

## **THE WITNESS OF THE FATHERS TO THE DOCTRINE OF THE HOLY TRINITY**

**From the first three centuries it is clear from tradition that God is triune.**

### **ST. CLEMENT OF ROME**

**Do we not have one God and one Christ, and one Spirit of Grace poured out upon us? And is there not one calling in Christ?**

**LETTER TO THE CORINTHIANS, Ch. 46**

**For, as God lives and the Lord Jesus Christ lives and the Holy Spirit, the faith and hope of the elect, so shall he who with humility of mind, and ready gentleness, and without turning back, has performed the decrees and commandments given by God be enrolled and chosen among the number of those who are saved through Jesus Christ, through whom is the glory to Him forever and ever. Amen.**

**LETTER TO THE CORINTHIANS, Ch. 58**

### **ST. IGNATIUS OF ANTIOCH**

**I have learned that some strangers holding bad doctrine have passed your way, but that you have not allowed them to sow their seed among you and have stopped your ears lest you should receive what they sowed. Like the stones of a temple, cut for a building of God the Father, you have been lifted up to the top by the crane of Jesus Christ, which is the Cross, and the rope of the Holy Spirit. For your faith has drawn you up and charity has been the road leading to God. You are all fellow pilgrims, carrying with you God and His temple; you are bearers of Christ and of holy offerings, decked out in the Commandments of Jesus Christ.**

**LETTER TO THE EPHESIANS, Ch. 9**

### **THE MARTYRDOM OF ST. POLYCARP**

**For this and for all benefits I praise You, I bless You, I glorify You, through the eternal and heavenly High Priest, Jesus Christ, Your beloved Son, through whom be to you with Him and the Holy Spirit glory, now and for all the ages to come. Amen.**

**14:3**

### **ST. JUSTIN MARTYR**

Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him), and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we ourselves have been taught.

**FIRST APOLOGY, Ch. 6**

**ANF I, 164**

What sober-minded man, then, will not acknowledge that we are not atheists, worshipping as we do the Maker of this universe?

Our teacher of these things is Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judea, in the times of Tiberius Caesar; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.

**FIRST APOLOGY, Ch. 13**

**ANF I, 166**

As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. They then are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. . . . The reason

\*for this we have received from the Apostles.

**FIRST APOLOGY, Ch. 61 MG 6, 420**

**ANF I, 183**

### **ATHENAGORAS**

For, as we acknowledge a God, and a Son his Logos, and a Holy Spirit, united in essence, —the Father, the Son, the Spirit, because the Son is the Intelligence, Reason, Wisdom, of the Father, and the Spirit an effluence, as light from fire; so also do we apprehend the existence of other powers, which exercise dominion about matter, and by means of it.

**A PLEA FOR THE CHRISTIANS, Ch. 24**

**ANF II, 141**

### **ST. THEOPHILUS OF ANTIOCH**

The three days which were before the luminaries, are types of the Trinity, of God, and His Word, and His wisdom.

TO AUTOLYCUS, Ch. 2:18

ANF II, 101

### **ST. IRENAEUS**

It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things.

For God did not stand in need of these [ in order to accomplish what He had Himself determined beforehand with Himself should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, Let Us make man after Our image and likeness' (Gen. 1:26).

AGAINST HERESIES, Bk. 4, Ch. 20

ANF I, 487

And thus one God the Father is declared, who is above all, and through all, and in all. The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water, which the Lord grants to those who rightly believe in Him, and love Him, and who know that 'there is one Father, who is above all, and through all, and in us all' (Eph. 4:6).

AGAINST HERESIES, Bk. 5, Ch. 18

ANF I, 546

### **TERTULLIAN**

For the law of baptizing has been imposed, and the formula prescribed: Go,' says Christ, 'teach the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit' (Mt. 28:19).

ON BAPTISM, Ch. 13

ANF III, 676

Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said. Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that they are distinct from Each Other. This statement is taken in a wrong sense by every uneducated as well as every perversely disposed person, as if it predicated a diversity, in such a sense as to imply a separation among the Father, and the Son, and the Spirit. I am moreover, obliged to say this, when (extolling the Monarchy at the expense of the Economy) they contend for the identity of the Father and Son and Spirit,

that it is not by way of diversity that the Son differs from the Father, but by distribution: it is not by division that He is different, but by distinction; because the Father is not the same as the Son, since they differ one from the other in the mode of their being. For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He himself acknowledges: 'My Father is greater than I' (Jn. 14:28). In the Psalm His inferiority is described as being a little lower than the angels.' Thus the Father is distinct from the Son, being greater than the Son, in as much as He who begets is one, and He who is begotten is another; He, too, who sends is one, and He who is sent is another; and He, again, who makes is one, and He through whom the thing is made is another. Happily the Lord Himself employs this expression of the person of the Paraclete, so as to signify not a division or severance, but a disposition (of mutual relations in the Godhead); for He says, I will pray the Father, and He shall send you another Comforter. . . - even the Spirit of truth' (Jn. 14:16),—thus making the Paraclete distinct from Himself, even as we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the Economy.

**AGAINST PRAXEAS, Ch. 9**

**ML 2, 164**

**ANF III, 6**

We do indeed definitively declare that Two Beings are God, the Father and the Son, and, with the addition of the Holy Spirit, even Three, according to the principle of the [ economy, which introduces number, in order that the Father may not, as you perversely infer, be Himself believed to have been born and to have suffered, which it is not lawful to believe, forasmuch as it has not been so handed down. That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: not as if it were untrue that the Father is God, and the Son is God, and the Holy Spirit is God, and each is God; but because in earlier times Two were actually spoken of as God, and two as Lord, that when Christ should come He might be both acknowledged as God and designated as Lord, being the Son of Him who is both God and Lord.

**AGAINST PRAXEAS, Ch. 13**

**ML 2, 169**

**ANF III, 608**

## **ST. CLEMENT OF ALEXANDRIA**

The Word does all these things, and teaches all things, and uses all things to educate us. . . . So great is the Word, this Educator, the Creator of the world and of man, become the Educator of the world, also, in His own person. By His command both of us are united together, awaiting His judgment. . . . O Educator, be gracious to your children, O Educator, Father, Guide of Israel, Son and Father, both one, Lord. . . Grant . . . we may sing eternal thanksgiving to the one only Father and Son, Son and Father, Educator and Teacher with the Holy Spirit. All things are for the One, in whom are all things, through whom, being the One are all things, through whom eternity is, of whom all men are members, to whom is glory and all the ages.

**CHRIST THE EDUCATOR, Bk. 3, Ch. 12**  
**MG 8, 677**

## **ORIGEN**

We however believe that there are three persons, Father, Son and Holy Spirit, and at the same time we believe nothing to be uncreated but the Father. We therefore as the more pious and the truer course, admit that all things were made by the Logos, and that the Holy Spirit is the most excellent and the first in order of all that was made by the Father through the Word.

**COMMENTARY ON JOHN, Bk. 2, Ch. 10**  
**MG 14, 128**

## **ST. CYPRIAN**

To Jubianus, (about 256). For if any one could be baptized among heretics, certainly he could also obtain remission of sins. If he attained remission of sins, he was also sanctified. If he was sanctified, he also was made the temple of God. I ask, of what God? If of the Creator; he could not be, because he has not believed in Him. If of Christ; he could not become His temple, since he denies that Christ is God. If of the Holy Spirit; since the three are one, how can the Holy Spirit be at peace with him who is the enemy either of the Son or of the Father?

**LETTERS, No. 73**  
**ANFV, 382**

## **ST. GREGORY THAUMATURGUS**

There is one God, the Father of the living Word, who is His subsistent Wisdom and Power and Eternal Image: perfect Begetter of the perfect Begotten, Father of the only-begotten Son. There is one Lord, Only of the Only, God of God, Image and Likeness of Deity, Efficient Word, Wisdom comprehensive of the constitution of all things, and Power formative of the

whole creation, true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal, and Eternal of Eternal. And there is One Holy Spirit, having His subsistence from God, and being made manifest by the Son to men: Image of the Son, Perfect Image of the Perfect; Life, the Cause of the living; Holy Fount; Sanctity, the Supplier, or Leader, of Sanctification; in whom is manifested God the Father, who is above all and in all, and God the Son, who is through all. There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged. Wherefore there is nothing either created or in servitude to the Trinity; nor anything super induced, as if at some former period it was non existent, and at some later period it was introduced. And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son; but without variation and without change, the Same Trinity abides forever.

**DECLARATION OF FAITH**

**MG 10, 984**

**ANF VI, 7**

**APHRAATES**

This is faith: when a man believes in God the Lord of all Who made the heavens and the earth and the seas and all that is in them; and He made Adam in His image; and He gave the Law to Moses; He sent of His Spirit upon the prophets; He sent moreover His Christ into the world.

Furthermore that a man should believe in the resurrection of the dead; and should furthermore also believe in the sacrament of baptism. This is the faith of the Church of God.

**DEMONSTRATIONS, No. 1**

**NPNF XIII, 352**

**ST. AUGUSTINE**

All those Catholic expounders of the divine Scriptures, both Old and New, whom I have been able to read, who have written before me concerning the Trinity, Who is God, have purposed to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a divine unity of one and the same substance in an indivisible equality; and therefore that they are not three Gods, but one God: although the Father has begotten the Son, and so the Son is begotten by the Father, and so He who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity.

**ON THE TRINITY, Bk. 1, Ch. 4**

**NPNF III, 20**

**THE TRINITY AND ARIANISM**

### **ST. ATHANASIUS**

**And concerning the everlasting co-existence of the Word with the Father, and that He is not of another essence or subsistence, but proper to the Father's, as the Bishops in the Council said, you may hear again from the labor-loving Origen also . . . for let him understand well who dares to say, 'Once the Son was not,' that he is saying, 'Once Wisdom was not,' and 'Word was not,' and 'Life was not.' . . . See, we are proving that this view has been transmitted from father to father; but you, O modern Jews and disciples of Caiaphas, how many fathers can you assign to your phrases? Not one of the understanding and wise; for all abhor you, but the devil alone; only he is your father in this apostasy. . . . For the faith which the Council has confessed in writing, that is the faith of the Catholic Church; to assert this, the blessed Fathers so expressed themselves while condemning the Arian heresy.**

**DEFENSE OF THE NICENE DEFINITION, Ch. 27**

**MG 25, 465**

**NPNF IV, 168**

### **ST. EPIPHANIUS**

**Those who live in the city of Antioch confess the Father and the Son and the Holy Spirit to be consubstantial, three hypostases, one essence, one divinity. That is the true faith which has been handed down by the fathers and is prophetic and evangelical and apostolic, which our fathers and bishops professed, who was gathered together in the Council of Nicea when the great and blessed Constantine was Emperor.**

**AGAINST THE HERESIES OF THE PANARIANS, 73**

**MG 42, 468**

## **THREE DISTINCT PERSONS**

### **ST. ATHANASIUS**

**'I am in the Father, and the Father in Me' (Jn. 14:10). For the Son is in the Father, as it is allowed us to know, because the whole Being of the Son is proper to the Father's essence, as radiance from light, and stream from fountain; so that whoever sees the Son, sees what is proper to the Father, and knows that the Son's Being, because from the Father is therefore in the Father. For the Father is in the Son, since the Son is what is from the Father and proper to Him, as in the radiance the sun, and in the word the thought, and in the stream the fountain; for whosoever thus contemplates the Son, contemplates what is proper to the Father's Essence, and knows that the Father is in the Son. For whereas the Form and Godhead of the Father is the Being of the Son, it follows that the Son is in the Father and the Father in the Son. On this account and reasonably, having said before, 'I and the Father are One' (Jn. 10:30), He added, 'I am in the Father and the Father in**

**Me,' by way of showing the identity of Godhead and the unity of Essence. For they are one, not as one thing divided into two parts, and these nothing but one, nor as one thing twice named, so that the same becomes at one time Father, at another His own Son, for since Sabellius held this he was judged a heretic. But They are two, because the Father is Father and is not also Son, and the Son is Son and not also Father; but the nature is one; (for the offspring is not unlike its parent, for it is his image), and all that is the Father's is the Son's. Wherefore neither is the Son another God, for He was not procured from without, else there would be many, if a godhead be procured foreign from the Father's; for if the Son be other, as an Offspring, still He is the Same as God; and He and the Father are one in propriety and peculiarity of nature, and in the identity of the one Godhead, as has been said.**

**FOUR DISCOURSES AGAINST THE ARIANS, No. 3:3, 4**

**MG 26, 328**

**NPNF IV, 395**

**For the Word, being Son of the One God, is referred to Him of Whom He is; so that Father and Son are two, yet the Monad of the Godhead is indivisible and inseparable. And thus too we preserve One Beginning of Godhead and not two Beginnings, whence there is strictly a Monarchy. And of this very Beginning the Word is by nature Son, not as if another beginning, subsisting by Himself, nor having come into being externally to that Beginning, lest from that diversity a Diarchy (two arches) and Polyarchy (many arches) should ensue; but of the one Beginning He is Son, Wisdom, Word, existing from It.**

**FOUR DISCOURSES AGAINST THE ARIANS, No. 4:1**

**MG 26, 468**

**NPNF IV, 433**

**ST. BASIL**

**Letter to his brother Gregory) Since, then, the Holy Spirit, from Whom all the supply of good things for creation has its source, is attached to the Son, and with Him is inseparably apprehended, and has Its being attached to the Father, as cause from Whom also It proceeds; It has this note of Its peculiar hypostatic nature, that It is known after the Son and together with the Son, and that It has Its subsistence of the Father. The Son, Who declares the Spirit proceeding from the Father through Himself and with Himself, shining forth alone and by only-begetting from the unbegotten light, so far as the peculiar notes are concerned, has nothing in common either with the Father or with the Holy Spirit. He alone is known by the stated signs. But God, Who is over all, alone has, as one special mark of His own hypostasis, His being Father, and His deriving His hypostasis from no cause; and through this mark He is peculiarly known. . . . He who perceives the Father, and**

perceives Him by Himself, has at the same time mental perception of the Son; and he who receives the Son does not divide Him from the Spirit, but, in consecution so far as nature is concerned, expresses the faith commingled in himself in the three together. He who makes mention of the Spirit alone, embraces also in this confession Him of whom He is the Spirit. And since the Spirit is Christ's and of God, as says Paul, then just as he who lays hold on one end of the chain pulls the other to him, so he who 'draws the Spirit,' as says the prophet, by this means draws to him at the same time both the Son and the Father. And if any one verily receives the Son, he will hold Him on both sides, the Son drawing towards him on the one His own Father, and on the other His own Spirit. . . . For it is in no wise possible to entertain the idea of severance or division, in such a way as that the Son should be thought of apart from the Father, or the Spirit be disjoined from the Son. But the communion and the distinction apprehended in them are not, in a certain sense, ineffable and inconceivable, the continuity of nature being never rent asunder by the distinction of the hypostases, nor the notes of proper distinction confounded in the community of essence.

LETTERS, 38

MG 32, 329

NPNF VIII, 138—139

#### ST. AMBROSE

The Substance of the Trinity is, so to say, a common Essence in that which is distinct, an incomprehensible, ineffable Substance. We hold the distinction, not the confusion of Father, Son, and Holy Spirit; a distinction without separation; a distinction without plurality; and thus we believe in Father, Son, and Holy Spirit as each existing from and to eternity in this divine and wonderful Mystery: not in two Fathers, nor in two Sons, nor in two Spirits. . . . We know the fact of distinction, we know nothing of the hidden mysteries; we pry not into the causes, but keep the outward signs intact.

TO GRATIAN, ON THE CHRISTIAN FAITH, Bk. 4, Ch. 8

ML 16, 634

NPNF X, 274

## **ST. AUGUSTINE**

But that is the right purpose which starts from faith. For a certain faith is in some way the starting-point of knowledge; but a certain knowledge will not be made perfect, except after this life, when we shall see face to face. (1 Cor. 13: 12) . . . As regards this question, then, let us believe that the Father, and the Son, and the Holy Spirit is one God, the Creator and Ruler of the whole creature; and that the Father is not the Son, nor the Holy Spirit either the Father or the Son, but a trinity of persons mutually interrelated, and a unity of an equal essence. And let us seek to understand this, praying for help from Himself, whom we wish to understand.

ON THE TRINITY, Bk. 9, Ch. 1

NPNF III, 125

## **THE THREE PERSONS ARE ONE ESSENCE**

### **ST. BASIL**

The Father, the Son and the Holy Spirit alike hallow, quicken, enlighten, and comfort. No one will attribute a special and peculiar operation of hallowing to the operation of the Spirit, after hearing the Savior in the Gospel saying to the Father about His disciples, 'Father, sanctify them in Your name' (Jn. 17: 17). In like manner all other operations are equally performed, in all who are worthy of them, by the Father and by the Son and by the Holy Spirit; every grace and virtue, guidance, life, consolation, change into the immortal, the passage into freedom and all other good things which come down to man. . . . Identity of operation in the case of Father and of Son and of Holy Spirit clearly proves the invariability of nature. It follows that, even if the name of Godhead does signify nature, the community of essence proves that this title is very properly applied to the Holy Spirit.

LETTERS, No. 189:7

MG 32, 693

NPNF VIII, 231

St Basil

### **THIS TEXT IS VERY IMPORTANT**

The distinction between ousia and hypostasis is the same as that between the general and the particular; as, for instance, between the animal and the particular man. Wherefore, in the case of the Godhead, we confess one essence or substance so as not to give a variant definition of existence, but we confess a particular hypostasis, in order that our conception of Father, Son and Holy Spirit may be without confusion and clear. If we have no distinct perception of the separate characteristics, namely, fatherhood, sonship, and sanctification, but for our conception of God from the general idea of existence, we cannot possibly give a sound account of our faith. We must, therefore, confess the faith by adding the particular to the common. The Godhead is common; the fatherhood particular. We must therefore combine the two and say, 'I believe in God the Father.' The like course must

be pursued in the confession of the Son; we must combine the particular with the common and say, 'I believe in God the Son,' so in the case of the Holy Spirit we must make our utterance conform to the appellation and say in God the Holy Spirit.' Hence it results that there is a satisfactory preservation of the unity by the confession of the one Godhead, while in distinction of the individual properties regarded in each there is the confession of the peculiar properties of the Persons.

LETTERS, No. 236:6

MG 32, 884

NPNF VIII, 278

Thus the way of the knowledge of God lies from One Spirit through the One Son to the One Father, and conversely the natural Goodness and the inherent Holiness and the royal Dignity extend from the Father through the Only-begotten to the Spirit. Thus there is both acknowledgment of the hypostases and the true dogma of the Monarchy is not lost.

ON THE HOLY SPIRIT, Ch. 18:47

MG 32, 153

NPNF VIII, 29

#### ST. GREGORY NAZIANZEN

' . . . The Holy Spirit, which proceeds from the Father'; (Jn. 15:26)

Who, inasmuch as He proceeds from That Source, is no Creature; and inasmuch as He is not Begotten is no Son; and inasmuch as He is between the Unbegotten and the Begotten is God. . . What then is Procession? Do you tell me what is the Unbegottenness of the Father, and I will explain to you the physiology of the Generation of the Son and the Procession of the Spirit, and we shall both of us be frenzy- stricken for prying into the mystery of God. . . What then, say they, is there lacking to the Spirit which prevents His being a Son, for if there were not something lacking He would be a Son? We assert that there is nothing lacking—for God has no deficiency. But the difference of manifestation, if I may so express myself, or rather of their mutual relations one to another, has caused the difference of their Names. For indeed it is not some deficiency in the Son which prevents His being Father (for Sonship is not a deficiency), and yet He is not Father. According to this line of argument there must be some deficiency in the Father, in respect of His not being Son. For the Father is not Son, and yet this is not due to either deficiency or subjection of Essence; but the very fact of being Unbegotten or Begotten, or Proceeding has given the name of Father to the First, or the Son to the Second, and of the Third, Him of Whom we are speaking, of the Holy Spirit that the distinction of the Three Persons may be pre in the one nature and dignity of the Godhead. For neither is the Son Father, for the Father is One, but He is what the Father is; nor is the Spirit Son because He is of God, for the Only-begotten is One, but He is what the Son is. The Three are One in Godhead, and the One Three in properties; so that neither is the Unity a

**Sabellian one, nor does the Trinity countenance the present evil distinction. What then? Is the Spirit God? Most certainly. Well then, is He Consubstantial? Yes, if He is God.**

**ORATIONS, No. 31**

**MG 36, 141**

**NPNF VII, 320—321**

**What is our quarrel and dispute with both? To us there is One God, for the Godhead is One, and all that proceeds from Him are referred ‘to One, though we believe in Three Persons. For one is not more and another less God; nor is One before and another after; nor are They divided in will or parted in power; nor can you find here any of the qualities of divisible things; but the Godhead is, to speak concisely, undivided in separate Persons; and there is one mingling of Light, as it were of three suns joined to each other.**

**ORATIONS, No. 31**

**MG 36, 148**

**NPNF VII, 322**

**But the faithful worship the Father and the Son and the Holy Spirit, One Godhead; God the Father, God the Son and (do not be angry) God the Holy Spirit, One Nature in Three Personalities, intellectual, perfect, Self-existent, numerically separate, but not separate in Godhead.**

**ORATIONS, No. 33**

**NPNF VII, 334**

**And when I speak of God you must be illumined at once by one flash of light and by three. Three in Individualities or Hypostases, any prefer so to call them, or persons, for we will not quarrel about names so long as the syllables amount to the same meaning; but one in respect of the Substance—that is, the Godhead. For they are divided without division, if I may so say; and they are united in division. For the Godhead is one in three, and the three are one, in whom the Godhead is, or to speak more accurately, Who are the Godhead.**

**ORATIONS, No. 39**

**MG 36, 236**

**NPNF VII, 355**

**If anyone does not believe that Holy Mary is the Mother of God, he is severed from the Godhead. If anyone should assert that He passed through the Virgin as through a channel, and was not at once divinely and humanly formed in her (divinely, because without the intervention of a man; humanly, because in accordance with the laws of gestation), he is in like manner godless. If any assert that the Manhood was formed and afterward was clothed with the Godhead, he too is to be condemned. For this was not a Generation of God, but a shirking of generation. . . . And (if I am to speak**

concisely) the Savior is made of elements which are distinct from one another (for the invisible is not the same with the visible, nor the timeless with that which is subject to time), yet He is not two Persons. God forbid! For both natures is one by the combination, the Deity being made Man, and the Manhood deified or however one should express it. And I say different Elements, because it is the reverse of what is the case in the Trinity; for there we acknowledge different Persons so as not to con found the persons; but not different Elements, for the Three are One and the same in Godhead.

LETTERS, No. 101

MG 37, 117

NPNF VII, 439

#### ST. GREGORY OF NYSSA

And so one who diligently studies the depths of the mystery, receives secretly in his spirit, indeed, a moderate amount of apprehension of the doctrine of God's nature, yet he is unable to explain clearly in words the ineffable depth of this mystery. As, for instance, how the same thing is capable of being numbered and yet rejects numeration, how it is observed with distinctions yet is apprehended as a monad, how it is separate as to personality yet is not divided as to subject matter.

THE GREAT CATECHISM, Ch. 3

MG 45, 17

NPNF V. 403

#### ST. AUGUSTINE

For that which must be understood of persons according to our usage, this is to be understood of substances according to the Greek usage: they say three substances, one essence, in the same way as we say three persons, one essence or substance

ON THE TRINITY, Bk. 7, Ch. 4

NPNF III, 110

#### STJOHN OF DAMASCUS

In the case, therefore, of the Godhead we confess that there is but one but hold that there are three subsistences actually existing, and bold that all things that are of nature and essence are simple, and recognize the difference of the subsistences only in the three properties of independence of cause and Fatherhood, of dependence on cause and Sonship, of dependence on cause and procession. And we know further that these are indivisible and inseparable from each other and united into one, and interpenetrating one another without confusion In the very same way, then, in the case of the divine and ineffable dispensation exceeding all thought and comprehension, I mean the In carnation of the One God the Word of the Holy Trinity, and our Lord Jesus Christ, we confess that there are two natures, one divine and one human, joined together with one another and

united in subsistence, so that one compound subsistence is formed out of the two natures: but we hold that the two natures are still preserved, even after the union, in the one compound subsistence, that is, in the one Christ, and that these exist in reality and have their natural properties; for they are united without confusion and are distinguished and enumerated without being separable. And just as the three subsistences of the Holy Trinity are distinguished without confusion, so in the same way the natures of Christ also, though they are united, yet are united without confusion. . . . For Christ indeed, is one perfect both in divinity and in humanity.

EXPOSITION OF THE ORTHODOX FAITH, Bk. 3, Ch. 5

MG 94, 1000

NPNF IX, 49

### THE HOLY TRINITY IS THE GREAT MYSTERY

#### ST. IRENAEUS

But inflated beyond reason [your own wisdom], you presumptuously maintain that you are acquainted with the unspeakable mysteries of God; while even the Lord, the very Son of God, allowed that the Father alone knows the very day and hour of judgment, when He plainly declares, 'But of that day and that hour knows no man, neither the Son, but the Father only' (Mk. 13:32). If, then, the Son was not ashamed to ascribe the knowledge of that day to the Father only, but declared what was true regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us. For no man is superior to his master (Mt. 10:24; Lk. 6:40). If any one, therefore says to us, 'How then was the Son produced by the Father?' we reply to him, that no man understands that production, or generation, or calling, or revelation, or by whatever name one may describe His generation, which is in fact altogether indescribable. Neither Valentinus, nor Marcion, nor Saturninus, nor Basilides, nor angels, nor archangels, nor principalities, nor powers [this knowledge), but the Father only who begat, and the Son who was begotten. Since therefore His generation is unspeakable, those who strive to set forth generations and productions cannot be in their right mind, inasmuch as they undertake to describe things which are indescribable.

AGAINST HERESIES, Bk. 2, Ch. 28

MG 7, 808

ANF 1,401

## LACTANTIUS

For we especially testify that we are twice born, first in the spirit, and afterwards in the flesh. Whence it is thus spoken by Jeremiah: 'Before I formed you in the womb I knew you' (Jet. 1:5). And like wise by the same: 'Who was blessed before He was born'; which was the case with no one else but Christ. For though He was the Son of God from the beginning, He was born again a second time according to the flesh: . . . In what manner, then, did the Father beget Him?

First of all, divine operations cannot be known or declared by any one; but nevertheless the sacred writings teach us, in which it is laid down that this Son of God is the speech, or even the reason of God, and also that the other angels are spirits of God. For speech is breath sent forth with a voice signifying something. But, however, since breath and speech are sent forth from different parts, inasmuch as breath proceeds from the nostrils, speech from the mouth, the difference between the Son of God and the other angels is great. For they proceeded from God as silent spirits, because they were not created to teach the knowledge of God, but for His service. But though He is Himself also a spirit, yet He proceeded from the mouth of God with voice and sound, as the Word, on this account indeed, because He was about to make use of His voice to the people; that is, because He was about to be a teacher of the knowledge of God, and of the heavenly mystery to be revealed to man: which word also God Himself first spoke, that through Him He might speak to us, and that He might reveal to us the voice and will of God.

With good reason, therefore, is He called the Speech and the Word of God, because God, by a certain incomprehensible energy and power of His majesty, enclosed the vocal spirit proceeding from His mouth, which he had not conceived in the womb, but in His mind, within a form which has life through its own perception and wisdom, and He also fashioned other spirits of His into angels. . . Our expressions, although they are mingled with the air, and fade away, yet generally remain comprised in letters; how much more must we believe that the voice of God both remains for ever, and is accompanied with perception and power, which it has derived from God the Father as a stream from its fountain! But if any one wonders that God could be produced from God by a putting forth of the voice and breath, if he is acquainted with the sacred utterances of the prophets he will cease to wonder.

THE DIVINE INSTITUTES, Bk. 4, Ch. 8

ANF VII, 106—107

#### **ST. CYRIL OF JERUSALEM**

**Believe also in the Son of God, One and Only, our Lord Jesus Christ, Who was begotten God of God, begotten Life of Life, begotten Light of Light, Who is in all things like to Him that begat, Who received not His being in time, but was before all ages eternally and incomprehensibly begotten of the Father: The Wisdom and the Power of God, and His Righteousness personally subsisting: Who sits on the right hand of the Father before all ages.**

**CATECHESSES, 4:7**

**MG 33, 461**

**NPNF VII, 20—21**

**And the Father indeed gives to the Son; and the Son shares with the Holy Spirit. For it is Jesus Himself, not I, who says, ‘All things are delivered unto Me of My Father’ (Mt. 11:27); and of the Holy Spirit He says, ‘When He, the Spirit of Truth, shall come,’ and the rest. . . . ‘He shall glorify Me; for He shall receive of Mine, and shall show it unto you’ (Jn. 16: 13 if.). The Father through the Son, with the Holy Spirit, is the giver of all grace; the gifts of the Father are none other than those of the Son, and those of the Holy Spirit; for there is one Salvation, one Power, one Faith; One God, the Father; One Lord, His only-begotten Son; One Holy Spirit, the Comforter. And it is enough for us to know these things; but inquire not curiously into His nature or substance: for had it been written, we would have spoken of it; what is not written, let us not venture on; it is sufficient for our salvation to know, that there is Father, and Son, and Holy Spirit.**

**CATECHESSES, 16:24**

**MG 33, 952**

**NPNF VII, 121**

#### **ST. HILARY**

**I must undertake something that cannot be limited and venture upon something that cannot be comprehended, so that I may speak about God who cannot be accurately defined. He fixed the names of the nature—the Father, the Son, and the Holy Spirit. Whatever is sought over and above this transcends the meaning of words, the limits of perception, and the concepts of understanding. It may not be expressed, attained, or grasped. The nature of this subject exhausts the meaning of words, an impenetrable light darkens the vision of the mind, and what ever is without limits is beyond the capacity of our power of reasoning.**

**ON THE TRINITY, Bk. 2, Ch. 5**

**FC XXV, 39**

**Just as from the fact that Your Only-begotten was born from You all ambiguity in language and difficulty in understanding are at an end and only one thing remains, that He was born, so, too, in my consciousness I**

hold fast to the fact that your Holy Spirit is from You, although I do not grasp it with my understanding.

ON THE TRINITY, Bk. 12, Ch. 56

FC XXV, 542—543

## THE PERSONS OF THE TRINITY

### The Father

#### ST. CLEMENT OF ALEXANDRIA

Those who have true knowledge are the true Gnostics accordingly judges all excellence to be honorable according to its worth; and judges that among the objects perceived by our senses, we are to esteem rulers, and parents, . . . and among intellectual ideas, what is oldest in origin, the timeless and unoriginated (not created) First Principle, and Beginning of existences—the Son—from whom we are to learn the Remoter Cause, the Father, of the universe, the most ancient and the most beneficent of all.

STROMATA, Bk. 7:1:2 MG 9, 404

ANF II, 523

#### LACTANTIUS

Therefore the Most High God and Parent of all, when He had purposed to transfer His religion, sent from heaven a teacher of righteousness, that in Him or through Him He might give a new law to new worshippers; not as He had before done, by the instrumentality of man. Nevertheless it was His pleasure that He should be born as a man, that in all things He might be like His supreme Father. For God the Father Himself, who is the origin and source of all things, inasmuch as He is without parents, is most truly named by Trismegistus 'father less' and 'motherless,' because He was born from no one. For which reason it was befitting that the Son also should be twice born, that He also might become 'fatherless' and 'motherless.' For in His first nativity, which was spiritual, He was 'motherless,' because He was begotten by God the Father alone, without the office of a mother. But in His second, which was in the flesh, He was born of a virgin's womb without the office of a father, that, bearing a middle substance between God and man, He might be able, as it were, to take by the hand this frail and weak nature of ours, and raise it to immortality. He became both the Son of God through the Spirit, and the Son of man through the flesh, —that is, both God and man.

THE DIVINE INSTITUTES, Bk. 4, Ch. 13

ANF VII, 111—112

### **ST. GREGORY NAZIANZEN**

The Father is Father, and is Unoriginate, for He is of no one; the Son is Son, and is not unoriginate, for He is of the Father. But if you take the word Origin in a temporal sense, He too is Unoriginate, for He is the Maker of Time, and is not subject to Time. The Holy Spirit is truly Spirit, coming forth from the Father indeed, but not after the manner of the Son, for it is not by Generation but by Procession (since I must coin a word for the sake of clearness); for neither did the Father cease to be Unbegotten because of His begetting something, nor the Son to be begotten because He is of the Unbegotten (how could that be?), nor is the Spirit changed into Father or Son because He proceeds, or because He is God—though the ungodly do not believe it. For

Personality is unchangeable; else how could Personality remain, if it were changeable, and could be removed from one to another?

ORATIONS, 39, 12 MG 36, 348

NPNF VII, 356

### **ST. AUGUSTINE**

But the Father is not said to be sent, when from time to time He is apprehended by any one, for He has no one of whom to be, or from whom to proceed; since Wisdom says, 'I came out of the mouth of the Most High' (Eccles. 24:5), and it is said of the Holy Spirit, 'He proceeds from the Father' (Jn. 15:26), but the Father is from no one.

ON THE TRINITY, Bk. 4, Ch. 20

ML 42, 908

NPNF III, 83

For if the Son has of the Father whatever He has, then certainly He has of the Father, that the Holy Spirit proceeds also from Him, For the Father alone is not from another, and therefore He alone is called unbegotten, not indeed in the Scriptures, but in the usage of disputants, who employ such language as they can on so great a subject. And the Son is born of the Father; and the Holy Spirit proceeds from the Father principally, the Father giving the procession without any interval of time, yet in common from both (Father and Son). But He would be called the Son of the Father and of the Son, if—a thing abhorrent to the feeling of all sound minds—both had begotten Him. Therefore the Spirit of both is not begotten of both, but proceeds from both.

ON THE TRINITY, Bk. 15, Ch. 26

ML 42, 1094

NPNF III, 225

### **ST. JOHN OF DAMASCUS**

**We believe in one Father, the beginning, and cause of all: begotten of no one: without cause or generation, alone subsisting: creator of all: but Father of one only by nature, His Only-begotten Son and our Lord and God and Savior Jesus Christ, and Producer of the most Holy Spirit.**

**For there never was a time when the Father was and the Son was not, but always the Father and always the Son, Who was begotten of Him, existed together. For He could not have received the name Father apart from the Son.**

**EXPOSITION OF THE ORTHODOX FAITH, Bk. 1, Ch. 8**

**MG 94, 809**

**NPNF IX, 6**

**The Father is the source and cause of the Son and the Holy Spirit: Father of the Son alone and Origin of the Holy Spirit. The Son is Son, Word, Wisdom, Power, Image, and Effulgence, Impress of the Father and derived from the Father. But the Holy Spirit is not the Son of the Father but the Spirit of the Father as proceeding from the Father. For there is no impulse without Spirit. And we speak also of the Spirit of the Son, not as though proceeding from Him, but as proceeding through Him from the Father. For the Father alone is cause.**

**EXPOSITION OF THE ORTHODOX FAITH, Bk. 1, Ch. 12**

**MG 94, 849**

**NPNF IX, 15**

**The Son was not made.**

### **ST. CLEMENT OF ALEXANDRIA**

**What therefore John says, 'from the beginning' (1 Jn. 1: 1), the Presbyter explained to this effect, that the beginning of generation is not separated from the beginning of the Creator. For when he says, 'That which was from the beginning,' he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was, then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreated. That He was always the Word who is signified by saying, 'In the beginning was the Word' (Jn. 1:1).**

**ADUMBRATIONES IN 1 JN. 1:1**

**MG 9, 734**

**ANF II, 574**

### **ST. ATHANASIUS**

**This then being the force of such titles, in like manner let a man call God unoriginated, if it so please him; not however as if the Word were of originated things, but because, as I said before, God not only is not originated, but through His proper Word is He the maker of things which**

are so. For though the Father be called such, still the Word is the Father's Image, and one in essence with Him; and being His Image, He must be distinct from things originated, and from everything; for whose Image He is, His property and likeness He has; so that he who calls the Father unoriginated and almighty, perceives in the Un-originated and the Almighty, His Word and His Wisdom, which is the Son.

DEFENSE OF THE NICENE DEFINITION, No. 30

MG 25, 472

NPNF IV, 171

But, observe, say they, God was always a Maker, nor is the power of framing adventitious to Him; does it follow then, that, because He is the Framer of all, therefore His works also are eternal, and is it wicked to say of them too, that they were not before origination? . . . However, not to leave even a weak argument unnoticed, they must be told, that although God always had the power to make, yet the things originated had not the power of being eternal. For they are out of nothing, and therefore were not before they originated; but things which were not before their origin, how could these co-exist with the ever lasting God? Wherefore God, looking to what was good for them, then made them all when He saw that, when originated, they were able to abide. . . . But the Son, not being a work, but proper to the Father's offspring, always is; for, whereas the Father always is, so what is proper to His essence must always be; and this is His Word and His Wisdom. And that creatures should not be in existence, does not disparage the Maker; for He has the power of framing them, when He wills; but for the offspring not to be ever with the Father, is a disparagement of the perfection of His essence. Wherefore His works were framed, when He would, through His Word; but the Son is ever the proper offspring of the Father's essence.

FOUR DISCOURSES AGAINST THE ARIANS, No. 1:29

MG 26, 72

NPNF IV, 323

For how, if, as you hold, He is come of nothing, is He able to frame things that are nothing into being? Or if He, a creature, none the less frames a creature, the same will be conceivable in the cases of every creature, the power to frame others. And if this pleases you, what is the need of the Word, seeing that things inferior can be brought to be by things superior? Or at all events, every thing that is brought to be could have heard in the beginning God's words, 'Become' and be made,' and so would have been framed. But this is not so written, nor could it be. For none of the things which are brought to be is an efficient cause, but all things were made through the Word: who would not have wrought all things, were He Himself in the number of the creatures. For neither would the Angels be able to frame, since they too are creatures, though Valentinus, and Marcion, and Basilides think so, and you are their copyists.

**FOUR DISCOURSES AGAINST THE ARIANS, No. 2:21**

**MG 26, 189**

**NPNF IV, 359**

For, though no works had been created, still 'the Word' of God 'Was and 'the Word was God.' And His becoming man would not have taken place, had not the need of men become a cause. The Son then is not a creature. For had He been a creature, He would not have said, 'He begets me,' for the creatures are from outside, and are works of the Maker; but the Offspring is neither from outside nor a work, but from the Father, and proper to His Essence. Wherefore they are creatures; this God's Word and Only-begotten Son.

**FOUR DISCOURSES AGAINST THE ARIANS, No. 2:56**

**MG 26, 268**

**NPNF IV, 378**

**ST. HILARY**

First of all, I raise the question: What new element could the birth have introduced into the nature of the Son so that He is not God? The judgment of the human mind rejects this opinion, that anything by its birth is distinct from the nature of its origin. . . . Since these things are so in these corporeal processes and occurrences, what madness is it, I ask, to connect the birth of the only-begotten God with a spurious nature, since birth comes only from the essence of the nature, and there will no longer be a birth if the essence of the nature is not in the birth?

Hence, the purpose of all that heat and fury is that there may not be a birth but a creation in the Son of God, and that He who subsists may not preserve the origin of His nature, but may receive from non-existing matter a different nature from God. . . . The Son of God, however, does not begin to be God from nothing, but was born, nor was He anything else before He was God. Thus, He who is born into God did not begin to be, nor did He develop into that which God is. The birth, therefore, maintains the nature, from which it subsists, **TATIAN**

**ON THE TRINITY, Bk. 7, Ch. 14**

**FC XXV, 237—238**

The Son was truly born of the Father.

**TATIAN**

God was in the beginning; but the beginning, we have been taught, is the power of the Logos. For the Lord of the universe, who is Himself the necessary ground ( of all being, inasmuch as no creature was yet in existence, was alone; but inasmuch as He was all power, Himself the necessary ground of things visible and invisible, with Him were all things; with Him, by Logos-power (υποστασις) the Logos Himself also, who was in Him, subsists. And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the

Father. Him the Logos we know to be the beginning of the world. But He came into being by participation, not by abscission; for what is cut off is separated from the original substance, but that which comes by participation, making its choice of function, does not render him deficient from whom it is taken. For just as from one torch many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has not divested of the Logos-power Him who begat Him.

**ORATION AGAINST THE GREEKS, Ch. 5**

**MG 6, 813**

**ANF II, 67**

#### **TERTULLIAN**

This is the perfect nativity of the Word, when He proceeds forth from God—formed by Him first to devise and think out [ things) under the name of Wisdom ('The Lord created [formed) me as the beginning of His ways') (Prov. 8:22); then afterwards begotten, to carry all into effect ('When He prepared the heaven, I was present with Him') (ib. 27). Thus does He make Him equal to Him; for by proceeding from Himself He became His first-begotten Son, because begotten before all things; and His only-begotten also, because alone begotten of God, in a way peculiar to Himself, from the womb of His own heart, —even as the Father Himself testifies: 'My heart,' says He, 'has emitted my most excellent Word' (Ps. 44:2).

**AGAINST PRAXEAS, Ch. 7 ML 2, 161**

**ANF III, 601**

#### **ST. HIPPOLYTUS**

God, subsisting alone, and having nothing contemporaneous with Himself, determined to create the world. . . . Beside Him there was nothing; but He, while existing alone, yet existed in plurality. For He was neither without reason, nor wisdom, nor power, nor counsel. And all things were in Him, and He was the All. When He willed, and as He willed, He manifested His word in the times determined by Him, and by Him He made all things. . . . He made them, then, as He pleased, for He was God. And as the Author, and fellow- Counselor, and Framer of the things that are in formation, He begat the Word; and as He bears this Word in Himself, and that, too, as [invisible to the world which is created, He makes Him visible; [uttering the voice first, and begetting Him as Light of Light, He set Him forth to the world as its Lord, His own mind.

**AGAINST THE HERESY OF NOETUS, Ch. 10**

**MG 10, 817**

**ANF V, 227**

**ST. CYRIL OF JERUSALEM** See No. 360.

God then is in an improper sense the Father of man, but by nature and in truth of One only, the Only-begotten Son, our Lord Jesus Christ; not having attained in course of time to being a Father, but being ever the Father of the Only-begotten. Not that being without a Son before, He has since by change of purpose become a Father: but before every substance and every intelligence, before times and all ages, God has the dignity of Father.

**CATECHESSES, 7:5 MG 33, 609**

**NPNF VII, 45**

But the Father, having begotten the Son, remained the Father, and not changed. He begat Wisdom, yet lost not wisdom Himself; and begat Power, yet became not weak: He begat God, but lost not His own Godhead: and neither did He lose anything Himself by diminution or change; nor has He who was begotten anything wanting. Perfect is He who begat, Perfect that which was begotten: God was He who begat, God He who was begotten; God of all Himself.

**CATECHESSES, 11:18**

**MG 33, 713**

**NPNF VII, 69**

**ST AMBROSE**

But the Arians think that they must oppose hereto the fact that He had said, 'I live by the Father' (Jn. 6:58). Of a certainty (suppose that they conceive the words as referring to His Godhead) the Son lives by the Father, because He is the Son begotten of the Father, —by the Father, because He is of one Substance with the Father, —by the Father, because He is the Word given forth from the heart of the Father (Ps. 44: 1), because He came forth from the Father, because He is begotten of the 'bowels of the Father,' because the Father is the J and Root of the Son's being.

**TO GRATIAN ON THE CHRISTIAN FAITH, Bk. 4, Ch. 10**

**NPNPX, 279**

**ST. JOHN OF DAMASCUS**

The terms, 'Word' and 'effulgence,' then, are used because He is begotten of the Father without the union of two, or passion, or time, or flux, or separation: and the terms 'Son' and 'impress of the Father's subsistence,' because He is perfect and has subsistence and is in all respects similar to the Father, save that the Father is not begotten: and the term 'Only-begotten' because He alone was begotten alone of the Father alone. For no other generation is like to the generation of the Son of God, since no other is Son of God. For though the Holy Spirit proceeds from the Father, yet this is not generative in character but processional. This is a different mode of existence, alike incomprehensible and unknown, just as is the generation of the Son. Wherefore all the qualities the Father has are the Son's save

that the Father is unbegotten, and this exception involves no difference in essence nor dignity, but only a different mode of coming into existence.

EXPOSITION OF THE ORTHODOX FAITH, Bk. 1, Ch. 8

MG 94, 816

NPNF IX, 8

The Son is coeternal with the Father.

#### ST. JUSTIN MARTYR

'I shall give you another testimony, my friends,' said I, 'from the Scriptures, that God begat before all creatures a Beginning, [who was) a certain rational power from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will; just as we see happening among ourselves: for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word [remains] in us, when we give it out: and just as we see also happening in the case of a fire, which is not lessened when it has kindled [but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled.

DIALOGUE WITH TRYPHO, Ch. 61

MG 6, 613

ANF I, 227

#### ST. IRENAEUS

There those who] transfer the generation of the word to which Men gave utterance to the eternal Word of God, assigning a beginning and a course of production [Him], even as they do their own word. And in what respect will the Word of God—yea, rather God Himself, since He is the Word—differ from the word of men, if He follows the same order and process of generation?

AGAINST HERESIES, Bk. 2, Ch. 13

MG 7, 747

ANF 1, 375

#### ST. HIPPOLYTUS

What Son of His own, then, did God send through the flesh but the Word, whom He addressed as Son because He was to become such [or be begotten] in the future? And He takes the common name for tender affection among men in being called the Son. For neither was the Word, prior to incarnation and when by Himself, yet perfect Son, although He was perfect Word, only-begotten. Nor could the flesh subsist by itself apart from the Word, because it has its subsistence in the Word. Thus, then, one

perfect Son of God was manifested. . . . But let us also look at the subject in hand, —namely, the question, brethren, that in reality the Father's power, which is the Word, came down from heaven, and not the Father Himself.

**AGAINST THE HERESY OF NOETUS, Ch. 15**

**MG 10, 824**

**ANF V, 229**

#### **ST. CLEMENT OF ALEXANDRIA**

This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being, this very Word has now appeared as man, — the Author of all blessings to us; by whom we, being taught to live well, are sent on our way to life eternal. . . . This is the New Son, the manifestation of the Word that was in the beginning, and before the beginning. The Savior, who existed before, has in recent days appeared. He, who is in Him that truly is, has appeared; for the Word, who 'was with God,' and by whom all things were created, has appeared as our Teacher. The Word, who in the beginning bestowed on us life as Creator when He formed us, taught us to live well when He appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends.

**EXHORTATION TO THE HEATHEN, Ch. 1, 7:1**

**MG 8, 61**

**ANFII, 173**

#### **ST. DIONYSIUS OF ALEXANDRIA**

There certainly was not a time when God was not the Father.

[Son] being the brightness of eternal Light, He Himself also is absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists, because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. . . . Since, therefore, the Father is eternal; the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are.

**ELENCHUS AND APOLOGY, Bk. 1**

**MG 25, 501**

#### **ST. ATHANASIUS**

If there never was, when the Son was not,' say they, 'but He is eternal, and coexists with the Father, you call Him no more the Father's Son, but brother.' O insensate and contentious! For if we said only that He was eternally with the Father, and not His Son, their pretended scruple would have some plausibility; but if, while we say that He is eternal, we also confess Him to be Son from the Father, how can He that is begotten be considered brother of Him who begets? ... . For the Father,

and the Son were not generated from some pre-existing origin, that we may account Them brothers, but the Father is the Origin of the Son and begat Him; and the Father is Father, and not born the Son of any; and the Son is Son, and not brother. Further, if He is called the eternal offspring of the Father, He is rightly so called. For never was the essence of the Father imperfect, that what is proper to it should be added afterwards; nor as man from man, has the Son been begotten, so as to be later than His Father's existence, but He is God's offspring, and as being proper Son of God, who is ever, He exists eternally. For, whereas it is proper to men to beget in time, from the imperfection of their nature, God's offspring is eternal, for His nature ever perfect.

**FOUR DISCOURSES AGAINST THE ARIANS, Or. 1:14**

**MG 26, 40**

**NPNF IV, 314**

#### **ST. CYRIL OF JERUSALEM**

If you too have sincere piety, the Holy Ghost comes down on you also, and a Father's voice sounds over you from high—not, 'This is My Son' (Mt. 3: 17), but, 'This has now been made My Son'; for the 'is' belongs to Him alone, because 'In the beginning was the Word, and the Word was with God, and the Word was God' (Jn. 1:1). To Him belongs the 'is' since He is always the Son of God; but to you 'has now been made': since you have not the sonship by nature, but you receive it by adoption.

**CATECHESSES, No. 4:4**

**MG 33, 444**

**NPNF VII, 17**

#### **ST. HILARY**

Hence, the Son was and is, because He is from Him who always is what He is. To be from Him, that is to say, to be from the Father, is the birth. To be always from Him who always is eternity—an eternity not from Himself, but from Him who is eternal. From Him who is eternal nothing else comes except what is eternal. If that is not eternal, then neither is the Father eternal who is the author of the generation. Since it is proper for Him to be always the Father and for Him to be always His Son, and since eternity is implied in that which is, so in the case of Him to whom it is also proper to be that which is, it is also proper that He be eternal.

**ON THE TRINITY, Bk. 12, Ch. 25**

**ML 10, 448**

**FCXXV, 518**

## **ST. AUGUSTINE**

If the Son of God was born of the Father, then the Father has now ceased to beget; and if He ceased, He began; but if He began to beget, there was a time when He was without the Son. But He never was without the Son, because His Son is His wisdom, which is the brightness of eternal light. Therefore, the Father begets from all eternity and the Son is born from all eternity.

LETTERS, No. 238 ML 33, 1047  
FC XXXII, 206

As, in fact, you have in your heart the word that you speak, and as it is with you, and is none other than the spiritual conception itself...so God gave out His Word, that is, begat the Son. And you, indeed, beget the word even in your heart according to time; God without time begat the Son by whom He created all times.

ON THE GOSPEL OF ST. JOHN, Tr. 14:7  
ML 35, 1506  
NPNF VII, 96

### **The Son is consubstantial with the Father**

## **TERTULLIAN**

The holy voices which warned the Jews of this fate all insisted always on the same points: that the day would come in the last cycles of Time when God would select for Himself worshippers from every race and people and place—worshippers much more faithful, to whom He would transfer His favor in fuller measure because they were receptive of a fuller doctrine. Consequently, there came the One who God had foretold would come to renew and shed light upon the doctrine; namely, Christ, the Son of God. It was proclaimed beforehand that the Lord and Master of this grace and doctrine, the Enlightener and Guide of the human race, would be the Son of God, yet His birth was not such that He must blush at the name of son or the thought of paternal seed. . . . But the Son of God has no mother in any sense which involves the violation of her purity; in fact, she who is regarded as His mother did not marry [is, consummate her marriage]. But, let me discuss His nature first; then the manner of His birth will be understood. We have already said that God fashioned this whole world by His Word, His reason, His power. . . . Moreover, we, too, ascribe Spirit as its proper substance to that Word, Reason, and Power by which, as we have said, God made everything. For, in Spirit giving utterance, there would be the Word; with Spirit arranging all things, Reason would cooperate; and in Spirit perfecting all things, Power would be present. This, as we have been taught, has been uttered by God and begotten by this utterance, and is, therefore, called the Son of God and God on account of the unity of nature; for God, too, is Spirit. When a ray is shot forth from the sun, a part is taken

from the whole; but there will be sun in the ray because it is a sun ray; its nature is not separated, but extended. Thus, spirit proceeds from spirit and God from God just as light is kindled from light. The source of the substance remains whole and unimpaired, although you may borrow from it many offshoots of its quality. Thus, too, what proceeds from God is God and the Son of God, and both are one; similarly, Spirit proceeds from Spirit and God from God, making two by the measure of existence, plurality by gradation, but not by condition; He has not separated from, but proceeded from the producing cause.

This ray of God, then, as was ever foretold in the past, descended into a certain virgin and, becoming flesh in her womb, was born as one who is man and God united. The flesh, provided with a soul, is nourished, matures, speaks, teaches, acts, and is Christ.

**APOLOGY, Ch. 21**

**ML 1, 394**

**FC X, 62—64**

#### **ST. HIPPOLYTUS**

And thus there appeared another beside Himself. But when I say another, I do not mean that there are two gods, but that it is only as light of light, or as water from a fountain, or as a ray from the sun. For there is but one power, which is from the All; and the Father is all, from whom comes this Power, the Word. And this is the mind which came forth into the world, and was manifested as the Son of God.

**AGAINST THE HERESY OF NOETUS, Ch. 11**

**MG 10, 817**

**ANF V, 227**

#### **ST. CLEMENT OF ALEXANDRIA**

There is nothing in existence for which God is not the cause. It must be, then, that there is nothing that God hates, nothing that the Word hates. Both are one, and both are God, because Scripture says: 'In the beginning was the Word, and the Word was in God, and the Word was God' (Jn.1:1).

**CHRIST THE EDUCATOR, Bk. 1, Ch. 8**

**MG 8, 325**

**FC XXIII, 57**

#### **ST. ATHANASIUS**

Since the generation of the Son from the Father is not according to the nature of men, and not only like, but also inseparable from the essence of the Father, and He and the Father are one, as He has said Himself, and the Word is ever in the Father and the Father in the Word, as the radiance stands towards the light (for this the phrase itself indicates), therefore the Council, as understanding this, suitably wrote, 'one in essence,' that they

might both defeat the perverseness of the heretics, and show that the Word was other than originated things.

**DEFENSE OF THE NICENE DEFINITION, Ch. 20**

**MG 25, 452**

**NPNF IV, 164**

Yet,' they say, 'though the Savior were a creature, God was able to speak the word only and undo the curse.' And so another will tell them in like manner, 'Without His coming among us at all, God was able just to speak and undo the curse'; but we must consider what was expedient for mankind, and not what simple is possible with God.

He could too, without Moses, have spoken the word only and have brought the people out of Egypt; but it profited to do it through Moses.

. . The Savior too might have come among us from the beginning, or on His coming might not have been delivered to Pilate; but He came at the fullness of the ages,' and when sought for said, 'I am He' (Jn. 18:5). For what He does, that is profitable for men, and was not fitting in any other way; and what is profitable and fitting, for that He provides. . . . If God had but spoken, because it was in His power, and so the curse would have been undone, the power had been shown of Him who gave the word, but man had become such as Adam was before the transgression, having received grace from without, and not having it united to the body; (for he was such when he was placed in Paradise) nay, perhaps had become worse, because he had learned to transgress. Such then being his condition, had he been seduced by the serpent, there would have been fresh need for God to give command and undo the curse; and thus the need would have become interminable, and men would have remained under guilt not less than before, as being enslaved to sin. Again, if the Son were a creature, man would have remained mortal as before, not being joined to God; for a creature would not have joined creatures to God, as seeking itself one to join it; nor would a portion of the creation have been the creation's salvation, as needing salvation itself. To provide against this also, He sends His own Son, and He becomes Son of Man, by taking created flesh; that, since all were under sentence of death, He, being other than them all, might Himself for all offer to death His own body; and that henceforth, as if all had died through Him, the word of that sentence might be accomplished (for all died in Christ), and all through Him might thereupon become free from sin and from the curse which came upon it, and might truly abide for ever, risen from the dead and clothed in immortality and incorruption. For, the Word being clothed in the flesh, as has many times been explained, every bit of the serpent began to be utterly staunched from out of it; and whatever evil sprung from the motions of the flesh, to be cut away, and with these death also was abolished, the companion of sin.

**FOUR DISCOURSES AGAINST THE ARIANS, 2:68**

**MG 26, 292**

**NPNF IV, 385—386**

**Nor is this Form of the Godhead partial merely, but the fullness of the Father's Godhead is the Being of the Son, and the Son is whole God. Therefore also, being equal to God, He 'thought it not a prize to be equal to God' (Phil. 2:6); and again since the Godhead and the Form of the Son is none other than the Father's, this is what He says, 'I in the Father' (Jn. 14:10). Thus 'God was in Christ reconciling the world unto Himself' (2 Cor. 5:19); for the propriety of the Father's Essence is that Son, in whom the creation was then reconciled with God. Thus what things the Son then wrought are the Father's works, for the Son is the Form of that Godhead of the Father, which wrought the works. And thus he who looks at the Son, sees the Father; for in the Father's Godhead is and is contemplated the Son; a the Father's Form which is in Him shows in Him the Father; and thus the Father is in the Son.**

**FOUR DISCOURSES AGAINST THE ARIANS, 3:6**

**MG 26, 332**

**NPNFIV,396**

**And again, if, as we have said before, the Son is not such by participation, but, while all things originated have by participation the grace of God, He is the Father's Wisdom and Word of which all things partake; it follows that He, being the deifying and enlightening power of the Father, in which all things are deified and quickened, is not alien in essence from the Father, but coessential. For by partaking of Him, we partake of the Father; because the Word is the Father's own. Whence, if He was Himself too from participation, and not from the Father His essential Godhead and Image, He would not deify, being deified Himself.**

**ON THE COUNCILS OF ARIMINUM AND SELEUCIA, Ch. 51**

**MG 26, 784**

**NPNF IV, 477**

**ST. HILARY**

**He who has seen me has seen also the Father (Jn. 14:9). . . . God is recognized in Him, if, indeed, He will be recognized by anyone at all, by the power of His nature, and when God the Son is perceived He allows us to perceive the Father, while He is the image in such a manner that He does not differ in nature, but manifests His author.**

**The Son is the living image of the living One, and He who has been born from Him does not have a different nature, and He who does not differ in anything preserves the power of His nature from whom He does not differ. That He is the image, therefore, proceeds from the fact that the birth of the only-begotten God points to God the Father, but it points to Him in such a manner that He Himself is the form and the image of the invisible God; hence, He does not lose the united, similarity of the nature, because He is not lacking in the power of the nature**

**ON THE TRINITY, Bk. 7, Ch. 37**

**ML 10, 230**

**FC XXV, 265—266**

**ST. BASIL**

**We in accordance with the true doctrine speak of the Son as neither like, nor unlike the Father. Each of these terms is equally impossible, for like and unlike are predicated in relation to quality, and the divine is free from quality. We, on the contrary, confess identity of nature and accepting the consubstantiality, and rejecting the composition of the Father, God in substance, Who begat the Son, God in substance. From this the consubstantiality is proved.**

**LETTERS, No. 8**

**MG 32, 249**

**NPNF VIII, 116—117**

**Worshipping as we do God of God, we both confess the distinction of the Persons, and at the same time abide by the Monarchy. We do not fritter away the theology in a divided plurality, because one Form, so to say, united in the invariableness of the Godhead, is beheld in God the Father, and in God the Only begotten. For the Son is in the Father and the Father in the Son; since such as is the latter, such is the former, and such as is the former, such is the latter; and herein is the Unity. So that according to the distinction of Persons, both are one and one, and according to the community of Nature, one. How, then, if one and one, re there not two Gods? Because we speak of a king, and of the king's image, and not of two kings. The majesty is not cloven in two, nor the glory divided. The sovereignty and authority over us is one, and so the doxology ascribed by us is not plural but one; because the honor paid to the image passes on to the prototype. Now what in the one case the image is by reason of imitation that in the other case the Son is by nature.**

**ON THE HOLY SPIRIT, 18:45**

**MG 32, 149**

**NPNF VIII, 28**

**ST. GREGORY NAZJANZEN**

**In my opinion He is called Son because He is identical with the Father in Essence; and not only for this reason, but also because He is of Him. And He is called Only-begotten, not because He is the only Son and of the Father alone, and only a Son; but also because the manner of His Sonship is peculiar to Himself and not shared by bodies. And He is called the Word, because He is related to the Father as Word to Mind; not only on account of His passionless Generation, but also because of the Union, and of His declaratory function.**

**ORATIONS, 30:20**

**MG 36, 128**

**NPNF VII, 316**

## **ST. JOHN CHRYSOSTOM**

**'If any one has seen Me, he has seen the Father' (Jn. 14:9), He says; Now had He been of a different Essence, He would not have spoken thus. But to make use of a grosser argument, no man that knows not what gold is, can discern the substance of gold in silver.**

**HOMILIES ON ST. JOHN, No. 74:1**

**MG 59, 401**

**NPNF XIV, 272**

## **ST. AMBROSE**

**Further, that none may fall into error, let a man attend to those signs vouchsafed us by Holy Scripture, whereby we may know the Son. He is called the Word, the Son, the Power of God, and the Wisdom of God. The Word, because He is without blemish; the Power, because He is perfect; the Son, because He is begotten of the Father; the Wisdom, because He is one with the Father, one in eternity, one in Divinity. Not that the Father is one Person with the Son; between Father and Son is the plain distinction that comes of generation; so that Christ is God of God, Everlasting of Everlasting, Fullness of Fullness.**

**TO GRATIAN ON THE CHRISTIAN FAITH, Bk. 1, Ch. 2**

**ML 16, 532**

**NPNF X, 203—204**

**But the Arians think that they must oppose hereto the fact that He had said, 'I live by the Father' (Jn. 6:58). Of a certainty (suppose that they conceive the words as referring to His Godhead) the Son lives by the Father, because He is the Son begotten of the Father, —by the Father, because He is the Word given forth from the heart of the Father, because He came forth from the Father, because He is begotten of the 'bowels of the Father,' because the Father is the Fountain and Root of the Son's being.**

**TO GRATIAN, ON THE CHRISTIAN FAITH, Bk. 4, Ch. 10**

**ML 16, 642**

**NPNF X, 279**

## **ST. AUGUSTINE**

**But if the Son is said to be sent by the Father on this account, that the one is the Father, and the other the Son, this does not in any manner hinder us from believing the Son to be equal, and consubstantial, and coeternal with the Father, and yet to have been sent as Son by the Father. Not because the one is greater, the other less; but because the one is Father, the other Son; the one begetter, the other begotten; the one He who is from Him who sends.**

**ON THE TRINITY, Bk. 4, Ch. 20**

**ML 42, 906**

**NPNF III, 83**

**The Word of God, then, the only-begotten Son of the Father, in all things like and equal to the Father, God of God, Light of Light, Wisdom of Wisdom, Essence of Essence, is altogether that which the Father is, yet is not the Father, because the one is Son, the other is Father. And hence He knows all that the Father knows; but to Him to know, as to be, is from the Father, for to know and to be is there one. And therefore, as to be is not to the Father from the Son, so neither to know. Accordingly, as though uttering Himself, the Father begat the Word equal to Himself in all things; for He would not have uttered Himself wholly and perfectly, if there were in His Word any thing more or less than in Himself.**

**ON THE TRINITY, Bk. 15, Ch. 14 ML 42, 1076  
NPNF III, 213**

**We have said elsewhere that those things are predicated specially in the Trinity as belonging severally to each Person, which are predicated relatively the one to the other, as Father and Son, and the gift of both, the Holy Spirit; for the Father is not the Trinity, nor the Son the Trinity, nor the gift the Trinity: but that whenever each is singly spoken of in respect to themselves, then they are not spoken of as three in the plural number, but one, the Trinity itself, as the Father God, the Son God, and the Holy Spirit God; the Father good, the Son good, and the Holy Spirit good; and the Father omnipotent, the Son omnipotent, and the Holy Spirit omnipotent: yet neither three Gods, nor three goods, nor three omnipotents, but one God, good, omnipotent, the Trinity itself; and whatsoever else is said of them not relatively in respect to themselves. For they are thus spoken of according to essence, since in them to be is the same as to be great, as to be good, as to be wise, and whatever else is said of each person individually therein, or of the Trinity itself, in respect to themselves. And that therefore they are called three persons, or three substances, not in order that any difference of essence may be understood, but that we may be able to answer by some one word, should any one ask what three, or what three things? And that there is so great an equality in that Trinity, that not only the Father is not greater than the Son, as regards divinity, but neither are the Father and Son together greater than the Holy Spirit; nor is each individual person, whichever it be of the three, less than the Trinity Itself.**

**ON THE TRINITY, Bk. 8, Proernium  
ML 42,946  
NPNF III, 115**

## THE DIVINITY OF THE HOLY SPIRIT

### ST. AMBROSE

Who, then, can dare to say that the Holy Spirit is separated from the Father and the Son, since through Him we attain to the image and likeness of God, and through Him, as the Apostle Peter says (2 Pet.1:4), are partakers of the divine nature?

ON THE HOLY SPIRIT, Bk. 1, Ch. 6:80

ML 16, 723

NPNFX, 103

By footstool (Is. 66:1) is understood earth, but by the earth the Flesh of Christ, which we this day also adore in the mysteries, and which the apostles, as we said above, adored in the Lord Jesus; for Christ is not divided but is one; nor, when He is adored as the Son of God, is He denied to have been born of the Virgin. Since, then, the mystery of the Incarnation is to be adored, and the Incarnation is the work of the Spirit . . . without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped, Who was working in His temple.

ON THE HOLY SPIRIT, Bk. 3, Ch. 11:79

ML 16, 794

NPNF X, 146

### ST. AUGUSTINE

With respect to the Holy Spirit, however, there has not been as yet, on the part of learned and distinguished investigators of the Scriptures, a discussion of the subject full enough or careful enough to make it possible for us to obtain an intelligent conception of what also constitutes His special individuality [ in virtue of which special individuality it comes to be the case that we cannot call Him either the Son or the Father, but only the Holy Spirit; excepting that they predicate Him to be the Gift of God, so that we may believe God not to give a gift inferior to Himself.

ON FAITH AND THE CREED, Ch. 9:19

ML 40, 191

NPNF III, 329

### ST. BASIL

You say that the Holy Spirit is a creature. And every creature is a servant of the Creator, for 'all are your servants' (Ps. 118:91). If then, He is a servant, His holiness is acquired; and everything of which the holiness is acquired is receptive of evil; but the Holy Spirit being holy in essence is called 'fount of holiness' (cf. Rom. 1:4). Therefore the Holy Spirit is not a creature. If He is not a creature, He is of one essence and substance with the Father.

**LETTERS, No. 8:10  
MG 32, 261  
NPNF VIII, 120**

**ST. AMBROSE**

**Learn now that as the Father is the Fount of Life, so, too, many have stated that the Son is signified as the Fount of Life; so that, he says, with You, Almighty God, Your Son is the Fount of Life. That is the Fount of the Holy Spirit, for the Spirit is Life, as the Lord says: 'The words which I speak unto you are Spirit and Life' (Jn. 6:64), for where the Spirit is, there also is Life; and where Life is, is also the Holy Spirit.**

**ON THE HOLY SPIRIT, Bk. 1, Ch. 15  
ML 16, 739  
NPNFX, 113**

**FATHER, SON, AND HOLY SPIRIT ARE RELATIONS IN THE ONE GODHEAD  
ST. HILARY**

**The apostolic faith, therefore, does not have two gods, because it does not have two fathers and two sons. When it acknowledges the Father it has acknowledged the Son. When it believes in the Son it has also believed in the Father, because the name of the Father likewise contains the name of the Son in itself. There is no father except through a son; the designation of a son reveals the father to us because there is no son except from a father. There is not one person, therefore, in the confession of the one God, while the Son also completes the Father and the birth of the Son is from the Father. Let him also ascribe a different nature to the two who does not know that in our teaching the Father and the Son are one! Let the heretics suppress the statement of the Son about Himself in the Gospel: 'I in the Father and the Father in me' (Jn. 10:38) so that they may teach either that there are two gods or a unique God! For, there are no designations of natures in the proper meaning of one nature, nor does the truth of God from God result in two gods, nor does the birth of God admit of a unique God, nor are they not one who are interchangeable. But they are interchangeable since the one is from the one.**

**ON THE TRINITY, Bk. 7, Ch. 31  
ML 10,226  
FC XXV, 260—261**

## **ST. GREGORY NAZIANZEN**

**Father is not a name either of an essence or of an action, most clever, sirs. But it is the name of the relation in which the Father stands to the Son, and the Son to the Father. For as with us these names make known a genuine and intimate relation, so, in the case before us too, they denote an identity of nature between Him That is begotten and Him That begets.**

**ORATIONS, No. 29 MG 36, 96**

**NPNF VII, 307**

## **ST. JOHN OF DAMASCUS**

**The Father, the Son, and the Holy Spirit are one in all respects, save those of not being begotten, of birth and of procession. For we recognize one God: but only in the attributes of Fatherhood, Sonship, and Procession, both in respect of cause and effect and perfection of subsistence, that is, manner of existence, do we perceive difference. For with reference to the uncircumscribed Deity we cannot speak of separation in space, as we can in our own case. For the subsistences dwell in one another, in no wise confused but cleaving together, according to the word of the Lord, 'I am in the Father, and the Father in Me' (Jn. 14:11) nor can one admit difference in will or judgment or energy or power or anything else whatsoever which may produce actual and absolute separation in our case. . . . For the Deity is undivided amongst things divided, to put it concisely: and it is just like three suns cleaving to each other without separation and giving out light mingled and conjoined into One.**

**EXPOSITION OF THE ORTHODOX FAITH, Bk. 1, Ch. 8**

**MG 94, 828**

**NPNF IX, 10**

**Therefore all these names must be understood as common to deity as a whole, and as containing the notions of sameness and simplicity and indivisibility and union: while the names Father, Son and Spirit, and causeless and caused, and unbegotten and begotten, and procession Contain the idea of separation; for these terms do not explain His essence, but the mutual relationship and manner of existence.**

**EXPOSITION OF THE ORTHODOX FAITH, Bk. 1, Ch. 10**

**MG 94, 837**

**NPNF IX, 12**

## **THE DIVINE MISSION OF THE PERSONS OF THE TRINITY**

### **ST. HILARY**

**'When that Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, He will bear witness concerning me' (Jn. 15:26). The Advocate will come and the Son will send Him from the Father, and He is the Spirit of truth who proceeds from the Father. . . . He who sends manifests His power in that which He sends. . . . Nor will I now infringe upon anyone's liberty of thought in this matter, whether they may regard the Paraclete Spirit as coming from the Father or from the Son. The Lord has left nothing uncertain, since He spoke as follows in the same discourse:**

**'Many things yet I have to say to you,' etc. (Jn. 16: 12—15).**

**Consequently, He receives from the Son who has been sent by Him and who proceeds from the Father. And I raise the question whether it is the same to receive from the Son as to proceed from the Father? But, if we must hold that there is a difference between receiving from the Son and proceeding from the Father, then, certainly, we shall have to admit that it is one and the same to receive from the Son as it is to receive from the Father.**

**ON THE TRINITY, Bk. 8, Ch. 19**

**ML 10, 250**

**FC XXV, 289**

### **ST. CYRIL OF ALEXANDRIA**

**We believe in one God the Father Almighty, maker of all things visible and invisible. And in One Lord Jesus Christ His Son, naturally born of Him before the world and time. For He is at once coeternal with His Father before all time; His Father having no principle. The Son is endowed with equal glory and of the same rank, with every equality. For His face is the Splendor of His Substance. We believe likewise 'in the Holy Spirit whom we do not reckon apart from the divine nature; for He is naturally from the Father, infused through the Son. For so we understand the One and Consubstantial and Holy in the identity of glory and adorable Trinity.**

**ON THE TRUE FAITH, Or. 1:3**

**MG 76, 1204**