



***Father Dumitru Stăniloae's Contribution to
Deepening the Teachings about the Communion
Relations in the Holy Trinity***

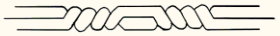
*About the Holy Spirit's Resting and Shinning in and
through the Son*

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Abstract: *Starting with the second half of the 20th century, the Romanian Orthodox Theology was marked by the personality of a great priest, professor, Ph.D., and academician: Dumitru Stăniloae. The range of his theological interests comprised topics which belong to all fields of the theological study: the history of the church (Romanian and universal), philosophical problems in contrast with the Christian teachings, but especially teachings of faith, all of them approached at a high academic level and deeply anchored in an authentically Orthodox patristic thinking. Dogmatic, as a theological discipline, was removed from the scholastic and arid framework. The connection between man and God is now seen through ontology, personalism and love communion in whom God and man are present. The starting point is God, who is the trinity of persons towards which man aspires in his communion life with Him and hopes to get there through a continuous effort.*

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Introduction

Together with some of his contemporary theologians, from the Russian diaspora, as Lossky, or from Yugoslavia, as Father Iustin Popovici, Father Stăniloae was preoccupied by the beauty of the mystical thinking from the work of the Holy Fathers. This determines him to perceive the human life as incomplete without the communion with God made man, Jesus Christ, and, through Him, with the Trinity God, without neglecting the main eternal big hope: holiness.

If the Western church was victim to an individualist and pantheist culture, the Eastern church, instead, always emphasized the personal intercommunion, a feature discovered by Father Stăniloae studying the Holy Fathers, especially Saint Maximus the Confessor and Saint Athanasius the Great. Redemption is seen as an ontological restoration of the humanity, in the divine-human Person of Christ, the Son of the Embodied God.

The orientation of his theological thinking is marked by the Christ-Trinity nuance of the Christian ontological personalism. “Father Stăniloae applies to ontology the Palamite distinction between essence and energies; each person is an inaccessible secret revealing the grace of love. We live our relation with another in this tension: accessible and inaccessible... Humanity is ontologically transfigured in Christ... the communion progress, to the reciprocal interiority, founded by him regarding the growing opening of the soul in the divine light”¹.

¹ Olivier CLEMENT, *Le Pere Dumitru Stăniloae et la genie de l'Orthodoxie roumaine*, in *Prinos de cinstire Părintelui Dumitru Stăniloae*, Sibiu, Editura și tiparul Arhiepiscopiei Ortodoxe Sibiu, 1993, p. 84.



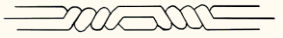
The teaching on the communion relations of the Trinity Persons and on the resting and shining of the Holy Ghost *in* and *through* the Son, on Trinity level and also on economic level, in the Person of Our Saviour Jesus Christ, is applied in all the chapters of the dogmatic theology discussed by Father Stăniloae, because it involves two notions, two realities present in his thinking: the *Person* and the *communion*.

The Person and the communion express in the most concrete manner the fundamental, original and undeniable truth of the existence: a Being in Three Persons, one being under the form of communion between the Three Persons. “This Truth is reflected also in the *modus vivendi* of the humanity, but is completely achieved in the Person of the Son of God, as divinity and humanity. This is the supreme and fully ensuring degree of love between the two forms of personal communion, thus, of the entire existence”².

The Persons, Their communion and the relations between Them are to be found in Father Stăniloae's Triadology preoccupation, where the dininity in Trinity is seen as the *structure of the supreme love*, and the dogma of the resting and shining of the Holy Ghost in Jesus Christ, as Son of the Embodied Christ, has profound implications in his dogmatic thinking, in Christology, pneumatology, ecclesiology, and in the liturgical life of the Church, a life permanently accompanied by the ascetic-mystical effort of the man to become united with the Trinity through the Son of God made man.

We believe that the theme of the present paper is beneficial for highlighting Father Stăniloae's manner of emphasizing *the dogma of resting and shining of the Holy Ghost in the Son on a Trinity, and also on an economical level, in and through Our Saviour Jesus Christ.*

² Dumitru STĂNILOAE, *Cuvântul scris către “Iubiții mei frați sibieni!”*, in *Prinos de cinstire...*, p. 639.



1. God or the Trinity communion of Persons

The dogma of the Holy Trinity is the vital doctrine centre of the Orthodox Church. This teaching is developed by Father Stăniloae in the light of a vision implying a dynamic personalism compared to the western triadology which is tributary to a static and impersonal essentialism.

God exists as Trinity of Persons since the beginning; this interpersonal love preceded the creation as mystery of the existence, above all the dogmatic teachings. This Love explains all and nothing can be explained without this Love.

As Trinity of Persons – the Father, the Son and the Holy Ghost – God is an inexhaustible source of love, a communion of Persons in unity. Only as Person, or as Trinity of Persons, God can be united with Himself unmistakably, without the risk for us to be confounded one for another, to be lost in an essentialist, impersonal and pantheist divine.

a. *The Trinity ontology of Love in Father Stăniloae's vision*

God per Se is an unfathomable mystery. The man cannot say anything about His way of existing, except for what He had said about it: *I am that I am* (Exodus 3:14)

The relation between the divine Persons discovers God as existent *through* and *from* Him, thus He is the completeness of being, of the ontology and of the existence. From this point of view, God, as transcendental existence, is above all that is.

With Love, still He descends, revealing Him to the world, being known by the world as One in Being and Trinity in Persons: Father, Son and Holy Ghost. This is the starting point for the human mind to an affirmative cataphatic knowing, where we try to express God in words, dogmas and definitions, permanently aware of His infinity and incomprehension as Trinity God.



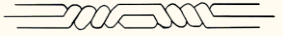
The Holy Trinity reveals as Father, Son and Holy Ghost on an economic level, in the salvation work and appears clearly as plurality of Persons *in* and *through* Jesus Christ. The person is in the same time apophatic and cataphatic, it is mystery and mystique, and also love in communion with others; it is transcendent but also immanent. God-Trinity is not purely immanent or purely transcendent. He is transcendent in being and immanent in relation to the world, He is tri-personal and loving. “A mono-personal God remains an exclusively transcendent God, Who does not work Himself for the salvation of the believers and only communicate them a teaching on how they can save themselves. An exclusively immanent God, identified entirely to the world, is no more a personal God, or, if He is, the people are no more real persons, but only apparent persons, manifesting a unique essence, their own essence”³.

God is love as plurality of Persons and only accepting the ontological and simultaneous paradox of His transcendence and immanence. The divine love is not an attribute of the divine essence, as scholastically treated by certain manuals.

Father Stăniloae’s merit resides in showing that not only the Person, or the Persons, can love and that there is no love outside Them; we can only abstractly think of this love as a feeling separate from the person. “The name puts limits and masters. The person cannot be limited and dominated by knowledge. The person is generally and by excellence apophatic. The person is above the direct observable existence, observable only in acts, placed in an over-existential plan; moreover, the supreme Person”⁴.

³ Idem, „Sfânta Treime structura supremei iubiri”, *Revista Studii Teologice* (S. T.), Nr. 5-6/1970, p. 333-334.

⁴ Idem, *Teologia Dogmatică Ortodoxă*, vol. I, București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1978, p. 148.



God revealed Himself as Trinity-Hypostatic Love through Christ and, in His revelation, “the Trinity shows us part of the premises of the intrinsic relations of the divine persons. The theological teaching on the Holy Trinity is based on these leads and on the connection between the eternal relations between the divine persons and Their saving work”⁵.

In Their love, the Persons give Them reciprocally, accept Them and affirm Them, come to existence in reciprocal giving. Only a Person (the Father) can give with His whole Being to the Other Two because He gives and from Him are proceeded. The Western essentialism cannot explain this giving and cannot prove the mystery of the person, remaining limited to the being. “The Father brings the Son to life from eternity, by His complete being, and the Son affirms the Father continuously as Father, by accepting to be brought to life by the Father, by giving Himself as Son to the Father. God cannot lack a perfect and eternal love. By bringing Themselves reciprocally in existence in perfect love, the acts that achieve this are eternal and personal acts, although they are also acts where the divine persons are active together”⁶.

God could not be a God of love if He would not be from eternity a Father giving Himself from eternity to His Son, with all His being, giving birth to Him. A Third can witness the love between the Two. “The Trinity is perfect in him, in the Third”⁷, not in the sense that the Trinity becomes perfect through the Holy Ghost, but in the sense that the Holy Ghost together with the Father and the Son form the Trinity as perfect God.

⁵ Idem, *Sfânta Treime structura supremei iubiri*, p. 334.

⁶ *Ibidem*, p. 336.

⁷ Sfântul ATANASIE cel Mare, *Epistola I către Serapion*, translated and notes by Dumitru Stăniloae, collection *Părinți și Scriitori Bisericești*, vol. 16, București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1988, p. 55.

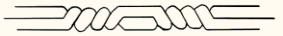


The perfection resides in Three, not in two, the complete life resides in three because the relation between two persons needs a third to strengthen and confirm in the same time the love between the two. A Person is empty in relation to another, but when is happy with a third person for the relation with the first person, the connection of love is complete. One may always see in the second person a third one exhorting to love. The second always needs a third.

The singularised existence is not perfect and, in an opposite case, God would not be Love anymore. As love, God is the interpersonal relation between the Father, the Son and the Holy Ghost, a relation based on the common being that each person has entirely and in the same time. The Father is not the being of deification, He is the person possessing it; similarly, the Son does not belong to the being of deification, because we do not deduce Him as a Person from this being. The Son is born through a personal act from the hypostasized being of the Father as act of love. “The Father gives birth to the Word as a manifestation of fruitful love”⁸.

God is love because, through the Holy Ghost, the Father loves His Son, but also the Son has joy seeing Himself in the Father through the Holy Ghost. God enjoys all that is His and all that is in Him. The joy could not be complete for a single person, and the love would not have existed this way, because you cannot love yourself unless in an egoistic manner. A joy that has no other joy as response is not complete. The true joy comes only from the love of two persons witnessed by a third person. As Father, Son and Holy Ghost, His spiritual image is three times personal and the joy of love is perfect.

⁸ Dumitru STĂNILOAE, *nota 100*, to Sfântul Atanasie cel Mare, *Cuvântul II către arieni*, translated and notes by Dumitru Stăniloae, collection *Părinți și Scriitori Bisericești*, vol. 15, București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1988, p. 272.



The love between the Persons of the Holy Trinity is organically connecting to the resting and shining of the Holy Ghost in the Son. Through the Holy Ghost proceeding from the Father and shining in the Son, the love of the Father goes from the Father to the Son. The love of the Father coming through the Holy Ghost shines in the Son. “The Holy Ghost comes from the Father to the Son as love, for the Son to answer with love to the Father. The Holy Ghost is also given to us from Christ, for us to become a kind of participants to Christ, Christ’s brothers”⁹.

The Holy Trinity is not just an impersonal or abstract essence, as the substantialist scholars thought, it is Father, Son and Holy Ghost, three persons giving Them and loving Them reciprocally. Their love, through economy, spreads over the created world bringing it to existence, sanctifying it, in order to reach its final goal, which is the union with God through grace.

I, as singular person, can get bored and, even if gaining the entire world, I cannot satisfy nothing more than my own pleasures, and I do not live in the love and the warmth of the other. But the second person, YOU, is the one giving communion in love.

The highest experience for the rational beings is the experience of living in communion, coming from the life of the Holy Trinity; God Himself is the communion as excellence, as Father, Son and Holy Ghost. This is how He revealed Himself as three-personal reality, as love. God cannot be a person without love; He would be at most an essence, a solitary God. To have love means to pay attention, to be preoccupied, because God as Love also creates and shelters the world saving it and perfecting it. “Christianity is by excellence the religion of love. God as Trinity is a God of love. God can only be a Person. The Person cannot lack love. A person loves and wants to be loved. A God

⁹ Sorin DUMITRESCU, *7 dimineți* cu Părintele Stăniloae, București, Editura Anastasia, 1992, p. 245.

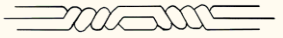
without love would be a destroying divinity, not a creator and a supporter of a life different from Him. Such divinity would not be almighty. The power is proved not by destroying, but in creation. There is no blind essence to the origin of the existence, obeying some rules of an aimless repetition, but a Father loving eternally a Son, Who loves Him in exchange, while a third Person enjoys the reciprocal limitless love between them”¹⁰.

The supreme existence is three-hypostatic and not a mono-personal monotonous reality. The dynamism of the eternal love in God is given only by His thrice personality, but also by the dynamic relations between the Persons.

The resting and the shining of the Holy Ghost in the Son are not something static; love cannot be static, it is dynamic and alive because God is the love of a Father for His Son. “What love can be greater than the love between a father and a son? Who loves more purely another person as a father to his son and, with the same purity, a son to his father? The Perfect Son and the Father are accompanied by a third, because they were only two together, a feeling of limit; instead, they are opened when a third appears. It is impossible for them not to think to a third. Their love for a third is perfect, the love between them is perfect and the third brings joy to both of them. The Father has more joy for the Son when he tells to the Third, the Holy Ghost: *Look how great is My Son!* The Son also has more joy telling to the Holy Ghost: *Look how great is My Father!* Three are a perfect communion. God is not an essence obeying some rules; what rules could be older than He is?”¹¹

¹⁰ Dumitru STĂNILOAE, *Convorbiri cu Ioanichie Bălan*, in *Omagiul memoriei Părintelui Stăniloae*, Iași, Editura Mitropoliei Moldovei și Bucovinei, 1993, p. 149-150.

¹¹ Idem, in Ioanichie BĂLAN, *Omagiul memoriei părintelui Dumitru Stăniloae*, Iași, Editura Mitropoliei Moldovei și Bucovinei, 1994, p. 44.



The Holy Ghost is a result of the proceeding from the Father and rests in the Son, shining and spreading light. The Father gives birth and love proceeds from Him and this love illuminates, because love is light, and love and light are life. The love and the light can exist only *in* and *between* persons. In Trinity, the love of the Father for the Son and the love of the Son for the Father are witnessed by the Holy Ghost, in the relation of resting and shining *in* and *from* the Son. “The Holy Ghost of the Father and the Holy Ghost of the Son, the love uniting the Father and the Son is perfect through the existence of the third hypostasis: the Holy Ghost. Love starts from the Father and is received by the Son as the love of the Father for the Son. The love uniting Them spreads in the world through the Son. On the other hand, the love of two persons grows when the two persons love together a third person and are love by the third person. Thus, the Holy Ghost does not exist only as the Holy Ghost of the Father and of the Son, but also as an independent divine Person”¹².

The dogma of resting and shining of the Holy Ghost *in* and *from* the Son is the proof that the divine Persons are perfectly united in free loving communion. It also shows that the Son and the Holy Ghost are from the Father. The born son receives the Holy Ghost that is only from the Father, as a gift, as love of the Father for the Son and keeps Him inside, resting Him. With this resting of the Holy Ghost in Him, the Son answers to the Father with love and dedication, shining the Holy Ghost from Him toward the Father – the Holy Ghost of the Son.

The relation of resting and shining of the Holy Ghost *in* and through the Son is eternal, because Their existence is eternal as Love. The Father gives birth by His nature to the Son in eternity, not separating His nature by the Love for the Son; in the same manner the Holy Ghost proceeds from the Father.

¹² *Ibidem*, p. 91.

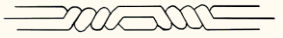


The unity of love between the three Persons is perfect in God because Their nature is in a perfect communion. A perfect love involves three infinite and eternal persons, completely united by their nature in the same time, “Loving Himself, the Person principle, or the source, loves His image. The Father loves His image, but the satisfaction of love would not be complete if He would not be loved. This gives the unity and the real duality of God. The real love of God needs a projection of a person to another or in another, still inside His infinity. This is a personal doubling of God, but not an exit outside Him. This is the birth from eternity of the Son by the Father, completely loved, but also loving the Father. Thus, loving His image, or the Son, the Father gives to the Son all His being and love, including His loving will, for the Son to turn to the Father with all the being and all the love. The Father unites the joy with the love for His image. This love for His image is not only a subjective feeling; it takes the form of a hypostasis, looking together with Him to His image, for the Father to be accompanied in looking to the image and to have a person to communicate it. On the other hand, this hypostasis of His joy for His image, the Son, proceeds from Him toward His Son”¹³.

God is from eternity a Trinity of Persons loving each other. The existence and the love are strongly connected. They love each other and live in communion as perfect subjects, from eternity, as Father, Son, and Holy Ghost. “This eternal simultaneity of love or will and of the existence of God is owed to the fact that He is a Trinity. Only the Holy Trinity explains that love is free for eternity. Only in her existence, the Holy Trinity was able to create conscious beings, to love them, too, and for them to love each other and to love God, where there is an eternal perfect interpersonal love”¹⁴.

¹³ Idem, *Studii de Teologie ortodoxă*, Craiova, Editura Mitropoliei Olteniei, 1991, p. 269-270.

¹⁴ *Ibidem*, p. 275.



Love is a union without confusion of at least two persons. The love implies the persons. In the West, speaking to the level of the divine existence, love, as attribute of the not yet hypostasized being, produces the Persons. The impersonal love is an absurdity. The Eastern Church, in exchange, understands the salvation as an extension not of an impersonal love, of the divine essence in the man, but as an extension of the loving relations between the Father, the Son and the Holy Ghost to all the rational beings, able and willing to give. Father Stăniloae, unlike the scholastic books of faith teachings, does not separate the divine attributes by the Persons possessing them, because the essence is given in reality only in the subject. The reality of the hypostasis or the trinity divine personality is the support for the attributes of God “God is the trinity personal supra-essence or the supra-essential trinity personality”¹⁵.

As three-hypostatic reality, the Father is resting his Holy Ghost in His Son; the Holy Ghost shines in Him and the light returns to the Father as a sign of love of the Son for the Father. This dogma, next to the personal character of God and the revelation of God as love, shows that there is an interpersonal divine relation, which does not confound the Persons, but unites Them distinctly. The Father, through the eternal birth, brings the Son in front of him as Himself, in an act of total giving. Still, the Father remains the Father and the Son remains the Son, although the Son affirms the Father as eternal and continuous Father.

It is a reciprocal, but distinct affirmation. Love unites but, paradoxically, does not confound. In the same way, the Holy Ghost coming eternally from the Father, affirms the Father through the Son and the Son also affirms the Father through the Holy Ghost. These acts – birth and proceeding – are entirely personal, distinct and unmistakable, although all the Persons are together active. Although coming only from the Father, in the

¹⁵ Idem, *Dogmatica*, vol. I, p. 152.



Son where He rests and shine, the Holy Ghost is active similar to the Son born from the Father and Who does not remain passive toward Him, and, receiving the Holy Ghost as total giving of the Father, keeps Him inside, as a sign of the joy of receiving, shining the light toward the Father.

Father Stăniloae always saw the ontology as personalist and considered that the complete ontology exists only in the Trinity personality of God. He did not consider love only as an attribute possible to detach from the person, but as a living relation between the divine Persons. In his triadology materials, the highlight is on the persons' communion, on the reality and the eternal connection between the Father, the Son and the Holy Ghost – a relation of reciprocal giving of the love of the Father for the Son, the Holy Ghost proceeding from Him and sent to the Son, and also a response to this paternal love in a different kind of love, the filial love of the Son receiving the Holy Ghost and keeping Him as something personal, but shining the Holy Ghost in Him as a proof of love for the Father.

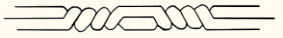
Without this connection to the level of the Holy Trinity, strictly interpersonal, God would not be love, or person, or trinity of persons, but only a vague existence, unable to create, love, and exist.

b. Person or/and communion¹⁶ to a Trinity and general human level

Ontology was always an intense preoccupation of the Christian Church and especially of the Eastern Church, which saw ontology much more nuanced.

If, in the West, the existence, with its ultimate reality, *the substance*, said all about ontology, the East, even if used in the

¹⁶ The title belongs to deac. assist. Ioan I. ICĂ jr., in *Prinos de cinstire Părintelui Stăniloae*, Sibiu, Editura și tiparul Arhiepiscopiei ortodoxe Sibiu, 1993.



beginning the terms *hypostasis* and *ousia* synonymously, remained tributary in the triadologic approach to the conceptions of the Holy Father from Cappadocia, who saw in the hypostasis or in the persons the manner of subsistence of the given being.

Used by the Fathers of the Greek philosophy, the word *person* referred directly to one of the three Persons of the Holy Trinity: the Father, the Son and the Holy Ghost, on the economic plan. “By introducing the term of person in triadology, they did not intend to solve the problem of ontology through a report to the Trinity persons; they intended to explain the personal relation of the Holy Trinity with the creation, a relation possible due to the communication of the divine energy through the Trinity Persons in common. The person *per se* cannot create alone the relation because the specific attribute is not communicable. The neat union of the divine person with the Trinity persons is in a direct existential report with the created existence. Thus, the Greek Fathers created a new meta-ontology that, maintaining the apophatism of the divine being of the Trinity persons, creates the real premises for a veritable personalisation of the created existence”¹⁷.

The Holy Fathers used, in the beginning the words *hypostasis* and *ousia* with the same meaning, with no difference of content between person and nature, the Person, or the Hypostasis, being the nature in its real existence and normal state, although one cannot ignore its profound apophatic character.

On this line of the patristic thinking, Father Stăniloae does not separate the notion of *ontology* from the notion of *person*. His equilibrated vision, starting from the Holy Fathers, is attributed by Father Stăniloae to the Trinity plan and also to the general human plan.

The debut of the ontological perspective of the person was in 1943 in a Christological writing, *Jesus Christ or the*

¹⁷ Ioan I. ICĂ jr., *Persoană sau/și ontologie*, in *Prinos de cinstitire Părintelui Stăniloae*, Sibiu, Editura și tiparul Arhiepiscopiei ortodoxe Sibiu, 1993, p. 370.

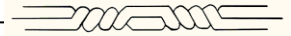
*restoration of the man*¹⁸, where Father Stăniloae shows that the hypostasis is a reality, unlike the being, but, in the same time, the concreteness and achievement of the person; it is a contour of the being in relation with other hypostases or persons, meaning that it is subject to the intention to communicate and to be in a loving communion with God and the fellow beings, an intention brought to us by the Son of God made man.

Speaking of the teaching on the Holy Trinity and of the Trinity relations, Father Stăniloae sees the unique divine being as completely hypostasized and from eternity in the Father, the Son and the Holy Ghost, the three Persons, Who connect inseparably the notion of person and the notion of communion, through intersubjectivity. “For Christianity, God is the Holy Trinity of Persons having all in common, meaning the entire being, without being mistaken between Them as persons. This requires a perfect love, because love is a complete unity and a reciprocal affirmation of the loving person. The absolute is present in a trinity of persons and not as something impersonal. The person is assured in the perfect love between the persons, based on the common being – the force of the perfect love involved in the unity of being of the Holy Trinity is manifested in the will of communion”¹⁹.

Based on the common human nature, the people can live a communion life between them and with God. The man is also a person and has the possibility to live in communion with other persons like him, and also with God. “A person without communion is not a person. The communion has as condition the common nature; we do not know the nature of the divine nature, except for the self-perfection. But we know that the divine nature is the foundation of the communion between the divine Persons.

¹⁸ Dumitru STĂNILOAE, *Iisus Hristos sau restaurarea omului*, Craiova, Editura Omniscop, 1993.

¹⁹ Idem, *Dogmatica*, vol. I, p. 81.



No spiritual nature has subsistence without person and no person is complete without nature, the base of the communion. The human person does not exist either without the communion in nature with other persons. If the unmistakable unity between the divine Persons is assured by the communion in nature, the communion between God and the believers is assured by their participation to the divine nature, through graces, or to the energies radiating from the common nature of the three divine Persons, from Their loving communion”²⁰.

The person or the hypostasis is an apophatic reality, full of value, mystery and meaning. Father Stăniloae underlines the meaning referring to the divine person inside the trinity communion, the Person or the person with eternal value, imprinted also in the man as person, because the man is created in His image. If God has a personal character, the man also has a personal character, as His image (Genesis 1:26). If the life of the Holy Trinity is in communion and the man aims toward this life, the human life is lived in communion with other people.

The communion life is brought to the man by God made man, the Son or the Word or the Image of the Father, making us, too, His image, inspiring us, and introducing us in communion as a trinity way of living. By His Incarnation, the Son imprints in us the communion life in His Kingdom on earth, which is the Church. Thus, “we are in permanent dialogue with God, and God is in permanent dialogue with us, with the nature, through the others, and in dialogue with Jesus Christ, through us”²¹.

In the love communion, the divine Persons preserve their identity. The Father is the Father, the Son is the Son, and the Holy Ghost as person is the witness of Their love, of the joy They

²⁰ *Ibidem*, p. 83.

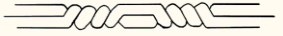
²¹ Costa M. BEAUREGARD, *Mica Dogmatică vorbită*, translated by Maria Cornelia Oros, Sibiu, Editura Deisis, 1995, p. 25.



have One for Another; but, in this relation of communion, each person preserves its own specific features. Even if the Son comes from the Father and the Holy Ghost proceed from the Father, resting and shining in the Son, the Father remains the Father of the born Son and the One from Whom the Holy Ghost proceed from. The Holy Ghost closes the circle of communion, of love and joy of the Father for the Son and reciprocally. The Holy Ghost is the third and the last Person in the Holy Trinity. There is no fourth person. Three is the sufficient number for a communion between the perfect persons. Me, you, him, we form a communion and the fourth is still Him inside this intimate circle. Our communion is permanently nurtured from the communion of the trinity life, because the Holy Trinity is the model, by excellence, for our life (together). “The profound rationality of our existence remains veiled as long as we do not love in connection with the Other, the *You* who is the source and our infinite aim to love. The other exists in you, you are in him and you are full of him in me. When I talk to you, I am thinking also to the other you are in connection with. He also works in me; he is present in me in my responsibility toward him, always as a triad. I am in myself a triad. I am an icon, an image of the Holy Trinity. I am a trinity image”²².

Life in communion is a characteristic specific only to the persons and requires a me, you and him, a trinity in love or the love in trinity, thus, the God of the Christians is Love because is the Holy Trinity. Although monotheists, the Jews did not see the Trinity in God, even if prefigured in the Old Testament through symbols and theophanies; they remained in the relation Me-You, Him-Me. Martin Buber, as Jew, saw the ontology of the relation only in the relation me-you; although he defined the relation as ontological event, he did not close it through the third person.

²² *Ibidem*, p. 54.



The authentic relation is only between three persons, me-you-him; the dual existence, me-you, or God as eternal YOU and me as creature, cannot bring perfection. “You come toward me, but I am the one that enters in direct relation with him”²³.

Buber sees love only as a relation me-you, as a responsibility of one for the other. But who can confirm the love between us? He, as a third person is the witness of our love. Love between two persons can sometimes be egoistic and egoism depersonalizes us, individualizes us.

The communion requires the person and not the individual. The individual is not capable of love for the other, not capable of communion. The individual is isolated from the others. Only as a person, as plurality of persons in communion, you become light. As Trinity of persons, God is light, a spiritual light that cannot come from an object or from the egoist individual, but only from Persons. “This light, as grace, as love, comes from the Father and shines in the Son. It is a light not always created but a personal identity. This light is someone in whom we see Someone: Christ is the Light of the world and He gives light in the Holy Ghost”²⁴.

In Christianity, God as Trinity is Light, a light with three shines or three Suns with a single shine. The Holy Ghost rests and shines, gives light from the Son toward the Father. All are light. This light is also in Christ, not only assumed as man, but also specific to His Person, because, as Person, He gives light, resting inside Him the Holy Ghost. “He shines perfectly because He is looking to the Holy Ghost, the Holy Ghost of the Father. The light seen by the Hesychast Father, the light they see Christ in, this shine from Christ, is the Holy Ghost. They are together in this joy and this common joy of the Son and of the Holy Ghost

²³ Martin BUBER, *Eu și tu*, București, Editura Humanitas, 1992, p. 38.

²⁴ M. Costa, *op. cit.*, p. 100-101.



shines in the light of each of them. It is the light of the communion between the Son and the Holy Ghost”²⁵.

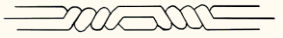
The person is eternal only in communion; it is otherwise diminished on a trinity plan and also on a general human plan. If we despise the person, we despise God Who is a Trinity of Persons.

Related to the eternal value in the persons, only the Christianity sees also the importance and the necessity of God as Trinity of persons. The person “is not an object. It is closer by us than an object and remains extremely mysterious in the same time. The more I know the person, the more the person reveals profoundness and possibilities of surprise, and becomes deeper. God is felt as a close person, Who come to us and takes care of us. The person cannot be isolated. The person exists in communion and is achieved due to the interest for the other and due to the interest of the other. It is the Sacrament of the Holy Trinity”²⁶.

God as supreme reality cannot be mono-personal, and must love as plurality of persons, thus the Father has a Son. The names of Father and Son show a connection of love in God between two persons. The connection Father-Son proves the existence of a sincere and pure love. The Holy Ghost is the witness and the confessor of Their love. When two persons love, all is limited and close. The love of Two is open only through a Third. They cannot think without the Third and He brings the joy of Their love because they are Persons. “The Sacrament of the Person...it is never defined through words, it always has something more to say and I think it will have forever more to say. The sacrament of this perfect person, God, the person not coming from someone...what sacrament should have more this personal reality of the existence when there was no time for Him to be! He must

²⁵ *Ibidem*, p. 101-102.

²⁶ *Ibidem*, p. 165.



be, if He is a person in connection to other persons, because a person cannot be without a connection to other persons”²⁷.

Keeping real and living the teachings on the connection or the relation from the Holy Trinity, the Eastern Church remains by excellence inside the personalist and, in the same time, communion vision on God. The Occident, through the *filioquism* promoted in triadology, either becomes pantheist in essence as in Roman-Catholicism, or individualist, as in Protestantism or Neo-Protestantism, where the notion and the content of the person and of the communion are lost, because the most dynamic form of the existence are the persons in their communion.

The person is not something static, as the essence in the case of the pantheism, it is something alive, free and moving; thus, God as Trinity in personal communion is our final aim. “God cannot be a solitary being. Only Three in uninterrupted reciprocity represent the perfection of the existence and of the relation. This dialogue of love in God, this endless trinity communion, is the foundation of the dialogue and of the communion of God with the created persons, and the communion between the created persons. The man is the image of God and only this fundamental relation can explain the man’s capacity of surpassing the self”²⁸.

In communion with God and with the fellow people, the man feels free, alive and not panicked due to the lack of a partner of communication. Under this aspect, the hell is the symbol of the absence of communication and love. Still, the communion between us must be continuously fed from the fundamental source of the existence, which is God as Holy Trinity, and this

²⁷ Dumitru STĂNILOAE, *Convorbiri cu Arhim. Ioanichie Bălan*, in *Omagiul memoriei părintelui Dumitru Stăniloae*, Iași, Editura Mitropoliei Moldovei și Bucovinei, 1994, p. 43-44.

²⁸ Olivier CLEMENT, *op. cit.*, p. 135.

feeding is achieved through prayer. In prayer, the man “develops a theology of love; this love bursts from the heart of God, the trinity sacrament; therefore, the Orthodox theology is apophatic, because it celebrates the inexhaustible plenitude of the divine Persons, of their differences, unity and love”²⁹.

The man as person is mystery and sacrament, there is an apophatic existence inside the man, an irreducible personal existence, because it is an existence in communion, open to dialogue and relation. As man, “I am caught in an ontological dialogue, rooted in God, in the dialogue of the Holy Trinity. My dialogue with the fellow people is in the same time my dialogue and their dialogue with God”³⁰.

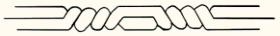
As person and communion, the man finds his own existence in and through the fellow people, but searches in the same time a communion way of living, to satisfy him completely and for eternity and this is possible only through the communion life of the divine Persons. “The person lives the communion with other persons through the communion loving the meanings, uniting it with the communication of life or of the Holy Ghost of love, united with the meanings and the Word – their source. This fulfils, at its turn, the act of the Son that sends the Holy Ghost from the Father. This is the way He reveals, in connection with the Father from Whom the Holy Ghost proceeds, resting and shining in the Son, to spread from Him to the men, His brothers, or to any man, to be further communicated to the others, and to strengthen the brotherhood between them”³¹.

The human person, by the Word of God, is exhorted in the Holy Ghost toward the final aim, which is the Holy Trinity,

²⁹ Dumitru STĂNILOAE, *Rugăciunea lui Iisus și experiența Duhului Sfânt*, Sibiu, Editura Deisis, 1995, p. 16.

³⁰ *Ibidem*, p. 35.

³¹ Dumitru STĂNILOAE, *Omul și Dumnezeu*, în *Studii de Teologie Dogmatică Ortodoxă*, Craiova, Editura Mitropoliei Olteniei, 1991, p. 171.



connected by the Holy Ghost, through the Son of God made man, with the divine communion life.

Therefore, the man can experience the connection with the Holy Trinity, because the man is also the image of the Holy Trinity. The Father is mirrored in our mind, the Son is present in the consciousness and the Holy Ghost is present in the communion life, thus the human person is trinity inside and can be connected in life communion with God and the other people. The human person involves the other person without whom the existence is impossible, but also the relation with the Trinity God, where the Persons have an interpersonal life, an intersubjective and perichoretic life. “Each divine Person involves the other two also by saying *I Am That I Am*, because the union between them is perfect. This union is not only in being but also in love between the divine Persons. There is no one without a connection to others. Moreover, it is not possible for the One to be without carrying inside the perfect love, involving *You are* (Psalms 2:7) and *He Who is* (John 15:26) united with the two of Them. It is impossible for them not to have the Third one, thus proving the infinity and the openness of Their love, as model and unlimited openness for our love. This shows us that, united in love, we are closer To the Holy Trinity as our prototype in the relations between us”³².

c. The relations between the Person of the Holy Trinity in Father Stăniloae’s vision

1. The unborn Father and the birth of the Son from eternity from the Father

There are Three Persons in God, bearing this unlimited and unrepeatable being as expression of a unique love. The divine does not exist only in one Person; if so, God would no longer be good and loving from eternity, He would not be God. Only as

³² *Ibidem*, p. 226.



Trinity, Father, Son and Holy Ghost, the value of the Person grows and deserves love and can also love in the same time.

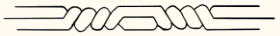
As Trinity of Persons, there are also personal relations in God, because They are present one inside the other and each can be seen as real God; there are not three God in a three-theist sense.

If He would not be a plurality of Persons, God would not be perfect, and He would be a sterile God. The notion of God would not be possible to be assimilated to goodness and love, getting closer more to the impersonal essentialism that is subject to emanation or to evolution.

As Father, God is good in His nature, because He gives birth in His nature from eternity. As Person, he does not give birth to an impersonal and non-hypostasized essence. The Son is the expression of the goodness, the love and the power of the Father. The nature is not repeated in the Son of God born in eternity as in the sons born from their fathers. Instead, it is entirely possessed by the Son from eternity and in the same time with the nature of the Father. God is as Father and Son from eternity. The nature not repeated in the Son from the Father, the communion, is complete and perfect in Their life, whereas the communion comes to the men from outside and the human hypostases share one nature in a number (N) of persons. "There is only one God because the three Persons are in a relation where each One contains the other Two through the special place possessed in relation with Them"³³.

The entire paternity is in the unique Father, but only in relation with a unique Son, because more sons would make it relative and divide it.

³³ Dumitru STĂNILOAE, *Sfânta Treime sau la început a fost iubirea*, București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1988, p. 30-31.



All the filiation is in the unique Son and also His entire response of love for the unique Father, thus the word Father has an exclusive meaning in Trinity and shows the personal relation with His Son. The Father “wants to have the Son in Him, unseparated from Him, in all the thinking and feelings, in the entire existence. The unity of the Father with the Son must be thought moving forward: the Father does not want to live without the love feeling of the Son for Him, so He unites His feelings of Father with the living love feelings of the Son for Him, without being confounded with the Son, the Father lives as Subject the love of the Son for Him, without being confounded to the Son”³⁴.

In the Holy Trinity, as a result of the relations between hypostases, the Persons are totally transparent One to the Other Two. In Their perfect love, each Hypostasis has inside the Other Two. “The Son appears in the consciousness of the Father by the birth as another Self...the Self of the Father would not know Himself without having the Son in the mirror of His consciousness as another consciousness belonging to Him. The Son does not bring to the Father from outside the self-consciousness, but, because the Father gives birth to the Son, He knows Himself”³⁵.

The Son is the Image of the Father and the Father sees Himself in His Son. The Father as Subject or Person gives birth to the Son, giving Him His entire being, and the Son becomes the real Image of the Father, but not a passive image; it is an active image, capable to return to the Father the same love He gave to His birth. It is similar in relation with the Holy Ghost, Who possesses this unique and divine being. He participates actively to the love between the Father and the Son, resting in the Son sent by the Father and shining from Him toward the same Father, with the same loving power, the love of the Son and not the love of the Father.

³⁴ *Ibidem*, p. 32.

³⁵ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 298.



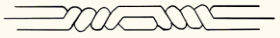
The perichoretic life to a trinity level does not confound the Persons, although They share the same being; paradoxically, it sees Them as different, as a result of the maintenance of the personal identity, of the personal characteristics – the Father as unborn, the Son as born and the Holy Ghost as proceeded. “Any of the three subjects does not see anything as object in the Persons of the others or in Himself and, therefore, He lives Them as pure subjects, similar as Him. The complete communion is achieved only between the persons that are and become transparent as pure subjects. Each one lives an own way of living the divine being, not as His, but as Their being”³⁶.

The Son comes from the Father, but His birth is not passive because the Father as Person gives birth to Another equal and consubstantial Person. The Father gives His entire being through the birth of the Son and the Son receives the existence; thus, the act of birth is an active love connection between them. The act of birth is lived in common by Father and Son as persons in a state of intersubjectivity that does not confound Them. The Father remains the Father and the Son remains the Son; each of Them experiences the act from His own position, the Father as Life-giver and the Son as Born being.

The Father gives birth to the Son and the Son is born, while the Holy Ghost proceeds from the Father and the Father is the One proceeding. The Father is the unique principle, the Cause of the Son’s birth and of the proceeding of the Holy Ghost. “The Father is the source of the Son and also of the Holy Ghost. Each of Them lives together with the Father not only in the act of coming from the Father, but also as joyous participation with the Other to the experience of the act of provenience of the Other, from His own position”³⁷. The Son and the Holy Ghost have the same Cause, or originating Principle, or provenience, but Their

³⁶ *Ibidem*, p. 300 – 301.

³⁷ *Ibidem*, p. 302.



joy is common with the joy of the Father, because they come from Him. This is how the Holy Fathers expressed the reaching on the resting and the shining of the Holy Ghost in the Son, showing the connection between the Persons of the Trinity. “All is common and perichoretic in the Holy Trinity, without confounding, in this common movement of One’s subjectivity in Another, the distinct ways of living together this subjectivity. All is divine in an ontological dialogue between three persons”³⁸.

The father is the monarchic Principle in the Trinity. He is the source of the entire existence and the source of the supreme love³⁹. Without God in the person of the Father, there is no love in the Trinity, because only the Person can have this feeling. The essence cannot love, cannot give birth, cannot proceed, the essence only emanates. Only the hypostasis comes from another hypostasis, by birth or through seed, and this law is exactly the way of being of God: the hypostasis of the Father gives birth to the hypostasis of the Son, and the Holy Ghost proceeds from the Father: “God is a union of contrasts or paradoxes. He is One, but in three hypostases; having all the possibilities, all the power, He does not need to move toward anything. Still, He moves, resting in the love between the three hypostases”⁴⁰.

³⁸ *Ibidem*, p. 304.

³⁹ “The Father is the source of love, the source of all that is, the ultimate supreme instance from where all come. We must aspire toward Him. We must think of Him as the source of love, a love like no any other. Only starting from Him, all the love, the entire existence, is explained. He must be as a supreme source for everything... We can feel Him as the image of a father from here, giving all to his children, always preoccupied for his children. We can see the Father as full of warmth; the entire warmth of love comes from Him. He is entirely preoccupied for us. We must look up to Him”, Dumitru STĂNILOAE in *Mica Dogmatică vorbită*, translated by Maria Cornelia Oros, Sibiu, Editura Deisis, 1995, p. 56.

⁴⁰ Dumitru STĂNILOAE, *Omul și Dumnezeu*, in *Studii de Teologie Dogmatică Ortodoxă*, Craiova, Editura Mitropoliei Olteniei, 1991, p. 194.

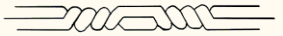


2. *The proceeding of the Holy Ghost from the Father and His resting and shining in and through the Son in Father Stăniloae's conception. The Filioquism in Father Stăniloae's vision*

As Trinity of Persons for His perfection, God must live a communion life perfected in love to an interpersonal level. Communion means relation, connection between Persons.

The Trinity communion is owed to the possession of the unique and divine Being, complete and in the same time by each person. The intersubjectivity, the perichoretic life of the God of Trinity, is the main reason for which the Orthodoxy showed – based on Revelation – that there is a personal connection between the hypostases of the Trinity, between the Father and the Son through the Holy Ghost. This dogma was announced officially by councils, starting in the 13th century by Gregory of Cyprus, and next in the 14th century by Saint Gregory Palamas. It is the dogma of the resting and shining of the Holy Ghost *in* and *from* the Son of God and also *in* and *from* Christ as the Son of the embodied God, an idea opposed to the western *filioquist* teaching.

Although the Three Persons are united, one inside the other, this unity of being is not mistakable related to Their personal features or qualities, and they cannot be separated in a three theist manner, as three separate entities, as three individuals of the same species. God as Trinity of Persons is a dialogical unity but not a subject to passivity and monotony. The Father and the Son love each other in eternity as Persons through the Holy Ghost that is born only from the Father and witnesses and confesses the love between Them and the relation between the Father and the Son. the Holy Ghost is the sign of the complete love in God. Only the Third implies the complete liberation of love from egoism. The Holy Ghost proves the extension of love between the Father and the Son and the existence of a relation between Them. The union between the Holy Ghost and the Son is complete, thus, we may



say that that the Holy Ghost is of the Son; as well the Son is of the Father, even if the Holy Ghost comes only from the Father.

The Son is not proper to the Holy Ghost, but the Holy Ghost is proper to the Son, so the Son cannot think without His Holy Ghost. The Holy Ghost does not originate in the Son, only rests in Him, a place of the inner love between the Persons of the Trinity.

The Holy Ghost starts in the Father and does not pass beyond the Son coming also from Him, as the Catholic conception of *Filioque* states. The entire hypostasized love of the Father remains in the Son, meaning the Holy Ghost. If the Holy Ghost would pass beyond the Son, He would become relative, smaller compared to the Father, and incapable to welcome and enjoy for eternity the love of the Father.

By the coming of the Holy Ghost also from the Son, it would be needed another Person to confess their love for the Father, meaning not only Their relativisation, but also the relativisation of the Trinity, Who will thus be infinitely unravelling.

The resting of the Holy Ghost in the Son means also the resting of the Father in the Son. The entire Trinity rests in Herself due to the Holy Ghost. “The Holy Ghost as resting of the Father in the Son, or as the Third, from Who is confirmed the love between the Two, represents the proof of the love unity”⁴¹.

There is nothing divine beyond the resting of the Holy Ghost in the Son; the limitless extension is always pantheist. The Holy Ghost comes from the Father in the Son and does not pass beyond Him; therefore, the love of the Father, by the confession of the Holy Ghost, rests in His own Son.

The Holy Ghost is not from the Son, but from the Father, to rest in the Son. *Filioque* mistakes the personal proprieties of the Persons of the Holy Trinity, showing the Father unborn, the Son born from the Father and the Holy Ghost proceeding from the

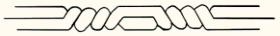
⁴¹ Idem, *nota 19*, to Sfântul Atanasie Cel Mare, *Epistola I către Serapion*.

Father. The Father is the Cause and the principle in relation with Them. The Son is the complete and exclusive image of the Father and not the source of another image of God. "The *Filioque* doctrine ignores these aspects. In this doctrine, the Son is a sort of Father for the Ghost, together with the Father. There are no longer preserved the quality of the Father of being a Father and the quality of the Son of being a Son. The person does not diminish the unicity quality on the supreme level of the existence"⁴².

The Father is joyous for the Son, but He wants to transmit this joy to the Holy Ghost. This does not mean that the another Being has to proceed from the Son and the Son has to be Himself a Father for sharing the joy. If the proceeding would be from the Son, too, would mean that He does not want or He is incapable to receive inside Him the love coming from His Father, a case in which there would not be a real God. Thus, only the Holy Ghost proceeds from the Father, the third Person of the Trinity, for Him, coming out from the Father, to go to the Son, where He does not remain passive and rests together with the Father that has sent Him. Through the Holy Ghost in the Son, the Father is present in all His love, although the Holy Ghost is resting and shining in the Son. "This resting of the Holy Ghost in the Son connects the Holy Ghost to the Son, a connection mistakenly thought by the Catholics to be possible to be affirmed identifying the proceeding from the Father as the proceeding from the Son, as a unique principle (*tanquam ex uno principio*), erasing the difference between the Father and the Son, considering the act as an act of their common being, not an act that maintains the Father as a different Person from the Son"⁴³.

⁴² *Ibidem*, nota 41.

⁴³ Dumitru STĂNILOAE, *Purcederea Duhului Sfânt din Tatăl și odihna lui în Fiul, temei al iubirii desăvârșite între Tatăl și Fiul și a înfierii noastre*, in *Sfânta Treime sau la început a fost iubirea*, p. 70.

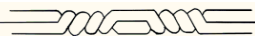


Through the resting of the Holy Ghost in the Son, the Father does nothing else than proving His love for the Son. Receiving the Holy Ghost, the Son does not remain indifferent and inactive in this initiative of the Father toward Him and, receiving the Holy Ghost and resting Him, He makes Him shine in Him, directing this shining toward the Father, proving that He also loves the Father intensely, as a Son. Love at a personal level can be between ME and YOU, directly communicated, but also by the participation of the Third, that closes the circle of the communion love. In the Holy Trinity, the Holy Ghost proceeds only from the Father, because He gives birth to the Son and, loving Him, the Father sends Him the Holy Ghost. “If the Father is the origin of the Son, because, by thinking of Him, He gives birth to an image of His, only He can be the origin of the love for the Son and of the Son’s love for Him, because, by thinking of Himself as a Father loving the Son, He sees Himself as another Person, in order to show the love for His image. The Son can be only as Son in this relation of love and joy between the Father and the Son from eternity”⁴⁴.

The proceeding of the Holy Ghost from the Father has finality only in the resting in the Son and is not an aim by itself. No person has an aim only in the self, but only in connection or relation with another person. I live and I am for you, I am empty without you or I cannot be without you, because if there is no one to witness my love for you, I exist in vain. The person is an existence through and in complementarity. The Holy Ghost does not simply proceed from the Father for the Self, having as last aim His own existence; He proceeds from the Father for His Son.

Coming to the Son from the Father, the Holy Ghost does not come as an impersonal energy, but as a person full of love and communion. “The Holy Ghost is sent to the Son as Person

⁴⁴ *Ibidem*, p. 71.



loving the Son together with the Father and a Person loving the Father together with the Son. The Holy Ghost *rests* in the Son and *shines* from the Son (Saint Gregory of Cyprus). In this shining, the Holy Ghost shows the Father to the Son and the Son to the Father, it is a reciprocity in which the Father does not stop revealing as Father and the Son continues to reveal as Son”⁴⁵. In *Filioque*, the Son becomes the Father of the Holy Ghost and the Holy Ghost becomes the nephew of the Father. The Father, as Father for the Son and grandfather for the Holy Ghost as nephew, has two different qualities in His existence, but God is not compounded, otherwise would be excluded through infinite division as in pantheism. “The idea of the proceeding of a person from two persons involves the weakening of the hypostatic or ontological consciousness of the divine Person and also of the hypostatic and ontological consciousness of the human persons, created in the image of the divine Person. Such idea means a weakening of the communion reality specific between persons”⁴⁶.

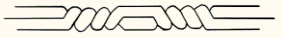
Father Stăniloae sees the Trinity as *structure of the supreme love*, only through the above mentioned teaching. “The Holy Ghost proceeds from the Father to rest in the Son; the Son is born by the Father because He wants to have His Holy Ghost resting in Him. The Holy Ghost is in the Father, Who loves the Son as a person sharing with Him the joy for the Son and resting in the Son”⁴⁷.

The Holy Ghost proceeding from the Father remains in the Son as Person, not as object. Through Him, the Son is joyous for His Son and He rests, coming from the Father, in the Son. He also shines from the Son toward the Father. The Holy Ghost lives a communion life in the Love between the Father and the Son, maintaining the

⁴⁵ *Ibidem*.

⁴⁶ Dumitru STĂNILOAE, *Studii catolice recente despre Filioque*, Revista *Studii Teologice*, (S. T.) nr. 7-8/1973, p. 503.

⁴⁷ Idem, *Purcederea Duhului Sfânt din Tatăl și odihna Lui...*, p. 72.



distinction between Father and Son. “The Father is together with the Holy Ghost in the love of the Son, and the Son is also there, because He has the Holy Ghost from the Father. If the Holy Ghost proceeds from the Father to grow His joy for the Son, the Son is born from the will of the Father to be joyous for Him together with the Holy Ghost. The fact that the Father uses the Holy Ghost for the love between Them proves more Their love and union”⁴⁸.

The Father and the Holy Ghost has joy for the love of His Son and the Son and the Holy Ghost enjoy the love of the Father. Through the Holy Ghost, the Father and the Son are more united in the life of trinity communion. The Holy Ghost unites the Father and the Son, but, in this union, the Father and the Son are distinct persons. The Son does not become Father for the Holy Ghost, as in *filioquism*. The Holy Ghost is in the same time the Holy Ghost of the Father and the Holy Ghost of the Son. “The Father unites the Son and the Holy Ghost, as origin of both of them, of one by birth and of the other by proceeding. The Son is united to the Father because is born by the Father and the Holy Ghost who proceeds from the Father rests in Him. The Holy Ghost is united with the Father, because He proceeds from Him, and with the Son, because He rests in Him. God is called Holy Ghost of the Father and Holy Ghost of the Son”⁴⁹.

The love of the Father for the Son and the love of the Son for the Father are activated by the Holy Ghost. This love relation on a trinity plan, through the resting and the shining of the Holy Ghost in and through the Son has implications in the economic plan because we also receive the Holy Ghost from the Father through Christ as Son of the incarnated God, becoming brothers of Christ and sons of the same Father. Through the Holy Ghost, we enter in the Love communion of the Father and of the Son; the

⁴⁸ *Ibidem*, p. 73.

⁴⁹ *Ibidem*, p. 74.



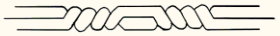
Father loves us as He loves His Son and, through the Holy Ghost resting in Christ, we love the Father as our heavenly Father.

Through *Filioque*, we do not have the Holy Ghost as the Holy Ghost of the Son, but as the Holy Ghost of the Father, because the Holy Ghost proceeds from the Son and shines from the Son; the Holy Ghost does not bring us in filiation to the Father, and we remain estranged and far from God. “The Holy Ghost supports in the Son from eternity the love of the Son for the Father, as One proceeding from the Father with an aim or for this work. Thus, when made man, He also has as human the Holy Ghost of love from the Father, in order to communicate Him to us (Romans 8:13, 15, 17). Therefore, Christ becomes for us (Romans 8:29) the bearer of His Holy Ghost as Son of God. The Holy Ghost is the One uniting us with God the Father and with the Son”⁵⁰. Without the Holy Ghost, resting in Christ, we cannot call out *Abba, Father!* (Galatians 4:6) and we do not only call out, but also pray to the Father and to the Son through Him. “The Orthodox teaching on the proceeding of the Holy Ghost from the Father toward the Son and on His shining from the Son toward the Father, keeping the Son in the light in front of the Father, implies that the Son and the Father are not confounded, nor separated. This is the role of the third Person in relation with the other two Persons: due to the third Person, the Two Persons are not confounded in a love without horizon, in a pantheist sense (as it happens in Catholicism or in various impersonal philosophies); They are not separated in an individualist sense (as in Protestantism), but They remain in communion”⁵¹.

The Holy Ghost, resting in the Son, does not increase or reignite the love between the Father and the Son; He only maintains it in a personal distinction, because the Father remains

⁵⁰ *Ibidem*, p. 75.

⁵¹ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 319.



the Father and the Son remains the Son. The third in the relation with the first and the second does nothing more than to confirm their personality in the love they have for each other and this is why a fourth one is not necessary anymore. Through the Holy Ghost, the intensity of love between the Father and the Son is continuously and eternally maintained. “We must highlight the role of the Holy Ghost as bridge between the Father and His Son, as well as the origin in the Father, as His love for the Truth, His hypostatic image. The identification of love with the knowledge derives in the Orthodox teaching from this way of understanding the Holy Ghost”⁵². The Holy Ghost bears the connection of love between the Father and the Son; He does not bear love as a feeling, but a hypostatic form of love, always refreshing the love connection between the Father and the Son.

Through the Holy Ghost shining and resting in and through the Son, the duality to the trinity level is surpassed and the love between the Father and the Son is thus confessed. Proceeding only from the Father as unique principle, the Holy Ghost is His in a different manner from the Holy Ghost of the Son. He does not change the Son into a Father, but highlights the parental love of the Father, where the Father remains a Father. His shining in the Son is the shine of the divine love that has the Father as unique source.

Shining in the incarnated Son, the Holy Ghost illuminates Him, not only in front of the Father, but also in front of us. Father Stăniloae insisted on the teaching on the divine energies, discussed by Saint Gregory Palamas, whose work he had translated almost entirely in Romanian. Shining also in the human nature of Christ, the Holy Ghost also shows the joy the Father has for His incarnated Son and wants us to receive this divine light. “Similar to when He shines from the Son toward the Father and brings to the Father the shine and the

⁵² Idem, *Purcederea Sfântului Duh din Tatăl și odihna Lui...*, p. 349.



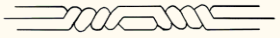
joy of the Son, The Holy Ghost makes us shine as sons and embraces us with the joy and the love for the Father”⁵³.

The Holy Ghost brings the holy light in us and the divine energy in our hearts. “The Holy Ghost receives from the Father the same uncreated energy the Son also receives, but there is no confusion between the three Persons: the Holy Ghost receives this energy in His own manner, as well as He also possesses the divine being in His own manner. Under all aspects, the Holy Ghost maintains the role of Third Person in the Trinity. There is no way He can become the Second Person because the Trinity cannot be reduced to a duality and because each person maintains in the Trinity His distinct role. The third Person confirms the other Two on their distinction, not letting Them to be confounded in a single one, as happens in some systematisations of the *filioquism*”⁵⁴.

By the resting of the Holy Ghost in the Son, the reciprocity, the intersubjectivity of the Persons in the Holy Trinity in uninterrupted; each Person is unique but involves also the other two. This dogma represents the perfection of the existence and of the relation. By the resting of the Holy Ghost, the orientation of the Father to the Son and of the Son to the Father is brought in another manner. The Holy Ghost is not only the joy of One for Another, but also the Person sharing Them this joy. His resting means to receive the joy from the Father by the Son and the shining is the answer to the paternal love through the filial love. The Holy Ghost carries this joy from One to Another. “The Holy Ghost brings to good end each divine energy or work and, for this reason, it is said that He brings it to perfection. But He does not have the power to bring it to good end and to perfection unless receiving it from the Father and unless showing it to the Son and if the Son would not show it through the Holy Ghost. Concentrated in the

⁵³ Idem, *Rugăciunea lui Iisus și experiența Sfântului Duh*, p. 88.

⁵⁴ *Ibidem*, p. 90.



Holy Ghost, the love of God spreads in our hearts, thus we are introduced directly in the joy of the Trinity”⁵⁵.

If the Holy Ghost would proceed from the Son, the Son would not have the Holy Ghost inside Him as a Son, but as a Father, and He would give us not the Holy Ghost of the Father, but the Holy Ghost of the Son and would not be able to imprint in us the quality of sons of the Father; the Holy Ghost would come in us outside filiation, as something for Himself. This explains why the Western Church was oriented, through Protestantism, more toward the unspiritual, enthusiast side of living in pretended charismas and charismatic movements. “*Filioque* means that the Holy Ghost proceeds also from the Son as well as from the Father, proceeds from Their essence. It does not let Them be two Persons loving each other in the Holy Ghost, but the Holy Ghost is seen as proceeding from some kind of essence of Theirs, placing the essence higher than the person. A second aspect is that there is no Holy Ghost of the Son. Without the Holy Ghost of the Son, meaning that He comes from the Father in the Son, He experiences it as Son. However, through the Son, I know the Father. The Father, through the Holy Ghost, loves the Son as Father. The Son loves the Father through the Holy Ghost as a Son; he has always the feeling of a Son, and not the feeling of the one generating the Holy Ghost. Therefore, when made man, the Holy Ghost spreads on His humanity and He lives as Man in His quality of Son”⁵⁶.

God is the love manifested between the Father and the Son through the Holy Ghost and resting in Christ, in His human nature, from where the Holy Ghost spreads in the world. If the Father would be one with the Son, the same Principle or cause as in *filioquism*, God would not be able to express all His love and would be an egoistic God, creating the world out of vanity, without offering finality to it.

⁵⁵ *Ibidem*, p. 92-93.

⁵⁶ Sorin DUMITRESCU, 7 *dimineți cu Părintele Stăniloae*, p. 81.



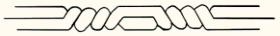
Conclusions

The dogma of the resting and of the shining of the Holy Ghost in and through the Son highlights the existence of a connection between the Holy Ghost and the Son and vice versa and also highlights the existence of Christ as the Son of the Embodied God. Thus, the dogma has a soteriological-economic implication. The Holy Ghost can also orient Himself to the world made by the Son.

The world and the things in it should not be seen as a prolongation or an emanation with a filial-pantheist sense and only as a work of the embodied Son and of the Holy Ghost in the world, helping it to reach its final aim. There is a communion life of the humans with God through the Son in the Holy Ghost resting in Him, but, in this communion, we feel the Son and the Holy Ghost as real and distinct Persons, each with His position. By this teaching, the Holy Ghost appears distinct from the Son but, in the same time, is equal to Him and unmistakable. Resting in Christ, the Holy Ghost brings us the foundation of our filiation and holiness, and can make us spiritual because we have the same nature as Christ, a nature in which He rests in. This happens on an ecclesial plan, where the Holy Ghost is the living unity factor between us and between God and us.

Through *Filioque*, the value of the Holy Ghost related to the Son is diminished, and the Son remains in the centre of the soteriology without His Holy Ghost. This explains the Christomonism of the Roman-Catholic Church that speaks less in ecclesiology about the work of the Holy Ghost.

Soteriology has in the Orthodox Church a Christological and a pneumatological nuance in the same time and so does the ecclesiology, too. Christ ascended to Heaven, without His Holy Ghost in the world, needs a created vicar, leading to the institutionalization of the Church in Roman-Catholicism, as juridical society run by its visible leader, the Pope, and lacking



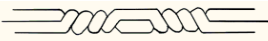
the intimate connection with its members in an active and continuous presence of the Holy Ghost.

The lack of connection between the Son and the Holy Ghost, respectively between the embodied Son and the Holy Ghost through *Filioque*, leads in Protestantism to the total separation of Christ from the Paraclete, underlining the transcendence of the Saviour and His substitution by the Holy Ghost in ecclesiology, generating the Pentecostal charismatically nuanced movements that promote the sentimentalism to an individual level.

Due to the resting and the shining of the Holy Ghost in Him, Christ wants to bring us joy by giving to us the Holy Ghost, not as being, but as work, with the aim of imprinting His image in us. We are raised by His Holy Ghost, united to and in the Son and, by Him, to the Father, wearing in us the working Love of the Father for the Son, in the Holy Ghost, serving to our filiation and Christomorphosis.

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