of the Father has been revealed by the Son and is gained by the Holy Spirit ... We must know that as the Son, who alone knows the Father, reveals Himself to whom He wills (Matt. 11 :27) so also the Holy Spirit, who alone "searches the deep things of God," 1 Cor. 2: 10, reveals God to whom He wills¹⁴.*

Origen

Origen received this thought from his teacher St. Clement¹⁵, who stated that the understanding of the Holy Scriptures belongs not to all, but to the Gnostics who are guided by the Holy Spirit, the Giver of knowledge.

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1. Contra Celsus 7:3f; In Ezech. hom 6:1f.

Kelly: Early Christian Doctrines, 1978, p63.

2. In Ioan. 1: 10;1: 18

3. Ep. ad Serap. 1:31.

4. In Jer. hom. 39:1.

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¹¹ Comm.on 1 Cor. 2:10.

¹² In Lev. 6:6 (Brewery)..

¹³Comm. on Song of Songs: Prolog (ACW).

¹⁴ De Principiis 1:3:4.

¹⁵Stromata 5:16.

AND

COMMUNION WITH GOD

Athenagoras, says: [The Son is in the Father, and the Father is in the Son, in oneness and power of the Spirit]. Therefore, we can say that the Holy Spirit is the Spirit of "Unity" for He is the Spirit of both the Father and the Son, who are one in essence and in divine nature.

We are in need of the Holy Spirit to grant us unity with the Father through the Son. Truly, our Lord Jesus Christ is the only Way that leads us to this unity, for He offered His sacred blood as a price for it, but it is realized by His Spirit.

✠ *It is impossible to become partakers of the Father or of the Son without the Holy Spirit*¹⁶.

✠ *It is God's work to dwell invisible, by His Spirit and by the Spirit of Christ, in those in whom He judges them worthy to dwell*¹⁷.

Origen

✠ God is present with each one of these(creatures) in His bounty and grace by His Spirit.

St. Anthony the Great⁴

✠ It is because of the grace of the Holy Spirit, which is in us that we come to be in Him, and He is in us; and since the Spirit is the Spirit of God therefore by possessing Him, we are accounted to be in God, and so God is in us ...

Apart from the Spirit, we are strangers to God, and afar from Him, and it is by partaking of the Spirit that we are united to the Godhead, so that our being in the Father is not of ourselves alone, but of the Spirit who is in us and abides in us ...

His will is that we receive the Spirit, in order that having received Him we possess the Spirit of the Word who is in the Father. We may also, because of the Spirit, regard ourselves as being made one in the Word, and through Him we become united to the Father.

St. Athanasius

✠ A man watches a bird flying, and wishes to fly himself, but he cannot, because he has no wings. Even so the will is present, Rom.7:18, with a man to be pure, and blameless, and without spot, and to have no wickedness in him, but to be always with God; but he has not the power to fly into the air of God and the liberty of the Holy Ghost may be his wish, but unless wings are given him, he cannot. Let us then beseech God to bestow upon us the wings of a dove even of the Holy Ghost, that we may fly to Him and be at rest, Ps. 55:6, and that He would separate and make to cease from our souls and bodies, that evil

¹⁶ De Principiis 1:3:5.

¹⁷ Contra Celsus 5:1.

wind, which is the sin that dwells in the members of our souls and bodies. None but He can do it.

✠ As for the garment which Christians wear, it is evidently the Spirit Himself that clothes them, in the name of the Father and of the Son and of the Holy Ghost for ever.

St. Macarius the Great

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Therefore, the Coptic Church attributes "communion with God" to the Holy Spirit. St. Athanasius says [When we partake of Him we have the love of the Father, the Grace of the Son and the communion of the Spirit Himself⁷]. In the Coptic Liturgy of St. Gregory the priest says:

[The love of God the Father, the grace of the Only-begotten Son, our Lord...., and the communion and the gift of the Holy Spirit].

COMMUNION WITH THE FATHER

It is through the Father's grace, or His self-giving that we are granted His own Spirit to dwell in us. Origen says, [*God is always giving a share of His own Spirit to those who are able to partake of Him*¹⁸.]

At the same time it is the Spirit's grace that grants us, by His dwelling within us, the adoption to the Father so that we might find a place in the Father's bosom and are able to participate in His nature and in His eternal glories.

COMMUNION WITH THE SON

When we receive the Holy Spirit within us, in fact we receive Jesus Christ Himself who is inseparable from His own Spirit, but He is one with him. Therefore our Lord promised His church to receive the Holy Spirit to dwell in her, John 16:7, 14, at the same

time the Holy Spirit prepares her to receive Jesus Christ as Her Heavenly Groom, Rev. 22:17.

✠ When the Holy Spirit is given to us ("Receive the Holy Spirit," said the Savior) God is in us; and according to John, "If we love one another, God abides in us; so we know that we abide in Him and He in us, because He has given us of His Spirit,"¹ John 4:12-13. But when God is in us, the Son is also in us. For the Son Himself said: "The Father and I will come and make our abode

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¹⁸ Contra Celsus 6:70.

with him" John 14:23. Furthermore, as the Son is life - for He says "I am the Life," John 14:6, we are said to be quickened by the Spirit. For it says: "He that raised up Christ Jesus from the dead shall quicken also your mortal bodies, through His Spirit that dwells in you" Rom 8: 11. But when we are quickened by the Spirit, Christ Himself is said to live in us; for it says: "I have been crucified with Christ. I live, and yet no longer I, but Christ liveth in me," Gal. 2:2. Again, the Son declared that the Father worked the works that He did for He says: "The Father abiding in Me does His works. Believe Me, that I am in the Father and the Father in Me; or else believe Me for His work's sake," John 14: 10-12. So Paul declared that the works he worked by the power of the Spirit are the works of Christ:" For I will not dare to speak of any thing save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of Signs and wonders, in the power of the Holy Spirit"8.

~: Further, it is through the Spirit that we are all said to be partakers of God. For it says:" Know you not that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, him shall God destroy; for the temple of God is holy, which temple you are," I Cor.3:16-17. If the Holy Spirit were a creature, we should have no participation of God in him. If indeed we were joined to a creature, we should be strangers to the divine nature inasmuch as we did not partake therein. But, as it is, the fact of our being called partakers of Chris[and partakers of God shows that the unction and seal that is in us belongs, not to the nature of things originate, but to the nature of the Son who, through the Spirit who is in Him, joins us to the Father. This John taught us, as is said above, when he wrote: "Hereby know we that we abide in God and He in us, because he has given us of His

Spirit," 1 John 4:13. But if, by participation in the Spirit, we are made sharers in the divine nature," 2 Pa 1:4. we should be made to say that the Spirit has a created nature and not the nature of God. For it is on this account that those in whom He is are made divine. If He makes men divine, it is not to be doubted that His nature is of God.

St. Athanasius⁹

It has been proved that the Holy Ghost is not only God, but also equal and similar to the Father, because in an equal and similar way man is temple of the three persons; and likewise whoever is the dwelling-place of the Father has the Son also dwelling within him, as well as the Spirit of God: just as in turn, whoever has the dignity of having the Holy Spirit or the Son, has the Father also (De Trin. 2, 1()).

St. Didymus the Blind¹⁰

✠ Having this gift; through the communion with Christ by the Holy Spirit or in the Holy Spirit, we become one with Him so that we are called sons of God, Christ's etc...

✠ As in the days of the prophets the unction was more precious than all things else, since unction made them kings and

prophets, so now spiritual men, who are anointed with the heavenly unction become Christ's according to grace, so that they too are

kings, and prophets of heavenly mysteries. These are sons, and lords, and gods, made prisoners and captives of grace plunged deep, crucified, consecrated. If the anointing of oil, which came

from a material plant , a visible tree, had such force that those who were anointed received dignity beyond dispute- for it was a fixed rule, so that they were appointed kings; David, for instance, after

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being anointed, immediately fell into persecutions and was afflicted, and then after seven years became king- how much more do all

who are anointed in mind and the inner man with the hallowing and cheering oil of gladness (Heb.1:9), the heavenly spiritual oil, receive the stamp of that kingdom of the imperishable and everlasting

power, the earnest of the Spirit, 2Cor.5:5, the Holy Ghost, the Comforter? He is called the Comforter, because He comforts and cheers those who are in affliction.

St. Macarius the Great 11

THE DIVINE, SEAL

The Holy Spirit is the Divine Fire who forms us into the likeness of God, that we may enjoy participation in the divine life and

attain His divine seal in our souls. St. Paul speaks of this divine Seal:

"He has put His seal upon us and given us His Spirit in our hearts as guarantee," 1 Cor 1:22.

"In Him you also ... were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory," Eph. 1:13,14.

"And do not grieve the Holy Spirit of God, in whom you are

sealed until the day of redemption , "Eph. 4:30.

"But God's firm foundation stands, bearing this seal," 2
Tim.2: 19.

This seal, (Sphragis) declares, makes us become God's, His own, for it was the custom, that a person seals his own precious possession by his seal. Also, it declares that we are God's sheep and soldiers, and are under His protection¹².

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✠ Baptism is the blessed seal.

St. Clement of Alexandria ¹³

✠ The Holy Spirit seals us with His redeeming sign, that we might return to our original likeness, for the sheep that have no sign become easily prey to wolves, for they do not have the help of the sign, and they are not known to the Good Shepherd as the other sheep.

St. Didymus the Blind¹⁴

St. Didymus¹⁵ states that baptism is a seal of God's power, by which we become His own, enjoy the heavenly gifts and are renewed by the Holy Spirit of God.

Again, the Holy Spirit is called, and is, "Unction" and "Seal".
For John writes: "And as for you, the unction which you received of him abides in you, and you do not need one to teach you, but as His unction, His Spirit teaches you concerning all

things," 1 John 2:27. In the prophet Isaiah it is written: "The Spirit of the Lord is upon me because he has anointed me," Is. 61: 1. Paul writes: "In whom having also believed, you were sealed, Eph.1:13, and again," Grieve not the Holy Spirit ... in whom you were sealed unto the day of redemption," Eph. 4:30. The creatures are anointed and sealed in Him. If the creatures are anointed and sealed in Him, the Spirit cannot be a creature. For that which anoints is not like those which are anointed. Moreover, this Unction is the Breath of the Son, therefore he who has the Spirit says:

"We are a sweet savor of Christ," 2 Cor. 2:15. The seal gives the impress of the Son, so that he who is sealed has the form of Christ; as the Apostle says: " My little children, of whom I am again in travail until Christ be formed in you" Gal.4:19.

St Athanasius¹⁶

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1. Lego 10.

2. De Principiis 1:3:5.

3. Contra Celsus 5:1.

4. Letter 2[See the Arabic text; Delwas J.Chitty: The Letters of Saint Anthony the Great, Fair acres Publication 50, Oxford 1980,p6]

5. C. Arian.3:24,25.

6. Hom. 2:3;6:7.

7. C. Arians 3:25.

8. C. Celsus 6:70.

9. Ep. ad Serap 1:20, 24 [See C.R.B.Shapland: The letter of St . Athanasius concerning the Holy Spirit, London 1951 ,pl 12fl~.

10. J.Quasten: Pa~logy, vol3,p96.

11. Hom.17:1.

12. For more details see my book: "The Holy Spirit ..."Alexandria 1981, p62-68 (in Arabic).

Kay's writings of Clement of Alexandria, London .

13. 1835,p439.

14. PG 39:717B.

15. De Trinitate 2:21.

16. Ep. ad Serap.2(3):3

THE SPIRIT OF ADOPTION

Before the incarnation of the Son of God, the Holy Spirit was working in man's life for its sanctification. There were saints even more before Christ, who lived in the hope of His redeeming action. But now, the Holy Spirit - who is the Spirit of Christ - descended upon Him, on His baptism, on our behalf, so that He might dwell in us, and grant us adoption to the Father through baptism. Therefore, our Lord asks us to call God, "Our Father who art in heaven." St. Paul says: "For you did not receive the spirit of bondage again to fear, but you received the spirit of adoption by whom we cry out: "Abba, Father. "The Spirit Himself bears witness with our spirit that we are children of God; and if children, then heirs, heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified," Rom. 8:15-17. St. John says, "But to all who received Him, He gave power to become children of God," John 1:12.

This grace, I mean the adoption to the Father through baptism by the Holy Spirit, surpasses every other gift. That is why the early fathers used to use "grace" to mean "baptism"².

In this sacrament, the believer attains³:

1. Regeneration or rebirth: "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God", John 3:5. It is a new creation of the soul.
2. Remission of sins: as St. Peter preached on the Day of Pentecost (Acts 2:38; Joel 2:28).
3. Illumination of the mind (Heb.6:2;10:32).
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4. Spiritual circumcision of the heart (Phil.3:3; Col.2:11), by which we put off our old man and attain the new one (Col. 3:9, 10).
5. The sealing of the soul which lasts until eternal life.
6. Restoration of our nature to the divine image, which the Alexandrians called "deification"⁴.
7. Spiritual membership of the Church as the Body of Christ⁵.
8. Power to conquer sin, death and Satan; and to lift up the heart to heaven.

✠ This is the one grace of illumination, that our characters are not the same as before our washing.

✠ Being baptized, we are illuminated;
being illuminated, we become sons;
being made sons, we are made perfect;
being made perfect we are made immortal.

"I," says He," have said that you are gods, and all sons of the Highest," Ps 82:6. This work is called grace, illumination, perfection, and washing: washing, by which we clean away our sins;

grace, by which the penalties occurring to transgressions are remitted; and illumination, by which the holy light of salvation is beheld, that is, by which we see God clearly.

ù: We, who are baptized, have wiped off the sins which obscure the light of the Divine Spirit, and have opened the eye of the Spirit: free, unimpeded, and full of light, by which, alone, we contemplated the Divine, the Holy Spirit, flowing down to us from above. This is the eternal adjustment of the vision, which is to be able to see the eternal light. Since, things alike love each other, also that which is holy loves that from which holiness proceeds,-which has appropriately been termed "light." "Once you were darkness, 34

4. Spiritual circumcision of the heart (Phil.3:3; Col.2:11),
by which we put off our old man and attain the new one (Col. 3:9, 10).

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✠ In baptism, by the divine Spirit, we get rid of sins which dim our eyes like a mist, and leave the eye of the spirit free and unhindered and enlightened. By this eye alone, we behold God, when the Holy Spirit pours into us from heaven .

St. Clement of Alexandria

✠ *The record in the Acts of the Apostles tells about the manifestation of the Spirit that lives in the baptized, when the water prepares the way for those who approach with sincerity. Baptism is called the "bath of rebirth," Tit. 3:5, which takes place with the renewal of the spirit¹⁹.*

¹⁹ Comm. on John 6:33.

✠ *Because through the sacrament of Baptism the defilement of birth are laid aside, therefore even little ones are baptized; for "except one be reborn of water and Spirit he will not be able to enter into the Kingdom of Heaven"²⁰.*

✠ *The Savior interprets how it is possible to be born from above, saying that since entrance into God's Kingdom is set before us, but it is impossible for anyone to attain this without having been born of water and Spirit, it follows that to be born from above is by being born of water and Spirit. But he is born of(the)Spirit, who is made ;according to it, becoming from it holy and spiritual. Then, since he who enters into the Kingdom of God is born not of the Spirit alone, but also of water, it follows that we should search out from the Scriptures something also about water. And consider whether it does not differ from the Spirit merely in conception and not in substance (See John vii. 38-39). For if it is said of the Spirit that living water flows like rivers from the believer, the water will differ from the Spirit only in conception. As then anyone who is born of the Savior would be wise from Wisdom, so also of the - Spirit he is born holy and spiritual, and of the water he is born cleansed, and each man watered for fruit-bearing is born of water and Spirit.*

Another will say that "water" means here the teaching which cleans the soul, which itself contributes to being born from above. Of this cleansing by divine education the Psalmist said to God, "You shall wash me and I shall be whiter than snow". (Cf. Jer. 4:14). Then since not only the soul is called to salvation, but also the very body, which it uses as an instrument for its own operations; naturally this too must be sanctified through what is called in the divine teaching "washing of regeneration," which is also named divine Baptism, no longer mere water, for it is sanctified by some mystic invocation; cp. Matt. 27:19f.... How can it be any more mere water which has partaken as far as possible of the power of the Holy Trinity and is associated with moral and intellectual virtue? Consider too its greatness by considering why it is received. For if it is in order to enter the Kingdom of heaven, and this is of surpassing excellence; how is the cause of entrance into it not a great thing? The Kingdom of God means the constitution of those who live according to His Laws. But this has its abode in a proper place, I mean in heaven. Since it is here called "Kingdom of God," but in Matthew "Kingdom of Heaven," we must say that Matthew has named it from its subjects, or the places in which they are; while John and Luke have named it from its King, even God; as when we, speaking of the Kingdom of the Romans, designate it through its subjects, signifying it also from the place on the earth or the world²¹.

✠ *The Church has received a tradition from the Apostles to give baptism even to little ones. For since the secrets of divine mysteries had been entrusted to them, they knew that there are in all people genuine defilement's of sin, which ought to be washed away through water and Spirit²².*

Origen

²⁰ In Luc. hom 14 (Harold Smith: Ante-Nicene Exegesis of the Gospels, SPCK 1962, p. 35).

²¹ John Frag. 36 (H. Smith).

²² Romans 5:9 (H. Smith).

~ Again, as Christ is the true Son, so we, when we receive the Spirit, are made sons. "For you have not received," it says, "the spirit of bondage again to fear, but if by the Spirit we are made sons, it is clear that it is in Christ we are called children of God. For: 'So many as received Him, to them He gave the power to become children of God,' John 1:12.

St. Athanasius

But the will of the Father is, that man becomes a partaker of the Holy Ghost, that the citizen of the earth is reborn to the earth to an unaccustomed and new life, and is called a citizen of Heaven. When He calls the new birth of the Spirit from above, He shows clearly that the Spirit is of the Essence of God the Father, as indeed Himself, too, said of Himself, "I am from above." And the most wise Evangelist, again, said of Him, He that comes from above is above all.

~ For our Lord Jesus Christ called the new birth through the Spirit "from above", showing that the Spirit is of the Essence That is above all essences, through Whom we become partakers of the Divine Nature as enjoying Him who proceeds from It Essentially, and through Him and in Him re-formed to the Archetype-Beauty, and thus re-born unto newness of life, and re-molded to the Divine Sonship. But Nicodemus was not so understanding of the word "from above," imagined it meant that future birth should take

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place after the manner of bodies: therefore also falling into imaginations which shut him up in impossibility, he was caught senseless and hard of learning. Of necessity therefore the Savior answers yet more mildly, as to one more infirm of habit, and removing the veil that seemed to be thrown over His Words, He now says openly, "Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God," John 3:5.

St. Cyril of Alexandria

✠(By the teaching of the Spirit) we have been enriched with the unfading hope of immortality, the proud title of sons of God, grace here (on earth), and the reign with Christ hereafter.

St. Cyril of Alexandria

SONSHIP AND COMMITMENT

We received this divine grace of adoption to the Father by the Holy Spirit in Baptism. It is granted to us freely but we have to hold fast to it devotedly.

1. (The early Church stressed the factor of devotion as essential to this grace) by asking the baptized people (or their god fathers) to receive baptism sincerely . Origen says: ["Not all who are descended from Israel belong to Israel," Rom. 9:8, nor all who have been washed with water are straightway washed with the Holy Spirit ... Simon had received Baptism, but because He was insincere in seeking this grace, he denied the gift of the Holy Spirit (Acts 8)14].

Those who receive Baptism just to comfort another person, to marry him (or her), do not attain this grace because of their infidelity.

2. The early church stressed the same seriousness by demanding the baptism of children, so that grace touches their own salvation.

3. As we received this divine grace we must call our God, "Our Father," not only by our lips but through our whole saintly life, that declares our true adoption to God.

✠ Because of the "Spirit of sonship" we have learned, in the general letter of John concerning those born of God, that "no one born of God commits sin, for His seed remains in him, and he cannot sin because he is born of God," 1 John 3:9..., they may not say "Our Father" only half way. Such people add to their works their hearts, which are the fountain and origin of good works which lead to righteousness, while the mouth joins in harmony and confesses to achieve salvation (Cf. Rom. 10:10)²³.

Origen

THE RENEWAL OF OUR NATURE

As we have seen, the Fathers of the Church do not separate between adoption to God and the renewal of our nature, for they are two aspects of the same grace.

In the fountain of the baptistery our inner man is created and our nature is renewed by the Holy Spirit, so that we might live as sons of God. who attain the new life in Christ.

"He saved us, through the washing of generation and renewing of the Holy Spirit" Tit. 3:5. ... you have put off the old man with his deeds, and have put

on the new man who is renewed in knowledge according to the image of Him who created him " Col. 3:9, 10.

"Therefore we were buried with Him through Baptism into death, that just as Christ was raised from the dead by the glory of the Father. even so we also should walk in newness of life" Rom. 6:4.

✠ *(Baptism) is named "the washing of generation," being accompanied by the renewing of the Spirit, who still broods over the water*²⁴.

✠ *The Holy Spirit creates for Himself a new people and renews the face of the earth; when through the grace of the Spirit, men" put off the old man with his doings," Col.3:9, and begin to "walk in newness of life" (Rom. 6:4)*²⁵.

Origen

ù: The Word was made flesh in order to offer up His body for all, and that we through partaking of His Spirit, might be deified; a gift which we could not otherwise have gained except by Him clothing Himself in our created body, for hence we derive our name of "men of God" and "men in Christ". But as we, by receiving the Spirit, do not lose our own proper substance, so the Lord when He made Himself for us, bearing a body, was no less

²³ On Prayer 22:2,3.

²⁴ In Joan. 6:33.

²⁵ De Principiis 1:3:7.

God, for He was not lessened by the envelopment of the Body, but rather deified it and rendered it immortal.

ù: GOD promised Ezekiel, saying: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you" Ezek. 36:26. When has this been fulfilled, save when the Lord came and renewed all things by grace? See how, in this text too, the distinction between spirits is made clear. Our spirit is renewed; but the Holy spirit is not simply spirit, but God says it is His Spirit, whereby ours is renewed. As the the Psalmist says in the one hundred and third Psalm: "You shall take away their spirit, and they shall die and return to their dust.

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You shall put forth Your Spirit, and they shall be created, and You shall renew the face of the earth," Ps. 104:29, 30. It is by the Spirit of God that we are renewed.

Again, the Spirit is, and is called, Spirit of holiness and renewal. For Paul writes: "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord". Again he says: "But you were sanctified, but you were justified in the name of our Lord Jesus Christ and in the Spirit of our God," Rom. 1 :4. And when writing to Titus, he said:" But when the kindness of God our Savior and His love toward men appeared, not by works done in righteousness which we did ourselves, but according to His mercy He saved us, through the washing of generation and renewing of the Holy Spirit which He poured out upon us richly through Jesus Christ our savior, that being justified by His grace, we might be made heirs, according to the hope of eternal life," 1 Cor. 6: 11. But the creatures are sanctified and renewed." You shall send forth your Spirit, and they shall be created, and You shall renew the face of the earth," Ps. 104:30. And Paul says: " It is impossible for those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit..." Heb.6:4.

He therefore, who is not sanctified by another, nor a partaker of sanctification, but who is Himself partaken, and in whom all the creatures are sanctified, how can He be one from among all things or pertain to those who partake of Him?

~ He is called a quickening Spirit. For it says: "He that raised up Christ from the dead shall quicken also your mortal bodies

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through his Spirit that dwelleth in you." The Lord is the very life, and "author of life," as Peter put it. And as the Lord said Himself: "The water that I shall give him shall become in him a well of water springing up into eternal life... But this He spoke concerning the Spirit which they that believed in Him were to receive." But the creatures, as has been said, are quickened through Him.

St. Athanasius

~ The fountain renews our visible body in a visible method by the ministry of the presbyters, while the Spirit of God, the Invisible One, renews our bodies and souls by the ministry of angels ...

~ The Holy Spirit- as God- renews us in Baptism, and in His unity with the Father and the Son He restores us from deformation into the original beauty. Thus He fills us with His grace so that we cannot do anything unworthy of our love .

He frees us from sin, death and (love of) earthly things, and makes us spiritual, partakers of the divine glory, sons of God the Father and His heirs.

He changes us into the image of the Son of God, and makes us His brothers and CO-heirs, so that we may be glorified and reign with Him

He grants us heaven instead of earth, and in His generosity gives us Paradise. He makes us more honorable than angels. He quenches the flames of hell's fire in the divine water of baptism ...

When we are immersed in the fountain of baptism, our sins are forgiven by the goodness of God, the Father, and the grace of the Holy Spirit, for our "old man" is removed aside, and we are renewed and sealed by the royal power.

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When we come out of the fountain we put on "Christ our Savior" as an incorruptible garment, thus we become worthy of the honor of the Holy Spirit who renews us and seals us. For the Scriptures say that many of us put on Christ as they were baptized (Gal.3:28).

We receive the image and the likeness of God which we had lost through sin, and now we return to our original state, masters of our souls and without sin.

St. Didymus the Blind²³

ù: By the Spirit, God fills man's nature with gladness, and crowns it with original glory, in His love of goodness He brings our nature to the condition in which it was before sin.

ù: Being partakers of the Holy Spirit, we are restored to the primitive beauty of our nature; the image that we had before and which is engraved afresh upon our spiritual life, for Christ is formed in us through the Spirit.

ù: Christ has taken up His dwelling in our hearts through the Spirit and brought us spiritual gladness; for the things we can partake of the Holy Spirit are delight, joy and gladness of every kind?

ù: To those who labor in the building of the Church the Lord gives strength and courage, for He is with them through the Holy Spirit and does for them everything that can make their life bright and of good repute. To His disciples, who were to build the Church, He said: "Lo, I am with you always". He is now with the men who build His House.

ù: The renewal, in fact, is the action of the Holy Trinity ... even if we clarify that every "Hypostasis" has His own work in our life or in the creation, for we have to believe that everything is from the Father through the Son in the Holy Spirit.

~ The earth could not be cured and healed of such a great and invisible plague by any medicines of her own, that is, by righteous actions proceeding only from herself; but by the heavenly divine nature of the gift of the Holy Ghost. Only by this medicine man could find treatment and live since his heart is cleared by the Holy Ghost .

St Macarius the Great

1. Charles R.Meyer. A Contemporary Theology of Grace 1970, p.13.
2. Comm. Rom.2:1
3. For more details see our book" The Holy Spirit..." (in Arabic)
1981, pp25-136.
- 4.The Coptic Church and the Dogmas, Man and Redemption, Ottawa
1987, pl9-21.
5. The Coptic Church and the Dogmas, The Church, Ottawa 1987.
6. Paed.1:6.
7. Comm. in Joan.6:33.
8. Luke, homl4 [Hsrold Smith: Ante-Nicene Exegesis of the Gospels, S.P.C.K 1962, p35].
9. John Frag.361H.Smith, p35-36].
10. Romans, books 5:9[H.Smith,p37].
11. Ep.ad serap.1:20.
12. Comm.on St. John (ch3).
13. In Os. 2:15.
- 14.In Numb. Rom. 3:1.
15. See Origen, In Rom. gom. 5:9; In Lev.hom.8:3; In Luc.hom.14.
16. On Prayer 22:2,3.
- 17.In Joan. t. 6:33.
18. De Princip.1:3:7.
19. De Decretis 3: 14.
20. Ep. ad Serap.1:9.
21. Ibid 1:22,23.
22. Ibid 23.
23. De Trinitate 2: 12.
- 24.In Joel 2:28,29.

25. In Nah.2:2ff.

26. In Soph. 3:16 ff.

27. In Agg.2:4,6.

28. In Joan Evang.10 PB 74:336.

29. Hom. 20:7.

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THE SPIRIT OF SANCTIFICATION

St. Clement of Alexandria declares the unceasing divine work in our life, saying, [*the Instructor created man from dust, renews him by water and nurses him by the Spirit*]. What does St. Clement mean by the words. "*The Instructor nurses man by the Spirit*"? The Divine Instructor, Jesus Christ, sent His spirit in the Church not only to grant us adoption to God, but to nurse us continuously by the divine life, or by "holiness in Jesus Christ" that we might become holy as our God is Holy [Lev. 11:44, 45, 1 Pet. 1:16].

In the Old Testament, especially in Leviticus, God repeatedly called man to practice "holiness," giving him His commandments, accepting animal sacrifice and the laws of purification, but man was weak and unable to practice this. He felt that "holiness" is a burden that he could never bear, for it meant less pleasure for him.

Now as the Lord grants us His Holy Spirit dwelling within us, holiness becomes the delightful law that the children of God enjoy. This kind of life brings some changes - in our opinion - from simple pleasure to real delight which we enjoy through the communion of the Holy One.

Holiness is the natural life to the spiritual man, in whom the Holy Spirit dwells and acts, sanctifying his soul, mind, heart, senses and all the members of his body. St. Anthony, the Great, presents in his letters a beautiful speech concerning the sanctification of the believers life especially his soul - by the Holy Spirit who guides man towards a saintly life .

✠ (Rational beings) first obtain their existence from God the Father, then their rationality from the Word, and thirdly their sanctification from the holy Spirit. they are made capable of receiving Christ in His capacity of Righteousness, because they have now been sanctified through the Holy Spirit; and those who have deserved to achieve this degree of progress through the sanctification of the Holy Spirit obtain just as surely the gift of wisdom through the power of the working of the Spirit of God, and His operation in them ...

That this may come to pass, and that those who were made by God may be present unceasingly and inseparably with Him. It is the work of wisdom to instruct and educate them and lead them to perfection, by the strengthening and the unceasing sanctification of the Holy Spirit, through such sanctification alone they can attain to God²⁶.

²⁶ De Principiis 1:3:8.

(The Holy Spirit) is manifestly a sanctifying power, which we all can have a share of so as to be sanctified by His grace²⁷.

✠ As by participation in the Son of God, man is adopted into the rank of the sons of God... so also by participation in the Holy Spirit, man is made holy and spiritual²⁸.

✠ He is called the "Spirit of holiness" for He offers holiness to all²⁹.

✠ Everyone without faith is a deep and hollow "valley": belief in Christ fills him (her) with the fruits of the Spirit - that is, with the virtues³⁰.

✠ The "good tree" is the Holy Spirit, the "bad tree" is the devil and his servants. He who has the Holy Spirit shows His fruits, which the Apostle enumerates (Gal 5:22). He who has the opposite power bears the fruits of "dishonorable passions" (Rom. 1:26), "thorns and thistles" (Heb. 6:8)³¹.

Origen

✠ If then, for our sake, He sanctifies Himself (John 17:19), and did this when he became man, it is very clear that the descent of the Spirit on Him in the River Jordan was a descent upon us, because of His bearing to our body. It did not take place for the promotion of the Word, but a gain for our sanctification. So we may share His anointing. For it might be said, "Know you not that you are God's temple, and the Spirit of God dwells in you?" 1 Cor. 3:16... And when He received the Spirit, and we by the Spirit were made recipients of Him.

ù; We need the Spirit's grace in our sanctification.

St. Athanasius

ù: As in a gloomy black night a fierce wind blows, and stirs and searches and shakes all the plants and seeds, so when man falls under the power of the darkness of the devil's night, and is in night and darkness, he is agitated by that dreadful wind of sin that blows, and is shaken and stirred, and searched through all his nature, his soul, his thoughts, his understanding; and all the limbs of his body are shaken, and no member of either soul or body escapes

free and immune from the sin that dwells in us. In like manner there is a day of light and a divine wind of the Holy Ghost, which blows and refreshes the souls that are in the day of the light of God. It penetrates all the substance of the soul and its thoughts, and all the being and all the members of the body, refreshing and resting them with a divine, unspeakable rest. This is what the apostle declared when he said, "We are not children of the night of darkness, for you are all the sons of light and the sons of day," Thess. 5:5. And as in the state of error, the old man put on man as a complete whole, and wears the garment of the kingdom of darkness, the garment of blasphemy, unbelief, unconcern,

²⁷ De Principiis 1:1:3.

²⁸ De Principiis 4:4:5.

²⁹ Comm. Rom. 1:5.

³⁰ In Luc. hom 22 on 3:5ff..

³¹ Ibid Frag. 9 on 6:43.

vainglory, pride, avarice, lust, and all the other trappings of the kingdom of darkness, ragged, unclean, and abominable, so here, all who have put off the old man, which is from beneath the earth - all whom Jesus has stripped of the clothing of the kingdom of darkness - have put on the new and heavenly man, Jesus Christ, once more corresponding, eyes to eyes, ears to ears, head to head, to be all pure, and wearing the heavenly image.

ù: For when the soul arrives at the perfection of the Spirit, perfectly cleaned from passion and united and mingled with the Spirit Paraclete, by that unspeakable communion, and is permitted to become spirit itself in mixture with the Spirit, then it is made all light, all eye, all spirit, all joy, all rest, all gladness, all love, all compassion, all goodness and loving-kindness. As in the bottom of the sea a stone is encompassed on every side by water, so these men, mingled in every way with the Spirit, are made like Christ, having in themselves the virtues of the power of the Spirit unalterably, being faultless and spotless and pure within and without.

Restored by the Spirit, how can they produce outwardly the fruit of evil? At all times and in all circumstances the fruits of the Spirit shine forth in them.

Let us then beg and pray God, and believe in love and much hope, that He may give us the heavenly grace of the gift of the Spirit, that Spirit Himself may govern us also, and guide us into all the will of God, and refresh us in all the variety of His refreshing, in order that through such governance and exercise of grace, and spiritual improvement, we may be allowed to attain the perfection

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of the fullness of Christ, as the apostle says," that ye may be filled with all the of fullness of Christ, Eph.3:19, and again," Till we all come unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. 4:13.

The Lord has promised to grant to all that believe in Him and ask in truth the mysteries of the unspeakable communion of the Spirit. Let us therefore devote ourselves entirely to the Lord, and be quick to obtain the good things we have spoken of.

ù: He would send His Spirit into our hearts, that we may pray and" worship God in spirit and in truth" (John 4:24) that the Spirit Himself may pray in us, that the Spirit Himself may teach us true prayer, which now we have not, though we force ourselves to it; true humility, which we now cannot attain, even by force; may teach us to bring forth in truth bowels of mercies (Col.3:12) kindness, and all the commandments of the Lord, without pain or forcing, as the Spirit Himself knows how, filling us with His fruits; and thus the commandments of the Lord being fulfilled by us through His Spirit, who alone knows the will of the Lord, and the Spirit having perfected us in Himself and Himself perfected in us, when we are once cleaned from every defilement and spot of sin, he will present our souls pure and faultless, like fair brides, to Christ, we resting in God in His kingdom, and God resting in us, world without end. Glory to His compassions and to His mercy and love,

that He has granted such honor and glory to mankind, has granted to make them sons of the heavenly Father, and has called them brethren of His own. To Him be glory for ever. Amen.

St. Macarius the Great⁹

ù: In the substance of the Holy Ghost the plenitude of all gifts is understood.

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~ It is impossible for anyone to acquire the grace of God if he has not the Holy Ghost: in Whom we prove that all the gifts of God consist. ~ It is evident that the Holy Ghost is the plenitude of all gifts, and that nothing is given in the Divinity without Him, because all the advantages which are received from the favor of God's gifts flow from this fountain-Head.

St. Didymus the Blind

ù: To understand the role of the Holy Spirit in our spiritual life and in sanctifying our souls and bodies we have to study the letters of St. Anthony the Great. As a spiritual father of the whole monastic family, St. Anthony asked his disciples to have trust in the Holy Spirit, declaring our need of the Spirit's unceasing work in our life.

[The order of these letters differs in the various languages: Arabic, Syriac, Greek, Georgian, American and Ethiopic].

1. THE HOLY SPIRIT MAKES SPIRITUAL STRUGGLE VERY SWEET:

ù: In my opinion, the grace of the Holy Spirit most readily fills those who undertake spiritual work wholeheartedly and determines from the very beginning to stand firm and never to give ground to the enemy in any battle, until they conquer him. However, the Holy Spirit, Who has called them, at first makes all things easy for them, in order to sweeten the beginning of the work to repentance, and only later shows them its ways in their full truth (arduousness). Helping them in all things, He impresses on them what works of repentance they should undertake, and lays down the form and limits both as regards the body and the soul, until He

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brings them to complete conversion to God, their Creator. For this purpose He constantly urges them to give exertion to body and soul in order that both alike, being equally sanctified, should equally become w~ heirs of eternal life; to exert the body in constant fasting, work and frequent vigils, and the soul, in spiritual exercises and diligence in all forms of service (and obediences) performed through the body. This (to do nothing carelessly, but always with care and the fear of God) should be zealously observed in all work done with the body, if we wish it to bear fruit.

O You must know how, in the beginning of spiritual life, the Holy Spirit gives people joy when He sees their hearts becoming pure. Later, the Spirit gives them joy and sweetness, then He departs and leaves them. This is a sign of His activity and happens with every soul that seeks and fears God: He departs and keeps at a distance until He knows whether they will go on seeking Him or not...

If He sees that they are asking in uprightness from their whole hearts and are denying all their own self-will, God in His grace will give them a greater joy than the first, and will establish them more firmly.

O (The Holy Spirit) makes all the work of God sweeter to them than honey and the honey-comb, whether it is toil or fasting or vigil or quiet or works of mercy. Everything that is done for the sake of God becomes, therefore, sweet for them, until He teaches them everything (John 14:26).

O I greet you in the Spirit of meekness, Who is peaceful, breathing a sweet savor into the souls of the righteous. the Spirit does not come to any soul, but only to those who are perfectly cleaned from their passions; for He is Holy and cannot enter into an unclean soul ...

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He does not cease pouring upon them (the righteous) fragrance and sweetness, as it is written, "Who has known the delight of the Spirit, except him in whom He has made His dwelling?...

~ Just as trees cannot grow, if they have no natural water, so too with a soul, unless it receives heavenly sweetness. Only those souls grow, which have received the Spirit and are watered by heavenly sweetness.

~ When the Spirit of God comes to dwell in them, He brings them rest, or lets them enjoy rest in all their activities, and makes the yoke of the Lord sweet for them, as it is written in the Gospels "and ye shall find rest to your souls" (Matt.xi.29), although they have taken His yoke upon themselves and are bearing it. Then they become indefatigable, both in the practice of virtue and in carrying out obediences and night vigils. They feel no anger at human calumny and have no fear, whether of man, beast or spirit; for the joy of the Lord stays with them day and night, gives life to their reason and is their food. Through this joy the soul grows and becomes apt for all things or perfect; and through this joy it ascends to heaven.

ù. We see that a child grows, taking first the milk of the mother, then some other food and finally all kinds of food that men usually eat. Thus he grows strong, becomes mature and his heart valiantly meets enemies, if they attack him, But if he catches some disease in childhood, his feeding and gaining strength go less well; he grows up weak and any foe overcomes and vanquishes him. To regain his health and acquire the strength to overcome his enemies, he must have the help and care of an experienced physician. It is the same with the human soul: if it lacks Divine joy it is weak and suffers many wounds. If it tries to find a man, a servant of God

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skilled in spiritual healing, and attaches itself to him, he will first cure it of passions, and then will resurrect it and teach it how, with God's help, to obtain that joy which is its food. Then it will resist its enemies, which are evil spirits, will overcome them, will trample underfoot their counsels and will be filled with the most perfect Joy.

ù: The fragrance of the Holy Spirit is ever pleasing, most sweet, ineffable for the human tongue. But who knows this pleasantness and sweetness of the Spirit, save those in whom He has come to dwell? The Holy Spirit comes to dwell in the souls of penitents only after many labors. We see many similar things even in this world; for example, precious stones are obtained only with great labor. Having sought this Spirit, the saints have obtained Him, and He is that precious pearl of which the Gospel speaks in the parable of a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it (Matt. xiii.45-6). The same is in the parable of a "treasure hid in a field; which when a man found it he hid it and for joy went and sold all that he had and bought that field" (Matt.13:44).

2.THE HOLY SPIRIT ILLUMINATES THE MIND TO ACKNOWLEDGE OURSELVES, OUR NEW POSITION IN CHRIST, AND THUS ACKNOWLEDGE GOD IN HIS DEALING WITH US.

For those who have been drawn near (to grace), and have been taught by the Holy Spirit, have known themselves according to their intellectual substance. And in their knowledge about them selves they have cried out and said, "For we have not received the spirit of bondage again to fear, but the spirit of adoption whereby

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we cry, Abba, Father," Rom.8:15;" that we may know what God gives us - if we are sons, then we are heirs; heirs of God, and joint heirs with the saints, " Rom.8:17...

He who knows himself, is worthy to worship Him as is right

3.THE HOLY SPIRIT ILLUMINATES THE MIND TO ACKNOWLEDGE THE TRUE WAY OF SANCTIFICATION: ù: He opens the eyes of the soul and gives her to see the beauty of the purity reached through the works of repentance. In this way he kindles in it zeal for complete purification both of itself and of the body, that the two may be one in purity. For this is the aim of the teaching and guidance of the Holy Spirit - to purify them completely and bring them back to their original state, in which they were before the Fall, by destroying in them all adulterations introduced by the devil's enemy, so that nothing of the enemy should remain therein. Then the body will become obedient to the dictates of the mind in all things, and the mind will masterfully determine its food and drink, its sleep and its every other action, constantly learning from the Holy Spirit to "keep under" the "body" and bring it into subjection" (1 Cor. 9:27) as the Apostle Paul did.

ù: May God pour into your hearts that fire which Jesus came to spread upon the earth (Luke 12:49), that you may be able to exercise your hearts and senses, to know how to discern the good from the bad, the right from the left and reality from unreality.

ù: God guides all by the action of His grace. Therefore do not be lazy or lose heart, but call to God day and night to entreat God the Father in His loving-kindness to send you help from above to teach you what to do. Do not give sleep to your eyes, nor slumber

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to your eyelids (Ps.cxxxi.4) in your zeal to bring yourself to God as a pure offering, in order to see Him; for without holiness no one can see God, as the Apostle says (Heb. xii.14).

4.THE HOLY SPIRIT PURIFIES THE SOUL AND THE BODY FROM EVERY CARNAL MOVEMENT:

ù: However, if a man arms himself with patience and an unswerving faithfulness to the commandments of God, the Holy Spirit will teach his mind how to purify his soul and body from such carnal movements.

ù: Combining with the mind or the spirit of man, this Spirit helps a man in his decision strictly to fulfill the commandments he has learnt, by directing him to repulse from the soul all passions, both those which mix with it from the side of the body and those of its own, which exist in it independently of the body. He teaches man to keep the body in order - the whole of it, from head to foot; eyes -to look with purity; ears - to listen in peace (or to peaceful things) and not to take pleasure in gossip, slander and criticism; tongue - to say only what is good, weighing every word, and allowing nothing impure or passionate to become mixed with its speech; hands - to be moved primarily for lifting in prayer and for acts of mercy and generosity; stomach - to be kept within suitable bounds in food and drink, allowing only as much as is needful to support the body, not letting lust and gluttony lead it beyond that measure; feet- to walk righteously, according to the will of God, aiming at the service of good deeds. In this way the whole of the body becomes accustomed to every good and, submitting to the power of the Holy Spirit, gradually changes, so that in the end it begins to participate, in a certain measure, in the qualities of the spiritual body, which it is to receive at the resurrection of the Just.

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ù: If he does what I have said, God will have pity upon him for his labor, and grant him that invisible fire which will burn up all impurities from him, and our principal spirit (mind) will be purified, and then the Holy Spirit will dwell in us, and Jesus will abide with us, and so we shall be able to worship God as we ought.

ù: By the Spirit we were sanctified in Christ. Let us now be prepared in all holiness to clean the senses of our mind, that we may be clean by the Baptism of Jesus, so as to offer ourselves as a sacrifice to God.

5. THE WARMTH OF THE HOLY SPIRIT GRANTS US VICTORY OVER THE DEVIL

ù: Moreover, a man's soul is like a bird in this too: warmth is the cause of a bird's birth into the world; for if a bird does not warm its eggs, no living fledglings would come out of them, for they can come to life only through warmth. God also, by encompassing and warming the souls that obey Him, rouses them to spiritual life. When you realize, that a soul that is obedient to God and cleaves to Him is like a bird whose source of life is warmth, never let yourselves be deprived of the power of this fire. Be aware that because of this fire, which God gives you, the devil has prepared many onslaughts to deprive you of it; for he knows that while you have this fire in you, he has no means to overcome you.

6. THE HOLY SPIRITS IS EVERACTING IN THE LIFE OF THE SAINTS .

St. Anthony the Great calls the saints whose souls have departed from this world: "clothed in the Spirit". They experienced the power of the Holy Spirit in their lives here on earth, and through love they ask God that we also can imitate them and enjoy the

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presence of the Spirit and His dwelling in us. This intercession is the Spirit's work in them:

ù. Now we know that the saints and the righteous, "closed in the Spirit", pray for us always that we may be humbled before God, and put on again the garment that we had put off, in our intellectual substance. For often that voice comes from God the Father to all who are clothed in the Spirit, saying to them, "comfort you, comfort you my people, says the Lord: priests, speak to the heart of Jerusalem," Is 40: 1 -22.

THE DIVINE FIRE

St. Anthony the Great, St. Mcarius and many of the pioneers of ascetic life speak about the Holy Spirit as the Divine Fire, who acts in the believers' lives.

1. The Divine Fire transforms believers into inflammable servants of God (Heb. 1 :7), their lives become like fire that the water of this world can not quench (Song 8:7).

2. The Divine Fire reveals our Lord Jesus Christ in our practical life. As Aaron used the fire to transform the gold of the Israelites into the ox, which was dwelling in their hearts since they had gone out of Egypt, likewise God transforms our life into the likeness of Christ who dwells in our hearts during our passage from this world towards heaven.

3.While Elijah was praying, the fire of the Lord descended upon the burnt sacrifice and consumed it" and the wood and the stones and the dust and it licked up the water that was in the trench, " (1 kings 18:38). It is the Divine Fire that accepts every sacrifice offered in the name of God and purifies our hearts from the stones (violence), the dust (the love of earthly things) and the water (the coolness of spirit).

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ù: Intelligent and immortal nature is hidden in our perishable body, that in and through this body it may reveal its actions. So, having made of this body an altar for the burning of incense, put upon it all your thoughts and your bad counsels and, placing them before the face of the Lord, lift your mind and heart to Him, and beg Him to send you from on high His transubstantiate fire, to bum all that lies on that altar and purify it. And your adversaries the priests of Baab, will be filled with fear and will perish at your hands as they did at the hands of the Prophet Elijah (1 kings 18:25f).

Then you will see a man emerging from the Divine waters, who will cause spiritual rain to fall upon you, that is, the Holy Comforter

And I, your father, will pray on your behalf, that you too maybe granted that great Spirit of fire, whom I have received, for I know that you have denied yourselves in order to

receive Him. For he who toils in every generation will receive the same Spirit, Who dwells in those who are upright in heart, and I bear witness of you, that you seek God with an upright heart.

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7. C.Arians 1:47.

8. Ibid 1:50.

9. Hom. 2:4, 18:10, 11; 19:8,9.

10. De Spir.S. 28,9,4 (Quasten: Patrology, vol3, p96-7).

11. Letter 1 [See Early Fathers from the Philokalia, Faber and Faber; See also Chitty: The Letters of St. Antony the Great,1980,p2].

12. Letter 9 [Chitty: The Letters of Ammonas, 1979. These letters are probably St. Anthony's. if these letters are Ammonas, the successor of St. Anthony, they have the same mind of St. Anthony].

13. Letter 10 [Chitty: Ammonas].

14. Ibid 13.

15. Letter 13 (Philo).

16. Ibid 18.

17. Ibid 18.

18. Ibid 19.

19. Letter 4 (Chiuu and the Arabic version).

20. Letter 1.(Philo., See Chilty p 2 and the Arabic version).

21. Letter 3 (Chilly& the Arabic version).

22. Letter 5.(Philo).

23. Ibid 1.

24. Ibid.

25. Letter 5 (Chiuu& Arabic).

26. Ibid 7.

27.letter 18 (Philo).

28. Letter 7 (Chilly).

29. Letter 6 (Philo).

30. Letter 8 (Chitty& Arabic).

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THE ADVOCATE

The Alexandrians looked to "prayers" - both liturgical and private - not as some formalities or duties to be fulfilled,, but as a great task that needs the grace of the Holy Spirit which acts in the life of the Church and within every soul. By praying, the Church (or the soul) is lifted up in the presence of the Holy Trinity, practices her dialogue with God openly and expresses her love towards Him and towards all creatures. The Lord promised His disciples that He would sent them the "Advocate," His own Spirit (John 16:7f), who alone has the power to raise up our minds and illuminate our souls to enjoy close communication with the Father through His Only-Begotten Son. This is what St. Paul means by the intercession of the Spirit for the saints according to the will of God (Rom. 8:26,27).

Prayer is the action of the Holy Trinity in our life, for the Father sheds light upon it, the Son teaches it and the Holy Spirit works within us to enable us to understand and speak rightly of such a great subject, as Origen states.

The Holy Spirit grants our barren minds fruitfulness, and makes them spiritual, so that we can pray and sing with the Spirit (I Cor. 14:15).

✠ David says: "To you I have lifted up my eyes, you who dwell in heaven," (Ps. 123: 1); " To you, O God, have I lifted up my soul" (Ps. 2-5:1)... How? The soul is lifted up and follows the Spirit ... It even comes to be in Him³².

✠ Indeed, St. Paul says, "the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God," (Rom. 8:26, 27). The Spirit cries," Abba, Father, in the hearts of the blessed people and He knows by careful attention our sighs in this tabernacle, sighs suitable for weighing those who have fallen or have transgressed. He intercedes on our behalf, taking on Himself our groanings because of His great love and pity for men.

By His wisdom he sees that our souls have been humbled to dust (Ps. 44:25)... and so He "makes intercession with God" not by using any "groanings" but those "which cannot be uttered "...

And this Spirit, not content with making intercession to God, intensifies His intercession and "more than making intercession" in the case, I believe, of those who are" more than conquerors," Rom. 8:37... ³³

✠ "I will pray with the Spirit, and I will also pray with understanding. I will sing with the Spirit and I will also sing with understanding," 1 Cor. 14:15... For neither can our mind pray unless the Spirit prays first for it.... so that we can not even sing and say hymns to the Father in Christ with proper rhythm, melody, measure, and harmony unless the Spirit Who searches everything, even the depth of God (1 Cor. 2:10), first praises and sings hymns to Him.

I believe that it was a result of seeing the human weakness that is incapable of praying as one ought to pray, and realizing this, that one of the Lord's disciples when he

³² On Prayer 8:2.

³³ On Prayer 2:3.

heard the wise and mightily words spoken by Him in His prayer to the Father, said to the Lord when he had finished praying: "Lord, teach us to pray" Luke 11:1³⁴.

✠ Prayer is such a great task that it requires the Father to shed light upon it, His "First born Word" to teach it, and the Spirit to work within us to enable us to understand and speak rightly of so great a subject³⁵.

✠ But meanwhile Moses cries out to the Lord. How does he cry out? No sound of his cry is heard and yet God says to him. "Why do you cry out to me? Exod 14:15. I should like to know how the saints cry out to God without a sound. The Apostle teaches, "God has given the spirit of his Son in our hearts crying:" Abba, Father! Gal. 4:6. And he adds, "The Spirit himself intercedes for us with indescribable groans." And again, "He who searches the heart knows what the Spirit desires because he pleads for the saints according to God." So, therefore, when the Holy Spirit intercedes with God the cry of the saints is heard through silence³⁶.

✠ He prays for those who pray and appeals along with those who appeal. But, He does not pray for servants who do not pray continuously through Him, nor will He be the Advocate with God for His own if they are not obedient to His instructions that they "always ought to pray and not lose heart" (Luke 18:1.6)³⁷.

Origen

GRACE AND PRAISING GOD

It is easy for any person to praise God by his lips, but we are in need of the Gift of the Spirit that grants us the inner joy (Gal. 5: 22), to praise Him by our whole inner man, our minds, hearts and senses. By this divine gift we enjoy the pledge of heavenly life, which is a delightful life of singing and praising God.

Origen says,[If the mind is not filled with the grace of God, it cannot sing the praises of His glory³⁸.] [Since we have been brought by a heavenly power (1 Cor. 2:4), indeed by a more than heavenly one, to faith and belief we should worship God, the Creator of all, as ours³⁹].

THE HOLY SPIRIT AND WORSHIPPING GOD

A man who does this (lifts his mind highly to the Father of all) will move our Lord to mercy by his labors and will be given an invisible transubstantiate fire, which will burn up all the passions in him and completely purify his mind. Then the Spirit of our Lord Jesus Christ will come to dwell in him and will abide there, teaching him to worship the Father sincerely.

ù: Therefore, when the Apostles received the Spirit of adoption, the Holy Spirit taught them to worship the Father as they ought.

³⁴ On Prayer 2:4.

³⁵ On Prayer 2:6.

³⁶ In Exod. hom. 5:4.

³⁷ On Prayer 10:2.

³⁸ Sel Ps. 71:9.

³⁹ *De Principiis* 4:1:7.

St Anthony

9. Ep. S (Phiokalia).

10. Letter 3 (Chiuy & The Arabic version).

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THE HOLY SPIRIT

AND

THE JOYFUL LIFE

"Joy" is one of the essential characteristics of the Church who is guided by the Holy Spirit (Gal. 5:22). Truly we are called to participate in the Lord's crucifixion, but He grants us His Spirit, the Paraclete, or the Comforter (John 14:16;16:1) who dwells within us even during tribulations and makes our hearts flow with unceasing joy (Phil. 4:4).

The Holy Spirit who raises the Church to heaven, grants her Joy in all aspects of her life:

1. St. John Cassian described the Egyptian monks as heavenly terrestrials or terrestrial angels, for they changed all the deserts of Egypt into a delightful Paradise of singing and praising God.

2. The Coptic Church in all its liturgical worship raises up our minds towards heaven.

3. In our Church we are used to celebrating unceasingly different feasts.

4. Our icons appear joyous; there is no picture of Hell, only of heaven, heavenly creatures and crowns².

5. Even in practising private prayers by the "Canonical Hours"

we are used to start the psalms by saying "the hymn of", and almost recite it with a joyful tone.

The Alexandrian Fathers used to speak about spiritual joy, as being the food by which the Holy Spirit nourishes the soul so that she will not die.

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According to the early Coptic rite of Baptism, the newly baptized person drank milk mixed with honey. St. Clement of Alexandria says that nourishing with "honey" in this rite refers to attaining our Lord Jesus Christ who is sweet food to believers⁴⁰. Truly, in Baptism, the believer attains Christ by the Holy Spirit, Who fills our life with His heavenly joy.

He (Jesus) called the Holy Spirit whom He would send (upon the Church) the Paraclete, because of His work, for He does not only comfort those whom He finds worthy of it, but also He redeems them from every grief and sorrow that may be found in the soul. He grants them, at the same time, the indissoluble joy. The eternal joy dwells in their hearts for the Holy Spirit is there.

⁴⁰*Paedagogos* 1:6.

St. Didymus the Blind

ù: As the trees cannot grow without water, so the soul cannot grow, nor rise up to the highest unless she receives the heavenly joy

ù: The soul is always nourished with this joy and feels pleasure; thus she is raised up to heaven. She is in need of her food (joy) as the body needs its own food also.

St. Anthony the Great⁵

ù: (The Holy Spirit) reveals the mysteries of heaven and many things which I cannot write on paper. But you will become free from every fear, and heavenly joy will overtake you; and so you will be as men already translated to the kingdom while you are still in the body, and you will no longer need to pray for yourselves but for others (Exod. 32:31)...

When I come to you I will tell you about the Spirit of joy, and you should obtain it. And I will show you all its riches, which I cannot entrust to paper.

1. Fr. T. Malaty: An Introd. to the Coptic Orthodox Church (The Coptic Feasts).

2. Fr. T. Malaty: The Church, The House of God, Alexandria 1985, p 393-4.

4. Fr. Malaty :The Holy Spirit.. p 129 (in Arabic).

5..Ibid 131.

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THE HOLY SPIRIT

AND THE

HEAVENLY GLORIES

THE HEAVENLY TEACHER¹

Our Lord Jesus Christ promised His Diciples that He would sent them His Holy Spirit who would teach them everything (John 16: 13).

The Holy Spirit is a unique Teacher, for He alone dwells within our souls, illuminates our minds and lifts up our hearts to examine heavenly life. He teaches us not only through words but by revealing the "Heavenly Truth" within us. St Paul says "where the Spirit of the Lord is, there is liberty. But we all, with unveiled faces, beholding as in a mirror the glory of the Lord are being transformed into the same image from glory to glory, just as by the Spirit of the Lord, " 2 Cor. 3:17,18.

The Holy Spirit who grants us spiritual rebirth guides us as a Divine Teacher to His heaven and reveals the eternal glories within us.

ù. I wish to tell you, too, what the soul is like when the fire of God has come to dwell in it. It is like a winged bird, soaring up high in the air of heaven. Of all creatures birds alone

have wings, as their special feature. The wings of a soul obeying God are the leaping of Divine fire, which give it power to rise on high to heaven. If it is stripped of these wings it will be powerless to soar upwards, as lacking this fire, which lifts on high; and it becomes like a bird stripped of wings, which can no longer fly.

ù: The Spirit enters into (the soul) and makes her remain high, close to God.

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ù: The Christian mind and way of thinking is always in the heavenly frame; they behold as in a mirror the good things of eternity, by reason of their partaking and having the Holy Ghost, by being born of God from above, and being privileged to be children of God in truth and efficacy, and by having arrived, through many conflicts and labors spread over a long time, at a fixed and settled condition of freedom from disturbance and of rest, no longer sifted and wave-tossed by unquiet and vain thoughts. By this they are greater and better than the world, because their mind and the frame of their soul is in the peace of Christ and the love of the Spirit. It was of such matters that the Lord spoke when He said that they had "passed from death unto life," John 5:24.

ù: Christians have a glory and a beauty and a heavenly wealth which is beyond words, and it is won with pains, and sweat, and many conflicts, and all by the grace of God.

ù: For this reason, Christians who are Christians in truth and efficacy are confident and glad at departure from the flesh, because they have that house made without hands, which house is the power of the Spirit dwelling in them. Therefore, even if the house of the body is dissolved, they are in no fear because they have the heavenly house of the Spirit and that incorruptible glory, which glory in the resurrection day shall build up and glorify the house of the body as well, as the apostle tells us: "He that raised up Christ from the dead shall quicken also your mortal bodies through His Spirit that dwells in you," Rom.8:11, and again, "That the life also of Jesus might be made manifest in our mortal flesh," 2 Cor. 4: 11, and "That mortality, it says, may be swallowed up of life," 2 Cor.5 :4.

ù: Every one of us therefore ought to strive, and take pains,

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and be diligent in all virtues, and to believe, and to seek from the Lord that the inward man may be made partaker of that glory here and now, and that the soul may have fellowship in that sanctity of the Spirit, in order that we may be cleansed from the defilements of wickedness and may have at the resurrection what to clothe our bodies with as they rise naked, and to robe their uncomeliness, and quicken them, and refresh them for ever in the kingdom of heaven.

For Christ will come down from heaven, and raise up all the tribes of Adam, those who from the beginning have fallen asleep, according to the holy scriptures, and will set them all in two divisions, and those who bear His own sign, that is the seal of the Spirit, he will call to Him as His very own and set them on His right hand; for "My sheep," He says: "hear My voice, and I know Mine own and am known of Mine," 1 John 10:14, 27. Then shall the bodies of these be arrayed with divine glory from their good works, and shall be full of the glory of the Spirit, which they had in their souls even here; and thus being

glorified in the divine light, and caught up into heaven "to meet the Lord in the air," as it is written, we shall ever be with the Lord," 1 Thess 4:17, rejoicing with Him to ages without end. Amen.

St. Macarius the Great

1. Fr. T. Malaty: the Holy Spirit..., p 132-4 (in Arabic).
2. Letter 8 (Philokalia).
3. Ep. 13 (Chitly: Ammonas).
- 4 Hom. 5:4, s, 7, 12.

THE HOLY SPIRIT

AND THE

SACRAMENTAL LIFE OF THE CHURCH

On Pentecost, the Holy Spirit descended upon the Disciples and the Apostles of Christ to create the Christian Church, not as a social institution, but as the Body of Christ, who practices the Divine life. This unspeakable life is called sacramental, for it is not from our own efforts nor from our own hands but from the Spirit's action. The Holy Spirit of the Church, Who creates her, lives and acts in her as a whole and in every member .

This sacramental life of the Church, which achieves the existence and the growth of the Church as a whole as well as the growth of the personal relationship of every member with the Holy Trinity, is accomplished through the action of the Holy Spirit in the Church Sacraments, i.e., Baptism, Chrism, (confirmation), Eucharist, Repentance (and Confession), Anointing the Sick, Marriage and Priesthood.

1. In Baptism, the Holy Spirit grants believers spiritual rebirth and transforms them into members of the sacramental Body of Christ. Through this divine grace, the Spirit grants us "new life" in Christ, the resurrected life, the illumination of the soul and participation in the divine life.

ù: *We are washed from all our sins, and are no longer entangled in evil. This is the one grace of illumination, as our characters are not the same as before our washing... "For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus" Gal.3:26-28.*

St. Clement of Alexandria

ù: No one not regenerated by the Holy Spirit of God and marked with the seal of His sanctification has attained heavenly gifts, even through the perfection of a faultless life in all the rest ...

The only exception to the indispensability of the baptism of water is the baptism of blood, which is also the work of the Holy Spirit: "Those who suffered martyrdom before baptism, having been washed in their own blood, were vivified by the Holy Spirit of God..." He sums up the effects of baptism on the soul as follows:

Thus, renovated in baptism, we enjoy the familiarity of God, in so far as the powers of our nature permit, as someone has said: In so far as mortal man can be likened to God.

St. Didymus the Blind

ù: The place of pasture is the Paradise from which we fell, and to which Christ leads us and establishes us by the water of rest (Ps.23), that is to say by Baptism.

St. Cyril of Alexandria

2. In Chrism, the baptized persons receive the Holy Spirit dwelling in their souls to guide their lives. He grants them the unceasing sanctification of their souls, minds, hearts, bodies, senses and emotions. Thus He prepares them as a spiritual bride for the Heavenly Groom.

To practise divine life we are in need of the Holy Spirit Himself who guides us to all "truth," John 15:13, witnesses to Christ through us (Acts 5:32), grants us life (John 6:36) and speaks with us~ (Rev.2:7).

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ù: The chrism is the indwelling of the Holy Spirit in the knowledge of the truth ... So when one is converted from sin, purification is granted ..., but the gift of the Spirit is represented under the figure of oil; so that he who is converted from sin may not only achieve purification, but may also be filled with the Holy Spirit, whereby he may receive his former robe, the ring, be reconciled completely to his father, and restored to the status of a son (Luke 15).

("The Spirit rested on them and they all prophesied"): We read that the Spirit rests not on all men whatsoever but on the holy and blessed; for the Spirit of God rests on the "pure in heart" and on those who purify their souls from sin, just as He does not dwell in a body given over to sins - even if He has dwelt in it in the past; for the Holy Spirit cannot tolerate the partnership and company of an evil Spirit . For there is no doubt that when we sin an evil spirit comes and makes play in our heart, whoseover we be ... Hence our sin "grieves the Holy Spirit" (Eph.4:30), but our righteous and holy deeds prepare Him a "resting- place" in us.

3. In the Eucharist, the Holy Spirit is invoked both on the elements and on those who are to partake of them. He makes the Bread and the Cup of the Eucharist to be given to the faithful - the Body and Blood of Christ .

Through this Sacrament the Holy Spirit guides the Church into the royal way to enter heaven itself and to participate in the heavenly liturgy and to enjoy communion with the Father in Jesus Christ.

ù: The Sacramental Table is the Flesh of the Lord which fortifies us against our (evil) desires and against demons. Indeed Satan fears those who take part in the mysteries with piety.

St. Cyril of Alexandria

As wine is blended with water, so is the Spirit with man⁴¹.

St. Clement of Alexandria

4. Repentance In the Chrism: The Holy Spirit dwells within us as His own temple. He finds a place in this human sanctuary, to act continuously for our sanctification. He desires to blot out our sins; therefore He grants us daily repentance of every sin and weakness, to confess before our God and before His priests. "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness," 1 John 1: 1.

The Holy Spirit who illuminates our souls reveals our infirmities and our needs of the divine salvation, He incites us to confess and He Himself forgives our sins through the priests of God, for our Lord said to His Disciples:

"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 20:23.

In this sacrament of penance and confession the believer attains second baptism," for he receives a kind of spiritual renewal to his inner man.

✠ "That the thoughts out of many hearts may be revealed," Luke 2:35.

There were evil thoughts in men, and they were revealed for this reason, that being brought to the surface they might be destroyed, slain, put to death, and He Who died for us might kill them. For while these thoughts were hidden and not brought into the open they could not be utterly done to death. Hence, if we have sinned we also ought to say, "I have made my sin known to You, and I have not hidden my wickedness. I have said I will declare my unrighteousness to the Lord against myself" (Ps. 32:5). For if we do this and reveal our sins not only to God but also to those who can heal our wounds and sins, our wickedness will be wiped out by Him who says, "I will wipe out your wickedness like a cloud," Isa. 44:2.

✠ *Certainly, the Christian should be under strict discipline (more than those men of Old Testament times), because Christ died for him... Now listen to all the ways of remission of sins in the Gospels:*

First, we are baptized for the remission of sins.

Second, there is the remission in the suffering of martyrdom.

Third, the remission given in return for works of mercy (Luke 11:44)..

Fourth, the forgiveness through our forgiveness of others, (Matt. 5: 14, 15)...

Fifth, the forgiveness bestowed when a man "has converted a sinner from the error of his ways," James 5:20.

Sixth, sins are remitted through abundance of love (Luke 7:4).

In addition, there is also a seventh way of forgiveness, hard and painful, namely the remission of sins through penitence when "the sinner washes his bed with tears, and tears are his bread by day and night," Ps. 6:6; 42:3; and when he does not hold back in

⁴¹Paedagogos 2:2.

*shame from declaring his sin to the priest of the Lord and asking for medicine (James 5: 14)..*⁴²

Origen

ù: When the mind of ~srael and their thoughts were bent uDon

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departing far from the living God and turning to idolatry, Aaron was compelled to tell them to bring their golden vessels and ornaments. Then the gold and the vessels, which they cast into the fire, as it were, copied their intention. That was a wonderful thing.

They, secretly, in purpose and thought, determined upon idolatry, and the fire accordingly fashioned the vessels thrown upon it into an idol, and then they committed idolatry openly (Exod.32:24). As, then, the Three children, having thoughts of righteousness, received in themselves the fire of God, and worshipped the Lord in truth, so now faithful souls receive that divine and heavenly fire, in this world, in secret; and that fire forms a heavenly image upon their humanity. As the fire formed the golden vessels, and they became an idol, so does the Lord, who copies the intentions of faithful and good souls, and forms an image even now in the soul according to their desire, and at the resurrection it appears external to them, and glorifies their bodies within and without. But as the bodies of some are at this time decayed for a season, and dead, and dissolved, so also are their thoughts decayed by the action of Satan, and are dead to the life indeed, and buried in mire and earth; for their soul is perished. As, therefore, the Israelites cast the golden vessels into the fire, and they became an idol, so now man has given over his pure and good thoughts to evil, and they have been buried in the mire of sin, and are become an idol. And what shall a man do to discover them, and discern them, and cast them out of his own fire? Here the soul has need of a divine lamp, even of the Holy Ghost, who sets in order the darkened house. It needs the bright sun of righteousness, which enlightens and rises upon the heart, as an instrument to win the battle.

That woman who lost the piece of silver, first lighted the lamp, and then set the house in order, and thus, the house being set in

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order and the lamp lit, the piece of silver was found, buried in dirt and filth and earth. So now the soul cannot of itself find its own thoughts, and disengage them; but when the divine lamp is lit, it lights up the darkened house, and then the soul beholds its thoughts, how they lie buried in the filth and mire of sin. The sun rises, and then the soul beholds its loss, and begins to recall the thoughts that were mingled among the dirt and the uncleanness.

For indeed the soul lost her image when she transgressed the commandment

St. Macarius the Great

5. The Anointing of the Sick: The Holy Spirit, as being the Spirit of the Son, reveals that Jesus Christ is the true Physician of our bodies, souls and spirits. St. James says: "Is

⁴² In Lev. hom 2:4

anyone among you sick? Let him call for the presbyters of the Church and let them pray over him anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven," James 5:14, 15.

The Copts used to practice this sacrament cheerfully, having faith that God takes care of their physical, psychological and spiritual health. They never correlate it with death, as it happened in Europe, especially from the ninth to the sixteenth centuries. The Westerns used to call it "Extreme Unction" or "Last Rites".

The Copts believe in the Holy Spirit Who acts through this sacrament, to realize the following blessings:

1. It is a liturgical worship in which the Holy Spirit unites the priest(s) with the family and friends of the sick person to declare their sincere love for him. They become a small local church, guided by the Holy Spirit, the Spirit of love, Who asks God to work on behalf of the sick.

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It is not the work of the priest alone, but of the laymen to pray for those who are suffering, to help them with all their means and to share with them their own feelings.

2. The priest and laymen pray for the healing of the sick, not only physically but also psychologically and spiritually. They believe in the oneness of life "in Christ." We cannot separate our life into physical, psychological and spiritual; but it is one integral life guided by the Holy Spirit to be practised "in Christ".

3. We pray that God's will may be done, and that those who are suffering might not despair but accept suffering as a participation in Christ's Cross.

4. It is worthy to note that in this sacrament we pray not only for a specific sick person, but for all who are sick or under various sufferings or for those who are in need... It is the work of the Holy Spirit to open our hearts that they might embrace every body in love

5. THE SACRAMENT OF MARRIAGE

The Holy Spirit grants believers the communion with the Father through Christ, so they become one body of Christ, or one Church; He himself acts in the sacrament of marriage, granting the couple special unity in Christ. He changes the concept of "marriage" from being a contract into a divine action, by which the new family becomes a Church of Christ, or a holy Church of the house wherein Christ dwells. St. Clement of Alexandria⁴³ states that the domestic church is constituted by the same Spirit Who constitutes the Universal Church. He grants power to the members of the family to witness to evangelic life through their love and unity in Christ.

He also acts in these domestic churches, bringing active

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members to the Church of Christ, such as clergymen, monks, nuns and saintly laity.

⁴³ *Stromata 3: 10; David Coffey: Grace, the Gift of the Holy Spirit, 1979, p. 162.*

The Coptic rite of this sacrament clarifies the work of the Holy Spirit as the Spirit of unity and communion, for it assures the following points:

a. It is the work of the Holy Spirit to grant the couple true unity in Christ, that they might become one body.

b. In the Early Church, this sacrament was practiced before the Liturgy of the Faithful, so that the couple together with all the congregation participate in the Body of Christ. In other words, the couple attain unity through the Sacrifice of Christ, not only the specific unity with each other, but also a kind of spiritual unity with the whole Body of Christ, i.e. with the universal Church.

c. The Coptic rite concentrates on "the crowns of saints" and on "the eternal wedding feast," to remind the couple that they have to aim towards heavenly life in their new house, and to wait for the Eternal Groom.

In other words, the Holy Spirit grants the couple unity with each other, with the militant Church and with the heavenly hosts, in Jesus Christ.

✠ Since God has joined together (a man and woman in marriage), for this reason there is a grace-gift for those joined together by God. Paul knew this, and declares that equally with the purity of the unmarried state is a marriage according to the word of God a grace-gift (Origen quotes 1 Cor 7: 7). Those who are joined together by God obey in thought and deed the command "husbands, love your wives...." (Eph 5:25)⁴⁴.

Origen

7. In the sacrament of the Holy Spirit, the ordained persons receive special grace of the Holy Spirit; it is a spiritual fatherhood through which they minister the Church of God not by their own abilities, but by the Holy Spirit, the Spirit of Christ.

The Holy Spirit unites the clergyman with the Heavenly High Priest, who alone can shepherd His Church.

1. Paed. 1:6

2. De Trinit. 2:12 (Quasten: Patrology, vol 3, p 98).

3. In Levit. hom. 8:2.

4. In Num. 6:3 on 11:25 (B. Dewery, p 1734).

5. Fr. T. Malaty: Christ in the Eucharist, 1986, p 66.

6. Paed. 2:2.

7. In Leviticum. hom 2:4.

8. Hom. 11:2-4

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⁴⁴ Comm. on Matt. 14:6 on 19:3-12.

THE HOLY SPIRIT AND DAILY LIFE

The Alexandrian Fathers- through their Biblical thoughts and practice-looked to Christian life as a "life in Christ" or a "new life" realized by the Holy Spirit who dwells in their hearts. This life cannot be separated into parts, but it is one life the Christians practise in their church, houses, at their jobs, in their social activities and so on. It is one life granted by the Holy Spirit that embraces a Christian's relationship with God, Church, family members, friends, all mankind, heavenly creatures, the earthly creatures and even with his own body. The Holy Spirit guides believers to attain closer relationship with God through their spiritual worship, and to examine the communitarian life through practical love not only towards their brothers in the same faith, but also towards all mankind if possible.

H.B. Swete says⁴⁵:

Of the Holy Spirit Clement speaks freely, and with much beauty, but with reference either to some passage of the Holy Scripture or to the experienced life of a Christian. Thus from the statement that Bezalel was filled with the Spirit of God (Exod. 31 :2) he infers that artistic taste and skill are a gift from God⁴⁶. Those who have been brought to believe in the Holy Spirit are called by St. Paul 'spiritual men'⁴⁷. But spiritual men differ in their gifts, because according to the Apostle; the Spirit divides to every man as He will. Yet He is not Himself divided, as if a portion of God were given to each⁴⁸. Clement frequently refers to the gift of the Spirit as a fact of Christian experience. Though he is not Montanist, he recognizes fully the place of the Holy Spirit in the life of man, especially within the Church.

*The Lord, of His love to mankind, invites all men to come to the knowledge of the truth, and has sent the Paraclete for that end*⁴⁹.

*We who are baptized have the eye of the spirit, by which alone we can see God, free from obstruction and bright, the Holy Spirit flowing in upon us from heaven*⁵⁰.

*The Spirit blends and unites itself (Himself) mysteriously with the human spirit, as wine with water; and the true gnostic, who earnestly strives to be spiritual, "is united to the Spirit through the love that knows no bounds"*⁵¹.

⁴⁵H.B. Swete: *The Holy Spirit in the Ancient Church*, London 1912, p. 124-6.

⁴⁶*Stromata* 4:25.

⁴⁷*Paedagogos* 1:6:36.

⁴⁸*Stromata* 4:21:134; 5:13:89.

⁴⁹*Protrept.* 9:85.

⁵⁰*Paedagogos* 1:6:28.

⁵¹*Ibid* 2:2:20; *Stromata* 7:7:44.

The Spirit is the Holy Anointing Oil compounded of heavenly spices and is prepared by Christ for His friends⁵².

It is the soul's jewellery, which decks it with the radiant colours of righteousness, practical wisdom, courage, self-control, love for all that is good, and modesty⁵³.

The more truly "gnostic" a man becomes through righteous living, the nearer the bright Spirit of God draws to him⁵⁴.

As the magnet attracts iron, so the Holy Spirit attracts the soul to higher or lower mansions, according to personal character; only the evil falls to the ground⁵⁵.

The Spirit is the royal gold which, mingling with the other elements of our nature, makes Christians such as they are⁵⁶.

Below, I will give some examples of the action of the Holy Spirit in our daily life:

1. THE HOLY SPIRIT GRANTS US UNITY AND LOVE

Fellow men ought to live together in much charity, whether they are praying, or reading the scriptures, or doing some kind of work, that they may have the foundation of mutual charity. In this way,

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those various inclinations may find favour, and those who pray, and who read, and those who work, can all live in sincerity and simplicity with each other to their profit. What is written? Thy will be done, as in heaven, so on earth, Matt.6: 10, in order that as angels in heaven dwell together in great concord, peace, and charity, and there is no such thing there as pride, or as envy, but they live together in charity and sincerity, so should the brothers dwell together. Some thirty, perhaps, are under one government; they cannot continue all day and night at one thing. Some give themselves up to prayer for six hours, and then would like to read; others are very ready to serve, while others work at some form of labour.

Whatsoever they are about, the group ought to be in charity and cheerfulness with each other. Let him who is at work say of him who is at prayer, "The treasure that my brother gets is common, and therefore mine." Let him who prays say of the reader, "The profit

⁵²Paedagogos 2:8:65.

⁵³Ibid. 3:1:64.

⁵⁴Stromata 4:17:109.

⁵⁵Ibid 7:2:9.

⁵⁶Ibid 5:14:99.

which he gets by reading is to my advantage". Let him who is at work say, "The service which I am doing is for the benefit of all." As the members of the body, being many, are one body, 1 Cor. 12:12, and help each other, and each performs its own function, but the eye sees on behalf of the whole body, and the hand labours for all the members, and the foot, as it walks, carries them all, and another member suffers with all alike, so let the brethren be with one another. Let not him who prays judge the labouring brother because he is not at prayer. Let him not that is at work judge the one who is praying or say, "He lies by, while I am working." Let him who serves not judge some one else, but let each one do whatever he is doing to the glory of God. Let him who reads hold him who prays in charity and cheerfulness, with the thought "It is for me that he prays"; and let him who prays think of him who is at work, "What he is doing is done for the benefit of us all."

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Thus much concord and peace and unity in the bond of peace, Eph. 4:3, holds them all fast, and they are enabled to live together in sincerity and simplicity and the favour of God. No doubt the principal thing among these is continuance in prayer, but one thing is required, that a man should have treasure in his soul, and life which is the Lord in his mind- that whether he is working, or praying, or reading, he should have that possession which passes not away, which is the Holy Ghost.

St. Macarius the Great

2. THE SPIRIT GRANTS COMFORT THROUGH TRIBULATIONS

For it is not to all, but to Paul and those like him, that this present tribulation is said to be momentary and light, because they have the perfect charity of God in Christ Jesus poured out in their hearts by the Holy Spirit (Rom.5:5).

Origen

13. Hom. 3:1-3.

14. Song Of Songs: Prologue

THE HOLY SPIRIT

AND

UNCEASING RENEWAL

CHURCH RENEWAL

In November 1980, three Christian families (the non-Chalcedonian Orthodox Churches, the Chalcedonian Orthodox Churches and the Protestant Churches) discussed the subject: "Church Renewal".

Some Orthodox theologians such as Metropolitan George Khedr (Lebanon) refused the expression: "Church Renewal" due to its implications in the English language and for the following reasons:

1. The Church in its essence is "the new life," she is not in need of renewal, but she has to work for the renewal of the cosmos (world) so that it will be restored and attain its original glory that has been lost.

2. Some theologians refused this expression, for it means a revolution against all that was in the past, to start anew.

Bishop Gregorius (Egypt) said that he was able to accept this expression, provided that we distinguished between four terms:

a. The renewal by the Holy Spirit that occurs in Baptism, as we attain adoption to the Father through the redeeming work of Christ.

b. The renewal of the mind, realized by repentance. We have to distinguish between repentance that is realized by changing all our past life and daily repentance of our weakness, giving us new divine gifts every day.

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c. The total renewal of the creation on the Last day (Rev. 21: 1).

d. Church Renewal, i.e., her continuous growth: The Church is alive and has the Holy Spirit within her working for her growth. In other words she is not static but has a dynamic power.

THE EVER-ACFING SPIRIT

On Pentecost, the Church had been established by the descent of the Holy Spirit on the disciples of Christ. It was her birthday; and the Holy Spirit Who granted her existence, dwelled in her life, and acted unceasingly for her edification. In more detail, we can summarize the action of the Spirit on behalf of the Church for her continuous renewal in the following points:

1. In my book "Tradition and Orthodoxy" I clarified that the Church as a new life "in Christ" receives new experiences by the Holy Spirit, not by despising what is ancient to be changed into what is modern; but rather her present life and experiences lean back on the ancient experiences, so that what is "ancient" remains alive through the "present," and the present experience depends on the genuineness of the ancient.

In other words, true renewal is not a revolution against all that was in the past, but it is a daily spiritual growth in Jesus Christ, to attain "grace for grace," John 1:16, so that we might come " to a perfect man, to the measure of the stature of the fullness of Christ," Eph. 4:13.

2. The Holy Spirit dwells in the Church as if He is her own, and at the same time He dwells in the souls of believers as members of the Church, taking care of every believer in a deep personal relationship. Therefore, the renewal or the growth of the Church is realized side by side with that of persons. Spiritual renewal- in the orthodox Church- is not obtained through "individualism" but through an integral movement of the Church as a whole and every member, without exaggerating one aspect on behalf of the other.

The Church is the body of Christ, while every believer is a member of this body, has his vital role in the Church, regardless of his age, sex, position, education, abilities etc.. Through the Church, the believer receives his continuous renewal or growth in the Holy Spirit, and through the personal growth of every member the Church grows in Spirit. The

body cannot despise any of its members and every member has no existence outside the body.

Now, we can say that the true renewal of the Church deepens the unity of believers, not only with the Father through the Son in the Spirit, but also through the unity of every believer with his brothers in the one Church of God. He enjoys the unspeakable personal relationship with God through his One Church.

3. In Baptism and Chrism we receive the free gift of the Spirit. We are reborn in Spirit and our nature is renewed, but we are in need to grow in Spirit, otherwise our spiritual rebirth becomes in vain and we are considered dead. It is the work of the Holy Spirit who acts unceasingly to renew our life if we accept Him and are serious in our spiritual life.

ù: Think; the five wise virgins, who had been watchful and had taken in the vessels of their heart - that which was no part of their own nature- the oil, which means the grace of the Spirit from above, were enabled to enter with the Bridegroom into the heavenly bride-chamber; but the other foolish five, who were content with their own nature, would not watch nor busy themselves to receive the oil of gladness, Ps. 45:7, in their vessels while they were still in the flesh, but sank as it were to sleep through carelessness, and

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slackness, and illness, and ignorance, or fancied righteousness, so they were shut out of the bride-chamber of the kingdom, being unable to give satisfaction to the heavenly Bridegroom, held fast by the ties of the world, and by some earthly affection, they did not give their whole love or passionate devotion to the heavenly Bridegroom, and were not provided with the oil. Souls who seek the sanctification of the Spirit, which is outside of nature, fasten all their affection upon the Lord, and they walk there, and pray there,

and employ their thoughts there turning away from all else; for which cause they are privileged to receive the oil of heavenly grace, and succeed in coming through, unfallen, giving satisfaction to the spiritual Bridegroom; while souls that are content with what belongs to their own nature creep in thought upon earth; they employ their thoughts upon earth; their mind has its whole existence upon earth. In their own estimation they appear to belong to the Bridegroom, and to be adorned with the ordinances of the flesh; but they have not been born of the Spirit from above, and have not received the oil of gladness.

ù: One thing foreign to our nature, the disaster of the passions, we have received into ourselves through the first man's disobedience, and it has taken its place as almost a part of our nature by long custom and propensity; and this must be expelled again by that other thing foreign to our nature, the heavenly gift of the Spirit, that the original purity may be restored; and unless we receive now that love of the Spirit from heaven by much entreaty, and supplication, and faith, and prayer, and turning from the world, and unless our nature, which has been polluted by wickedness, cleaves to the love which is the Lord, and is sanctified by that love of the Spirit, and unless we persevere to the end unfallen, walking strictly

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in all His commandments, we cannot attain the heavenly kingdom.

ù: Such souls, which have the love of the Lord ardently and in satiably, deserve eternal life; for which reason deliverance from the passions is vouchsafed to them, and they obtain perfectly the shining forth and participation of the unspeakable and mystical fellowship of the Holy Ghost, in the fulness of grace. But as many souls ;IS are feeble and slack, not seeking to receive here on earth, while they are still in the flesh, through patience and longsuffering, sancification of heart, not in part, but perfectly, and have never hoped to partake in the Paraclete Spirit in perfection with all consaous satisfaction and assurance, and have never expected to be delivered through the Spirit from the passions of evil; or having at one time received the grace of God, have been deceived by sin and have given themselves over to some form of carelessness and remissness; these, .IS having received the grace of Spirit, and possessing some comfort of grace in rest and aspiration and spiritual sweetness, presllme upon this, and are lifted up. They grow careless, without contrition of heart, and without humility of mind, neither reaching the perfect meature of freedom from passion, nor waiting to be perfectly filled with grace in all diligence and faith, but they felt assured, and took their repose, and remained satisfied with their scanty comfort of grace, the result of which was pride rather than humility, and they are at length striped of whatever grace was vouchsafed to them, because of their careless contempt, and because of the vain arrogance of their self-conceit.

The soul that really loves God and Christ, though it may do ten thousand righteousness, esteems itself as having wrought nothing, by reason of its insatiable aspiration after God. Though it should

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exhaust the body with fastings, with watchings, its attitude to wards the virtues is as if it had not yet even begun to labour for them. Though divers gifts of the Spirit, or revelations and heavenly mysteries, should be vouchsafed to it, it feels in itself to have acquired nothing at all, by reason of its unlimited and insatiable love to the Lord. All day long, hungering and thirsting dlrough faith and lQve, in persevering prayer, it continues to be insatiable for the mysteries of grace, and for the accomplishment of every virtue. It is smitten ~vith passionate love of the heavenly Spirit, continuall stirring up wi~hin itself through grace an ardent aspiration for the heavenly Bridgroom~, desiring to be perfecdy admitted to the mystical, ineffable fellowship with Him in sanctificaion of the Spirit.

The face of the soul is unveiled, and it gazes upon the heavenly Bridegroom face to face in a spiritual light that cannot be described, mingling with Him in all fulness of assurance, being conformed to His death, ever looking with assurance to receive by the Spirit a perfect deliverance from sin and from the darkness of the passions; in order that having been cleansed by the Spirit, sanctified in soul and body, it may be permitted to become a clean vessel to receive the heavenly unction and to entertain the true King, even Christ; and then it is made meet for eternal life, being henceforward a clean dwelling place of the Holy Ghost.

For a soul to reach these measures,however, does not come all at once, or without trial.

St. Macarius

1. Fr. T. Malaty: The Holy Spirit..., Alexandria 1981, p 9ff, 205ff (in Arabic).

2. Hom. 4:6.

3. Ibid 4:8.

4 Thid l()-2-S.

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THE HOLY SPIRIT

AND

THE RENEWAL OF THE WORLD

The Coptic Orthodox Church suffered tremendously ever since the first century. Although she expects the world to scorn and persecute her, she loves the world. She believes that the Holy Spirit Who dwells within her, opens her heart to love every body even those who persecute her. She lives in the hope that the Spirit of Christ is acting for the renewal of the world. For this we sing: " The earth is the Lord's and the fullness thereof".

This Biblical concept of the work of the Holy Spirit in the world can be understood from the following examples:

1. When Athenagors, the dean of the Alexandrian School, wrote his "plea," "embassy" or "intercession" to the Emperors Marcus Aurelius Anoninus and Lucius Aurelius Commodus, he refuted the charges against the Christians, using quotations from the poets and philosophers, but he surpassed defending Christianity to preach the Emperors indirectly. He spoke kindly concerning philosophy, although he explained the contradiction that was found between the philosophers; meanwhile prophets guided by the Spirit of God spoke about God in acordancel.

He praised the emperors for their great zeal for knowledge, asking them indirectly to listen to the words of the prophets. In other words, his "plea" was a "sermon" rather than an "apology". We may say that the church was not interested in resisting the world who hated her, nor in refuting the charges against her, but was interested in preaching the Word with sincere love, believing in the

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Holy Spirit Who acts for the salvation of every body and the renewal of the world.

2. This concept is very clear in the writings of St. Clement of Alexandria, who had no enmity against philosophy but looked to it as a divine gift, that had a part of the truth, and a preparation for Christ. St. Clement aimed to gain philosophers by love, believing in the mighty grace of the Holy Spirit.

1. A plea for Christians 7.

2. Ibid 9.

3. Strom. 6:8,17.

4. Ibid 1:5, 9, 20.

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