



ON THE
HOLY SPIRIT



BASIL OF CAESAREA

ON THE HOLY SPIRIT

*Translated from the Greek by Blomfield Jackson
From Nicene and Post-Nicene Fathers, Series II, Vol. 8,
edited by Philip Schaff, D.D., LL.D.*

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note apparatus is retained where it serves the text; we have set aside those notes that pertain only to the nineteenth-century volume context, and any commentary at variance with the Orthodox confession of the Fathers themselves. We add a scripture index for the text in hand.

The texts are typeset in IM Fell English, a face cut by John Fell in seventeenth-century Oxford and freely available again through the work of Igino Marini. The Greek is set in Philokalia, designed for the Athonite tradition.

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PREFACE

By Blomfield Jackson, Translator

The heresy of Arius lowered the dignity of the Holy Ghost as well as that of the Son. He taught that the Three Persons of the Holy Trinity are wholly unlike one another both in essence and in glory. "There is a triad, not in equal glories;" "one more glorious than the other in their glories to an infinite degree." So says the *Thalia*, quoted in Ath. de Syn. § 15. But the Nicene definition, while it was precise in regard to the Son, left the doctrine of the Holy Ghost comparatively open, (Πιστεύομεν εἰς τὸ Ἅγιον Πνεῦμα,) not from hesitation or doubt, but because this side of Arian speculation was not prominent. (Cf. Basil, Letters cxxv. and ccxxvi. and Dr. Swete in D.C.B. iii. 121.) It was the expulsion of Macedonius from the

see of Constantinople in 360 which brought "Macedonianism" to a head. He was put there by Arians as an Arian. Theodoret (Ecc. Hist. ii. 5) explains how disagreement arose. He was an upholder, if not the author, of the watchword *ὁμοιούσιον* (Soc. ii. 45), but many supporters of the *ὁμοιούσιον* (e.g., Eustathius of Sebasteia) shrank from calling the Holy Ghost a creature. So the Pneumatomachi began to be clearly marked off. The various creeds of the Arians and semi-Arians did not directly attack the Godhead of the Holy Ghost, though they did not accept the doctrine of the essential unity of the Three Persons. (Cf. Hahn, *Bibliothek der Symbole*, pp. 148-174, quoted by Swete.) But their individual teaching went far beyond their confessions. The Catholic theologians were roused to the danger, and on the return of Athanasius from his third exile, a council was held at Alexandria which resulted in the first formal ecclesiastical condemnation of the depravers of the Holy Ghost, in the *Tomus ad Antiochenos* (q.v. Cf. also Ath. ad Serap. i. 2, 10). In the next ten years the Pneumatomachi, Macedonians, or Marathoni-ans, so called from Marathonius, bishop of Nicomedia, whose support to the party was perhaps rather