

the US Conference of Catholic Bishops included two passages which I believe the informed layman should hold on to: These are:

1. In his farewell discourse in the Gospel of John, Jesus speaks of the Holy Spirit as one who will continue his own work in the world, after he has returned to the Father.Jesus promises to send him "from the Father," as "the Spirit of truth who proceeds from the Father" (15.26); and the truth that he teaches will be the truth Jesus has revealed in his own person (see 1,14; 14.6)

2. Although our expression of the truth God reveals about his own Being must always remain limited by the boundaries of human understanding and human words, we believe that it is the very "Spirit of truth," whom Jesus breathes upon his Church, who remains with us still, to "guide us into all truth" (John 16.13).

Stephen S

Entrance antiphon:

Save us, O Lord our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you.

First Reading: Jeremiah 1:4-5,17-19

Psalm 70: Response: My lips will tell of your help.

Second Reading: 1 Corinthians 12: 31-13:13

Gospel Acclamation:

Alleluia, alleluia! I am the Way, the Truth and the Life, says the Lord; no one can come to the Father except through me. Alleluia!

Gospel: Luke 4: 21-30

Memorial Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.



Fourth Sunday in Ordinary Time Sunday Cycle C, 2022

The Creed (5): What do we mean when we say: "... the Holy Spirit,who proceeds from the Father and the Son"?

The words "...who proceeds from..... the Son.." slip off our tongue often without realizing that they have been for centuries a substantial reason for the schism between the Roman and the Orthodox Churches. The first thing to note is that "...and the Son...", in Latin *filioque*, did not appear in the original Nicene Creed. In Rome, it had become established in the 5th century as an article of faith, but was not part of the liturgy until the 8th-11th centuries: Catechism of the Catholic Church (CCC) para 246.

It is impossible to explain the dispute in simple terms. Indeed, there have been occasions when it appeared that there was little if anything, separating Rome from the Orthodox. This was particularly so when the explanation at the Council of Florence (1438) appeared to have been agreed by both churches. Also, since the clarification in 1995 of Pope St John Paul II in the presence of Ecumenical Patriarch Bartholomew I, the CCC (para 247) states that the two traditions are complementary. It continues: "*This legitimate complementarity, provided it does not become rigid, does not affect the identity of faith in the reality of the same mystery confessed*". The present Catholic understanding, reflected in the CCC, is that the Father is the first origin of the Holy Spirit, but "...as Father of the only Son, he is with the Son, the single principle from which the Holy Spirit proceeds". Orthodox belief is that the Holy Spirit proceeds only from the Father but through the Son.

The debate continues. We should not, I suggest, concern ourselves too much with it. Yet it is a shame that it still causes some friction between the two primary historical and theological pillars of Christianity. In a document entitled '*The Filioque: A Church Dividing Issue?: An Agreed Statement*' (2003),