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Understanding the Relationship between the Holy Spirit and the Church

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INTRODUCTION

When the work which the Father gave the son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church... the Spirit dwells in the Church and in the hearts of the faithful, as in a temple... for the Spirit and the bride both say to Jesus, the Lord; Come!. Hence the universal Church is seen to be “a people brought into unity from the unity of the Father, the Son and the Holy Spirit.

LG. #4.

The Second Vatican Council in her theology of Ecclesiology makes a fine relationship between the Holy Spirit and the Church. The Church is built from the action of the Holy Spirit, which He (Holy Spirit) moves and sustains. The Church which is often referred to as the bride of Christi is not only christocentric but also Pneumacentric. There is thus a relationship and union, which exists between the Church and the Holy Spirit. This relationship finds expression in different activities of the Church. It is precisely this relationship, between the Holy Spirit and the Church that this work highlights from a theological dimension.

GOD THE HOLY SPIRIT

In the history of Christian theology, the Holy Spirit appeared as the Unknown God. John O'Donnel argues out this point when he says, in the incarnation the person of the son is clearly manifested whereas in the coming of the Holy Spirit, the coming of the Holy Spirit remains undisclosed.ⁱⁱ Nevertheless, the recognition of the mission of the Holy Spirit to sanctify and to divinize, a mission that has its highest expression in baptism reveals the need to clarify the nature of the Holy Spirit. The historical importance to reflect upon the person of the Holy Spirit was soteriological. If God wishes to save the human being, if baptism is the beginning of a process of sharing God's own life, then what is the nature of the Holy Spirit who makes this divinization of the creature possibleⁱⁱⁱ. This soteriological impulse will be understood later in the indivisibility of the actions of the Holy Spirit from the Church's mission –salvation of souls.^{iv}

Despite the illusiveness of identity, I will appeal to two images elaborately employed by St. Augustine in his discourse on the Holy Spirit namely: the Spirit as gift and the Spirit as Love. St. Augustine in a fecundity of language describes the first image as Donum Dei; the Holy Spirit is as such God's gift. What God gives is nothing less than Himself. Karl Rahner would

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put it that, the giver and the gift are identical. The Holy Spirit indicates as well that God in his very being is sheer giftedness, that is, God is donable. God's being implies the capacity to give himself away.vi Rahner in his *Foundation of Christian Faith*, appropriates the Augustinian image and speaks of the giver, the gift and the condition of possibility of accepting the gift.vii Man however, receives this gift by faith. The Holy Spirit is the enabler of faith; Rahner captures this finely when he says, the Holy Spirit is the condition of possibility of our accepting the gift.

The other important image used by Augustine is that of love. In a famous analogy of the divine life, St Augustine says that there are three in the Trinity: the Lover, the Beloved and the Love itself.viii St. Augustine in spiraling his description says the Holy Spirit is the ineffable communion of the Father and the Son. The Holy Spirit is person by being the bond, the relation of the Father and the Son. One can only identify the person of the Spirit by reference to the other two persons without whom the Holy Spirit cannot be a person.ix From this understanding, we can thus understand the classical Nicene affirmation of the Holy Spirit: We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son. Together with the Father and the Son, he is adored and glorified, he who spoke through the prophets. The Holy Spirit in the manifestation of God as 'proceeding'; from the Father and the Son.

THE CHURCH AS A MYSTERY

Beyond semantic designation, the Church represents a mystery of the self-communication of God through Christ to the human community and thereby to individual human beings, as well as the mystery of this society itself fashioned by God's self-communication; the Church is an element of the mystery of Jesus Christ; indeed of the Trinitarian God himself.x The Church as rightly described as a mystery, highlights it as an object of faith. Thus, one can make many statements about it with insights gained from scientific or pre-scientific disciplines.

In his *Ecclesiology of Vatican II*, Bonaventure Kloppenburg highlights that the Church described as mystery points to a transcendent divine reality that has to do with salvation and that is in some sensible way revealed and manifested.xi According to the mind of Vatican II, the expression, "the Church is a mystery", means that the Church is a divine transcendent, and salvific reality, which is visibly present among men.xii

The commonest portrait of the Church in the lens of Vatican II is that of the Church as people of God. This theology, which is elaborately popularized in *Lumen Gentium*, stems from the understanding of the Jews as God's chosen people of God. This idea though visible, does remove the Church from an invisible sign. Thus, as a mystery, it cannot be exhaustively understood. Other important portraits of the Church which is here noteworthy is the Church as the body of Christ and the Church as the Bride of Christ. These will help our understanding of this relationship with the Holy Spirit subsequently.

THE ECONOMY OF THE HOLY SPIRIT AND THE CHURCH

The main crux of this work is to draw lines of relations between the Church and the Holy Spirit. The Church is contingent and draws her lifeblood for the most, from the action and effects of the Holy Spirit. The foundation stone of the Church in a formal way kick-started at the Pentecost event, similarly, the work of the Holy Spirit in the world is felt more within the Church, both as a people of God and as an individual who is a member of the body of Christ. Leonardo Boff quoting Tertullian spirals my idea here. He says, “Where the Father, Son and Holy Spirit are, there also is the Church, which is the body of the three.^{xiii} Thus the Holy Spirit forms the Church just as in the Church 'perfects' the sanctifying function of the Holy Spirit and its ever action of perichoresis.^{xiv}

Schmaus in describing the relationship and union of the Holy Spirit and the Church looks at five pillars to form this theology. This relationship can be found by:

- * The fact of his presence
- * The modes of the Spirit's operation
- * Analogy with the incarnation
- * The Holy Spirit as the soul of the Church
- * The Church as a covenant of love^{xv}

The union between Christ and the Church presents a wide vista of theology and in fact a reconciliation of the relationship of the Father and Son, Son and Spirit, and Father and Spirit. Although, these relationships do not exist in twos only we can however conceive of their relation to one another in terms of their activities. They form a trio, a perfect trinity. This pneuma-Ecclesial union can be perfectly understood in the classical theology of Christ and the Church his bride, for in Christ exists the fullness of the Holy Spirit.

Jesus Christ is present in the Church through his Spirit. Christ and the Spirit are not two realities side by side, or two acting subjects joined in a unity of action. Although they are two “persons”, they are a single acting subject, insofar as Christ is active in the Holy Spirit, that is, in the personal love (in the love which is a person) in which he forms a single “We” with the Father.^{xvi} David Coffrey corroborates this point in these words:

Of the Holy Spirit is present in His own right, there too is the Spirit of Christ; and where Christ is, there too is the Father, for Christ is the sacrament of the Father, the word of the Father. This co-presence of the persons in the working of the economic trinity reflects their circumincession in the immanent Trinity^{xvii}

We can make our preliminary conclusion from the theologies above that to talk about the Holy Spirit and the Church is invariably to talk of Jesus and the Church in some sense especially talking of the works of Jesus drawing meaning from the action , 'active-force' of the Holy Spirit. This understanding will help our subsequent explication. Nevertheless, in

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discussing relational union between the Church and the Holy Spirit, we must make a fundamental distinction between the fundamental and sacramental presence/union of the Holy Spirit in the Church. I shall refer to this distinction later.

The Holy Spirit cannot be separated from the Church. This does not mean the Church is the Holy Spirit and vice versa, No! This presence of the Holy Spirit in the Church is forever, what the poverty of language in the Scriptures calls, 'till the end of time'. I wish to clear here the objection raised by some protestant theologians of the relationship of the Holy Spirit and the Church being regarded as the body of Christ, because, it is a similar misgiving, our analogy above is vulnerable of. To them, the Church is sinful, though with some divinity, how can we deify the Church by calling it the Body of Christ. We shall find an explanation to this in the Vatican II's teaching on the Church. The Conciliar Fathers write:

In order that we may be unceasingly renewed in him, he has shared with us his Spirit, who, existing as one and the same being, in the head and in the members vivifies, unifies and moves the whole body. This he does in such a way that his work could be compared by the Holy Father with the function, which the soul fulfils in the human body, whose principle of life the soul is.

(LG, n. 7)

Muhlen Heribert in his, *Una Mystica Persona*, says we do not think of the Church as the prolongation of the incarnation but rather as a prolongation of Christ's anointing with the Spirit. We noted that the person of the Holy Spirit is the bond of unity linking the incarnate Christ to the Father likewise also seen that the anointing of Jesus with the Spirit is an anointing which is co-terminus with the incarnation.^{xviii} Muhlen notes further that the grace of the Head exists for the sake of the members. Hence, the fullness of the grace, which Jesus possessed, was showered upon the Church at the Paschal mystery. The Church is a pneumatological event born in the event of the cross and resurrection.

This explanation saves us from further misgiving. The union of the Holy Spirit and the Church is not in any sense a hypostatic union. There is no unity of existence, only a unity of action. They (Spirit and the Church) are not absorbed together in a pantheistic unity.^{xix} The Spirit of Jesus dwells in the Church and in its members. One finds this warranted union in the Apostles' Creed where in the 11th article, "I believe in the Holy Spirit" opens up in "the Holy Catholic Church" through "the communion of saints".

To return now to Muhlen's theology of the Church, his definition of the Spirit as one person in many persons provides the basis for a pneumatological vision of the Church. Here as always, the mission of the Holy Spirit is to create unity. Muhlen can say that the Church is one Mystical person because the bond of unity between Christ and each believer as well as the ground of unity among believers themselves is the same Holy Spirit. As we have seen, the Holy Spirit is always a relation of person to person. Whether in the Trinity, in the incarnation or in the Church, the Holy Spirit does not unite person to nature but person to person.^{xx} In the Church, the Spirit unites the person of Christ to the person of each believer. At the same

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time, the ground of unity among members of the Mystical Body is the same Spirit.^{xxi} To borrow the words of Vatican II, the Holy Spirit is the soul animating the Mystical Body.

Before we proceed to look at the Holy Spirit as the soul of the Church, we shall look at what the unity of the Church and Holy Spirit presents to us. The unity of the Church is not based ultimately on the free decision of the members of the Church to belong to it. The Church is not like a club to which human beings freely decide to belong. The existence of the Church is from above, from Christ's choice and election of us. And the source of our unity is not the free choice of the members but the person of the Holy Spirit dwelling both in Christ and in us, for there is but one and the same Spirit in the Head and in the members.^{xxii}

THE HOLY SPIRIT: THE SOUL OF THE CHURCH

The conciliar fathers unambiguously reclaimed the words of St. Augustine that the Holy Spirit is the soul of the Church. Therefore, the Holy Spirit is the life principle of the Church. A deepening of this analogous character will reveal that all the actions and activities of the Church are by the power of the Holy Spirit. Schmaus points out that it is through the Spirit, the Church becomes its "I"; in Him, it attains its selfhood. In this sense, the Church is understood as a quasi-personal being, as a community which is a quasi-person and which becomes this particularly through the fact that Christ is its head.^{xxiii}

We can again understand the Holy Spirit as the soul of the Church in the explanation of Pope Pius XII in *Mystici Corporis*, that of the Holy Spirit as the soul of the Church, performs the functions of the soul in the body. Comblin presents the difficulty that the blanket statement may present to us in the association of the soul to Church. It may be therefore asked if the Holy Spirit is the soul of the Church why does it not inspire practice all the time?^{xxiv} This however, is not our immediate contention but it must be noted that just as the Church has a soul, it can be said to have a human will like it has a divine will. Therefore, it understandably errs if she under the strains of the human will makes mistake.

The Holy Spirit is the soul in the Church as one finds it in the action of the Eucharist. Vatican II rightly describes the Eucharist as the source and summit of our faith. In it, we find all the activities of the Church weaved around. The Holy Eucharist rightly described is the lifeblood of the Church and this becomes real and present only through the action of the Holy Spirit. We recall that the transformation of the Sacred species of the bread and wine into the body and blood of Jesus is said to take place at the 'epiclesis', invoking the Holy Spirit in these words: 'And so Father, we bring you this gift, we ask you to make them holy by the power of the Holy Spirit....'

The Holy Spirit finds herself in the description of the soul of the Church in her missionary mandate. The mission of the Church, the code of Canon Law calls it, *Salus Animarum* (Salvation of souls). This salvation takes her mandate from a Trinitarian imperative, 'Go make disciples of all nations, baptizing them in the name of the Father, son and the Holy Spirit. Vatican II in *Ad Gentes* fleshes this point, that Christ sent the Holy Spirit from the

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Father to exercise inwardly his saving influence, and to promote the spread of the Church without doubt. The Holy Spirit was at work in the world before Christ was glorified. Before freely laying down his life for the world, the Lord Jesus organized the apostolic ministry and promised to send the Holy Spirit, in such a way that both would always and everywhere be associated in the fulfillment of the work of salvation. (Ad Gentes, n. 7).

The union of the Holy Spirit can also be seen in her ministerial offices. The Post-Easter Apostles worked with no other force than the Holy Spirit. It is this same Holy Spirit, which works through ordained minister. Through the action of laying on of hands and crismation, the ministers of God (clergy) receive the power of the Holy Spirit to be their acting force, leading them to the complete truth. It is this same Spirit, which hovers in the magisterium and so, makes the Church not liable to error in matters of faith.

Comblinxxv traces this union between the Holy Spirit and the Church in the marks of the Church, which are unity of the Church, her catholicity, Holiness and Apostolicity. It is the Spirit, the principle of unity, that has helped to preserve the deposit of faith right from Christ until now.

THE RELATIONSHIP OF THE HOLY SPIRIT AND THE CHURCH IN VATICAN II DOCUMENTS

The documents of the Church did not fail to highlight shades of union between the Holy Spirit and the Church. Kloppenburg helped in highlighting these passages.xxvi Lumen Gentium points that the Holy Spirit perpetually sanctifies the Church, gives life to men who are dead in sin, dwells in the hearts of the faithful as in a temple; prays in them, guides the Church to the knowledge of the truth, unites the Church in fellowship and service, directs her through various hierarchical and charismatic gifts, perpetually renews her and leads her to perfect union with her spouse (LG. nn. 4, 16-17).

Lumen Gentium continues that the Holy Spirit arises and sustains the sense of faith by which the faithful receive the word of God, cling to it without fail, penetrate it more deeply, and apply it more thoroughly to life (LG 12b, 29-30). It brings together the whole Church and each and every believer, and is the principle of unity in doctrine and fellowship (LG 13, 31)

The Constitution, Dei Verbum, says of the Holy Spirit and the Church, that it helps the faithful in their act of faith, directing the faithful's hearts to God, opening the eyes of their mind (DV, 116). It makes the word of Christ dwell abundantly on them (DV, 117).

THE HOLY SPIRIT AND THE CHURCH TODAY:

The Holy Spirit is still with the Church as it was with it from the beginning. The expression of the Holy Spirit in the Church is evident in the entire life of the church; through the celebration of the sacraments, the hierarchy, governance, the works of evangelization, the spiritual life of individual Christians, especially in the manifestation of the different gifts in

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the Church, etc. By the same token, the Holy Spirit today has become an active divine principle misused and misunderstood especially by those we can describe as 'Evangelical-Catholics'. This fact of misappropriation leaves the bounden duty of teaching the right understanding of God an imminent task for all and sundry. To this I shall give a brief address subsequently. Nevertheless, it suffices to elaborate on the effects of the Holy Spirit in the Church today.

Today, more often than not, the role of the Holy Spirit is limitedly seen to be exclusively bound up with charismas and nothing less or more, and when it comes to the sacraments it is circumscribed to the Sacrament of Confirmation. Of the different names and titles of the

Holy Spirit, that of Sanctifier cannot be undermined. The Chief means of sanctification remains nonetheless; the Sacraments. The Holy Spirit produces grace on all who enter worthily into the sacraments. The sacraments are the surest way of having graces and by which the Church and her members are continually sanctified. While one may pray to have grace, having such grace is at the mercy of God; yet, in the sacraments, grace is assured and necessarily conferred, and those of which prayer cannot even produce. The Sacraments are means for salvation and the Holy Spirit is the active force or element behind the rich effects of the Sacraments. By a simple logic, it explains how the Holy Spirit through the Sacraments, keeps renewing and vivifying the Church today. The point is that the Holy Spirit gives us the Church, and the Church in turn, gives us the sacraments. St. Augustine taught us, "What the soul is to man's body, the Holy Spirit is to the Body of Christ, which is the Church. The Holy Spirit does in the whole Church what the soul does in the members of the one body."xxvii The Holy Spirit acts through all the sacraments, by imparting gifts at the conferment of the sacraments. Thus, all who enter the sacraments enter in a direct way into the life of grace and this is manifested in the sacrament entered, whether the sacraments of initiation, sacraments of healing or the sacraments of vocation.

This sacramental significance of the Church is bound to the hierarchical structure proper to the Church. That is, the Church is only a sacramental sign by reason of the fact that the Lord, who is the invisible head of the Church, is visibly represented in the Church by men. Without a visible head the Church cannot be a visible representation of the Lord's body. Christ himself is the source of the hierarchy of the Church. This point is important as it explains that today like before, the Holy Spirit is still behind the Choice of the Vicar of Christ; the Pope. The Holy Spirit still plays an instrumental role in the choice of Church's hierarchy; from the Pope to the Deacon. Albeit, there are a number of human factors that could be at play, they can never override the action of the Holy Spirit. Thus, it would be foolhardy to begin to arm-twist a process in the choice of the Church's ministers to favour a particular interest. Such an interest may utterly not be in conformity with the plan of the Holy Spirit at the point in time. To begin with, in electing the Pope the Holy Spirit remains the principal actor and the cardinals remain mere human instruments. This explains the reason the Cardinals say the Mass of the Holy Spirit and singing of the ancient chant, *Veni Sancte Spiritus* before the process is started. The Holy Spirit remains the pilot of the events; hence, most of the predictions for a conclave have often met disappointments as the process is beyond politics or

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casual predictions. The same process is true for the making of other ministers in the Church's hierarchy. The Holy Spirit still remains with the Church in firm fulfillment of the promise: "I am always with you, till the end of time" (Matt 28:20).

Again, the Holy Spirit is more relevant today in the world with the surging wave of relativism and an era that has become skeptical of truth. Truth in Epistemological studies is characterized as immutable, independent and eternal. What was truth yesterday does not cease to become truth today and the reality of truth is not dependent on how it is conceived. This epistemic qualification has been threatened by the resurgence of relativism, cultural disavowal, secular humanism and even atheism. All these antinomies of atheism have great threat both on the knowledge of truth today and faith in God. But the role of the Holy Spirit today is even more relevant in the face of these fierce assailments on our knowledge of God and of Truth. Pope Francis teaches us how the Holy Spirit combats these torrential waves. He says:

"The Holy Spirit, then, as Jesus promised, guides us "into all the truth" (Jn 16:13); he helps us not only to encounter Jesus, the fullness of Truth, but also guides us "into" the Truth, makes us enter into an ever more profound communion with Jesus himself, giving us understanding of the things of God. And we cannot achieve this by our own strength. If God does not enlighten us inwardly, our being Christians will be superficial".xxviii

The Tradition of the Church states that the Spirit of truth acts in our hearts by arousing that "sense of the faith (sensus fidei) through which, as the Second Vatican Council affirms, the People of God, under the guidance of the Magisterium, adheres indefectibly to the faith transmitted, deepens it with right judgment and applies it more fully in life (cf. Const. Dogma Lumen Gentium, 12). Thus, in the face of all these, anyone who has opened himself up would be open to the revelation of truth by the Holy Spirit in his Conscience. Thus, in conscience, we know when a thing is right or wrong, true or false through the inspiration of the Holy Spirit. This is precisely, how the Holy Spirit maintains Truth in the Church and makes the Church a leaven for the world.

In today's Church, The Holy Spirit is the protagonist of the New Evangelization. Without Him, there can be no evangelization, re-evangelization and Neo-evangelization because he is the principal agent of evangelization. The manifestation of the Holy Spirit over time through signs and wonders is to awaken in us the life of God. Evangelization of Peoples in different ways and form is the special vocation of the Church and the Holy Spirit has continually been active in the raising up of men and women in heeding the voice of God. There is no gainsaying this fact of evangelization as it is evident in all the missionary endeavours of the Church. In America for instance, that is faced with a high tension of anti-clericalism and Ecclesiastical Persecution resultant from drought in Priestly vocations, the Holy Spirit has in the same way, made it possible that from Latin America and Africa, missionaries are raised to evangelize these areas. This, for me, is no less than the action of the Holy Spirit.

Of the immense contributions of the Holy Spirit in the life of the Church today, there is a great wave of misuse or misunderstanding of the power of the Holy Spirit. This has given rise

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to the nuance, “Holy Ghost Fire”. The use of Holy Ghost fire, a contribution from Pentecostal theology is misleadingly invoked to destroy and banish especially enemies or curses. This runs contrary to the understanding and images of the Holy Spirit as Sanctifier, Purifier, Advocate, etc. Holy Ghost fire does not give a proper understanding of God, who bids us pray for our enemies and those who persecute us (cf. Matt 5:44). It is important to note that when we talk of “Enemy” from Scriptures and other Catholic theological corpus, we are referring to the great adversary; Satan. He is the only one whom scriptures regard as “The Accuser” (cf. Rev 12:10). When therefore, the Holy Ghost Fire is invoked to burn someone whom we suspect to be opposed to us, we then do not have a sound grasp of the Holy Spirit and His role in the Church.

The destructive conception of Holy Ghost fire may have stemmed from the erroneous notion of the fire of God as used in the scriptures. The symbolism of fire in the scripture has actually led many astray. Fire is sometimes seen as a means of purification or as an element of judgment. In Gen.19:24, Yahweh destroyed the wicked in Sodom and Gomorrah with fire. In Num. 3: 1:23, Is. 6:6; it is used as a means of purification of booty taken in battle. The liturgical use of fire raises the question whether the punishment of certain offences by burning is not also a ritual purification of the community from a particularly heinous moral sin.xxix This misconception of the Holy Ghost for destruction instead of creation and renewal; revival and restoration has led to a gross damage to the identity and understanding of the Holy Spirit. This is an area in need of redress by Ministers and Theologians. Although, when it is used in prayers, such prayers are equally heard nonetheless, it is not to the individual, who is the image of God (Imago Dei) but to the great adversary; the Devil whom the fire supposedly torments. It would therefore be uncharitably of a Christian to invoke the Holy Ghost Fire in the sense of torment or elimination.

The consequence of the misleading understanding of the Holy Spirit is its invocation for the wrong reasons and even has led to a theology that is bereft of a basis. Today, songs and choruses that reflect the burning nature of the Holy Spirit are being sung and written because of this misunderstanding and leaving the Holy Spirit only as a God of vengeance. This part is in need of correction and so much culpable for this is the influx and influence of Pentecostalism.

CONCLUSION

One admits hereof that the union of the Holy Spirit and the Church is perfectly described in the analogy of soul to body. While the fusion of the Holy Spirit to the Church does not make for a complete divinization of the Church, it removes the Church merely from a social and human structure. It, in the words of Lumen Gentium, vivifies it and the bond of unity is one that has similitude between Christ and Church. We cannot give an exhaustive account of the relationship between the Holy Spirit and the Church. We have limited ourselves to those areas, which we know, and of such biblical metaphors so described. It is from this, for the most, we draw our understanding of the Holy Spirit and the Church. This analogous relationship between the Holy Spirit and the Church is what can

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ENDNOTES

i.

Cf. Eph 5:25-27; 1:13; 3:16; 4:20, 23; 5:18

ii.

John O'Donnel, *The Mystery of the Truine God*, London: Sheed and Ward, 2001, p.75

iii.

ibid

iv.

Ad Gentes, n. 2

v.

Cf. St. Augustine in John O'Donnel, *Ibid*, p. 77. I however favour these images because of their relationship to explaining the nature of the Church.

vi.

Ibid

vii.

Karl Rahner, *Foundations of the Christian Faith*, London: Darton, Longmann & Todd

viii.

De Trinitate, Bk VIII, Ch 10, no. 14

ix.

John O'Donnell, *Ibid*, p. 80

x.

Michael Schmaus, *Dogma 4, The Church*, London: Sheed and Ward, 1972, p.6

x.

Bonaventure Kloppenburg, *The Ecclesiology of Vatican II*, Illinois: Franciscan Hearal press, 1974, p.14

xi.

Ibid

xii.

Leonardo Boff, *Trinity and Society*, MaryKnoll: Orbis books, 1988, p.106

xiii.

Perichoresis is described as the action of the Holy Spirit with the father and the Son. It is an action of love. This same action is what the Holy Spirit does in the Church, bringing her members to a mission of ever-lovingness

xiv.

See Micheal Schmaus, *Ibid*, pp 59-66

xv.

Michael Schmaus, *Ibid*,, p.59

xvi.

David Coffey, "A Proper mission of the Holy Spirit" in *Theological Studies*, vol. 47, no 2, June 1986, p.228

xvii.

Muhlen in John O'Donnel, *The Mystery of God*, *Ibid*, p. 86

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xviii.

Michael Schmaus, *Ibid*, p. 63

xix.

Muhlen in John O'Donnel, *The Mystery of God*, *Ibid*, P. 87

xx.

Ibid,

xxi.

Ibid, p. 88

xxii.

Michael Schmaus, *Ibid*, p. 65

xxiii.

Jose Comblin, *The Holy Spirit and liberation*, MaryKnoll: Orbis books, p. 95

xxiv.

Ibid, Pp 96-102

xxv.

Bonaventure Kloppenburg, *The Ecclesiology of Vatican II*, *Ibid*, Pp. 30-33

xxvi.

Sermo, no. 267.

xxvii.

Pope Francis, "On the work of the Holy Spirit", Vatican City, May 15, 2013, zenit.org

xxviii. John L. McKenzie S.J. *Dictionary of the Bible*, 1966. p.277

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