

THE THEOLOGICAL AND DOXOLOGICAL REFERENCE TO THE RESURRECTION AND THE PENTECOST ACCORDING TO THE ORATIONS OF GREGORY NAZIANZEN XLI AND XLV

EIRINI ARTEMI*

ABSTRACT. In the 41 oration, Gregory Nazianzen analyses again the divinity of the Holy Spirit, a subject that is developed in his Fifth Theological Oration. Gregory tries to establish the point by quite a different set of arguments from those adopted in the former discourse, none of whose points are here repeated. In the other oration, 41, Gregory refers to the importance of the resurrection for the human race. He presents Christ as the new Adam who saved the human from the death and reunites again the man with God. In this paper, we will examine the teaching of Gregory Nazianzen about the divine status of the Holy Spirit and his equality to the other two persons of the Triune God through theological and biblical images. Also we will present how he connects his teaching for anthropology with the teaching of Christology. In the end we will show how Gregory produced these orations for public festivals within the literarily ripe tradition of pagan festival rhetoric but he gives to his orations theological content.

Keywords: Nicholas Cabasilas, doxological reference, Gregory Nazianzen, liturgy, Pentecost

Introduction

The Liturgy “Leitourgia” is compounded by the words “λαῖτος” (people) and “ἔργον” (deed). It means public deed. Already in ancient times, the Greek word *leitourgia* had the meaning not only of public service, but also of public worship. In Byzantine ecclesiastical terminology, the word refers mainly to the religious service at the core of which is the celebration of the sacrament of the Divine Eucharist (Latin: *missa*). Nicholas Cabasilas underlines: “The function of the celebration of the sacraments is to convert the gifts offered into the body and blood of Christ, and its aim is to sanctify the faithful who, through receiving

* Lecturer of in the post graduate level of Orthodox Theology Hellenic Open University. Lecturer of *Patrologia, Patristic theology and interpretation of church texts in Orthodox school theology in the University of Conqo. Teacher of Biblical Koin e Greek Language in Israel Institute of Biblical Studies – Rosen School of Hebrew with the cooperation of the Hebrew University of Jerusalem, faculty of Biblical Studies. Post doc of ancient and Byzantine philosophy, PhD and MA of theology, bacs of theology and classical philology. E-mail: eartemi@theol.uoa.gr.*

the sacraments, gain remission of sins, the inheritance of the kingdom of heaven, and similar good things.”¹

The Liturgy is really in the heart of the Church’s tradition. The Liturgy's roots go back to Jewish worship and the adaptation of Jewish worship by Early Christians². The Divine Liturgy is seen as transcending time, and the world. It is a heritage from the apostles which is transmitted from generation to generation down to us. From the apostolic era, the worship of God exists in the Divine Liturgy centered on holy Eucharist. A new element is added to the worship of God. This means that the Holy Liturgy didn’t have as center only the Triune God, but it has mainly as center the Incarnate Word, Christ³.

The Divine Liturgy lifts us up to the very throne of God. As Moses ascended the mountain to receive the Divine Law and as the three disciples ascended the mountain with Christ to behold His transfiguration, so have we been granted a divine ascent. Yet, such a blessing carries great responsibility. Moses delivered the Law to God’s people and the disciples evangelized the known world. We are called to be the presence of Christ in the world, “praising God and having favor with all the people”⁴ and being the instruments through which the Lord will add to the Church those who are being saved.

Almost from the period of Ireneaus of Lyon (2nd Century) there is a strong connection between the faith, the dogmatic theology and the Divine Liturgy, “But our opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion”⁵. The latter based on the mysteries of faith, of which the Resurrection of Christ has a central place, is filled with dogmatical and doctrinal statements, whether from the doctrine of the Councils, or from the doctrine of the Fathers of the Church⁶. The Liturgical texts of the Church in general are a mine of both precise theology and theological meditation, which can be of great help to anyone who wants to know the faith by praying and worshipping according to the faith.

¹ Nicholas Cabasilas, *Commentary on the Divine Liturgy* 50, PG 50, 483CD, transl. from greek into english by Fr. Nicholas Palis for the official page of Orthodox Metropolitanate, of Hong Kong and South East Asia, <https://www.omhksea.org/archives/3906>.

² John Fountoulis, *Issues about Liturgy* (Thessaloniki: 1977), 14.

³ Fountoulis, *Issues about Liturgy*, 14.

⁴ Acts 2:47.

⁵ Ireneaus of Lyon, *Against Heresies*, book IV, 18, 5, PG 7, 1028AB. transl. from greek to english by Alexander Roberts and William Rambaut. From Ante-Nicene Fathers, Vol. 1. ed. by Al. Roberts, J. Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Publishing Co., 1885). Revised and edited for New Advent by Kevin Knight. <http://www.newadvent.org/fathers/0103418.htm>.

⁶ Konstantinos Fylaktos, *Historical and Theological Aspect of Anaphora (Eucharistic Prayer) of the Divine Liturgy of St. Gregory the Theologian* (Athens, 2016), 114. George Filias, *Tradition and Development in the Worship of the Church, Gregory's Editions* (Athens, 2014), 92. George Filias, “Anaphora (Eucharistic Prayer),” in George Filias, *Studies of History and Theology of Orthodox Worship, Gregory's Editions* (Athens, 2002), 127.

The liturgical texts consist of the whole dogmatic theology of the Church. So in these texts the believers have the chance to listen to again and again the triadological, Christological, pneumatological theology. The liturgical theology should not be isolated from the patrology, the history of Christian dogma, the patristic theology of different writers and doctors of the Church at different epochs. The study of liturgical hymns, of their appearance, their development and content, fulfils the study of the theological writings of the Church Fathers. Several Church Fathers are not only the authors of theological treaties, but are also the source of the hymnographical material. The study of liturgical parts and mainly of hymnography completes our knowledge of history and of the system of Byzantine theology. The believers should not limit the study of patristic writings only to theological treaties written in prose, but it is necessary to turn themselves also to ecclesiastical poetry, iconography, symbolism, and more generally, to liturgy⁷.

Although there is great importance of the connection of the Holy Divine Liturgy with the dogmatic theology, in the first centuries this relation was rather restricted. Basil of Caesarea wonders: "Does not this dogmatic truth come from that unpublished and secret teaching which our fathers guarded in a silence out of the reach of curious meddling and inquisitive investigation? Well had they learned the lesson that the awful dignity of the mysteries is best preserved by silence"⁸, and he continues: "In the same manner the Apostles and Fathers who laid down laws for the Church from the beginning thus guarded the awful dignity of the mysteries in secrecy and silence, for what is bruited abroad random among the common folk is no mystery at all. This is the reason for our tradition of unwritten precepts and practices, that the knowledge of our dogmas may not become neglected and contemned by the multitude through familiarity"⁹.

In the fourth century, there are many church fathers who contributed with their theology to the texts of the holy liturgy. One of them is Gregory the theologian or Gregory Nazianzen.

⁷ Job Getcha, "The Notion of 'Liturgical Theology' in Kern and Schmemmann," February 2, 2009, <http://abbaaw.blogspot.com/2009/02/notion-of-liturgical-theology-in-kern.html>.

⁸ Basilius Caesareae, *On Holy Spirit*, XXVII, 66, PG 32, 188AB.

⁹ Basilius Caesareae, *On Holy Spirit*, XXVII, 66, PG 32, 188B.

1. The theology of Gregory Nazianzen in his orations XLI and XLV

1.1. *The attributes of the Holy Spirit before the Pentecost in the oration XLI*

In his forty first oration «On Pentecost»¹⁰, Gregory Nazianzen dealt for one more time with the same subject of the Fifth Theological Oration, the question of the Deity of the Holy Spirit, but proceeded to establish the point by quite a different set of arguments from those adopted in the former discourse¹¹. Until the fourth century, the Holy Spirit is spoken of as a “force,” or as “power” emanating from God, rather than as God himself¹². He was thought as creature¹³. Gregory underlines with emphasis that the Holy Spirit is God. Anyone who refuses something like that, rejects the divinity of the Holy Spirit¹⁴.

In this Oration for Pentecost 41.11-17 Gregory Nazianzen analyses a narrative of the deed of the Third Person of the Holy Spirit after the ascension of Christ. His intention is to introduce his audience through the history of the Spirit's interactions with visible and invisible creation. As he does so, Gregory ultimately summarizes his entire understanding of how and why the Holy Spirit relates to Christians as it does¹⁵.

In his Homily for the celebration of the Feast of Pentecost, he found the chance to speak again for the deity of the Holy Spirit. He invoked the assistance of the Spirit for his preaching, he immediately picked up on the distinction between dominion and servitude that he introduced in Oration 34 “On the Arrival of the Egyptians.” By this way, he unquestionably highlighted the deity of the Holy Spirit: “As for what concerns the Spirit, may the Spirit assist me and give me speech, as much as I would like; but if not that much, as much as is fitting to the occasion. And he will assist entirely as a master, but not as a slave, not awaiting a command, as some suppose. For he blows where he wills, and

¹⁰ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, PG 36, 428-452. Eirini Artemi, “The Divine Personhood of the Holy Spirit in the teaching of Gregory Nazianzen,” *Vox Patrum* 68, no. 37 (2017): 181 (179-192).

¹¹ Ch. G. Browne, J. Ed. Swallow, *From Nicene and Post-Nicene Fathers, Second Series*, Vol. 7, ed. by Ph. Schaff, H. Wace, *Christian Literature Publishing Co.*, (Buffalo-New York, 1894), <http://www.newadvent.org/fathers/310241.htm> [access: 18.04.2016].

¹² Browne and Swallow, *From Nicene and Post-Nicene Fathers*, <http://www.newadvent.org/fathers/310241.htm>.

¹³ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 6, PG 36, 437A: “They who reduce the Holy Spirit to the rank of a creature are blasphemers and wicked servants, and worst of the wicked. For it is the part of wicked servants to despise Lordship, and to rebel against dominion, and to make That which is free their fellow-servant.”

¹⁴ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 6, PG 36, 437A.

¹⁵ Daniel G. Oppewall, *The Holy Spirit in the life and writings of Gregory of Nazianzus*, (McMaster University, 2012), 41.

upon whom, and whenever and however much he wishes. Thus we are inspired both to think and to speak about the Spirit”¹⁶.

For Gregory the Holy Spirit was beyond human comprehension. He always was and is and will be without beginning, without end, but is always ranked and numbered with the Father and the Son. He is in a mutual relationship with the Father and the Son¹⁷. According to Gregory's pneumatology, the Spirit, as God, is always the same as Himself and as those with whom he is ranked, invisible, eternal, uncontainable, unchanging, without quality, without quantity, without form, intangible, self-moving, ever-moving, self-determining, self-powered, all-powerful¹⁸.

The role of Holy Spirit revealed Himself on the day of Pentecost. On that day there is the third part of the accomplishment of the revelation of the Person of God. Especially, Gregory speaks to his audience about the catalytic role of the Holy Spirit from the creation of the world to the liking of the disciples of Christ on the day of the Pentecost. So, there are the basic stages of the Spirit's working in creation, beginning with the Spirit's relationship to the angels, and continuing through the ways in which the Spirit works in the Old Testament prophets, and finally the disciples of Christ¹⁹. For Gregory, the “illumination (ἐλλαμψις)” and “completion (τελείωσις)” of the angels are the work of the Spirit, as is the ability of the Old Testament prophets to have the vision of both God and the future. Gregory's discussion of the disciples focuses on the three stages of their own reception of the Spirit. These three stages are indicated by Gregory in the following way²⁰.

¹⁶ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 5, PG 36, 436C-437A, trans. V.E.F. Harrison, Saint Gregory (of Nazianzus), *Festal Orations* (New York: St. Vladimir's Seminary Press, 2008), 148.

¹⁷ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 9, PG 36, 144A.

¹⁸ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 9, PG 36, 441BC.

¹⁹ Opperwall, *The Holy Spirit in the life and writings of Gregory of Nazianzus*, 41-42.

²⁰ Opperwall, *The Holy Spirit in the life and writings of Gregory of Nazianzus*, 42. Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 11, PG 36, 444B. Trans. by Charles G. Browne and James E. Swallow, *From Nicene and Post-Nicene Fathers*, Second Series, Vol. 7. ed. by Philip Schaff and H. Wace (Buffalo, NY: Christian Literature Publishing Co., 1894). Revised and edited for New Advent by Kevin Knight. <http://www.newadvent.org/fathers/310241.htm>: “He wrought first in the heavenly and angelic powers, and such as are first after God and around God. For from no other source flows their perfection and their brightness, and the difficulty or impossibility of moving them to sin, but from the Holy Spirit. And next, in the Patriarchs and Prophets, of whom the former saw Visions of God, or knew Him, and the latter also foreknew the future, having their master part moulded by the Spirit, and being associated with events that were yet future as if present, for such is the power of the Spirit. And next in the Disciples of Christ (for I omit to mention Christ Himself, in Whom He dwelt, not as energizing, but as accompanying His Equal), and that in three ways, as they were able to receive Him, and on three occasions; before Christ was glorified by the Passion, and after He was glorified by the Resurrection; and after His

In the period of the Old Testament, God the Father reveals Himself to the population of Israel. In the New Testament, the second Person of the Triune God, the Word, incarnated. He became total man and remained total God. So in the period of the New Testament there is the revelation of the Son of God. After the Pentecost there is the revelation of Paraclete, of the Holy Spirit, the third Hypostasis of the Triune God. Of course it should be underlined that the three divine Hypostases of God are in no way separated. The Divine Unity consists of the Father, with His Son and His Spirit distinct from God the Father and yet perfectly united together in Him. Every attribute of divinity which belongs to God the Father—life, love, wisdom, truth, blessedness, holiness, power, purity, joy—belongs equally as well to the Son and the Holy Spirit. The being, nature, essence, existence and life of God the Father, the Son and the Holy Spirit are absolutely and identically one and the same²¹.

In God, in eternity, as well as towards the world in creation, revelation, incarnation, redemption, sanctification, and glorification—the will and action of the Trinity are one: from the divine Father, through the divine Son, in the divine Holy Spirit. Every action of God is the action of the Three. No person of the Trinity acts independently of or in isolation from the others. The action of each is the action of all; the action of all is the action of each. And the divine action is essentially one²².

The Holy Spirit reveals Himself to man from the time of creation of the universe until the end of the world. The progressive revelation of the triune

Ascension, or Restoration, or whatever we ought to call it, to Heaven. Now the first of these manifests Him — the healing of the sick and casting out of evil spirits, which could not be apart from the Spirit; and so does that breathing upon them after the Resurrection, which was clearly a divine inspiration; and so too the present distribution of the fiery tongues, which we are now commemorating. But the first manifested Him indistinctly, the second more expressly, this present one more perfectly, since He is no longer present only in energy, but as we may say, substantially, associating with us, and dwelling in us. For it was fitting that as the Son had lived with us in bodily form — so the Spirit too should appear in bodily form; and that after Christ had returned to His own place, He should have come down to us — Coming because He is the Lord; Sent, because He is not a rival God. For such words no less manifest the Unanimity than they mark the separate Individuality.”

²¹ Eirini Artemi, “The triadological teaching of Gregory Nazianzen about God in his twentieth Oration *On Theology and the office of Bishops*,”

<http://www.egolpion.com/02A5FDDBA.el.aspx#ixzz2wzLLdDND>, 25.3.2014. Eirini Artemi, “Gregory Nazianzen’s trinitarian teaching based on his Twentieth Theological Oration -La doctrina trinitaria de San Gregorio Nacianceno basada en si Quinta Oración Teológica,” in *De Medio Aevo* 4 (2013/2) <http://capire.es/eikonimago/index.php/demedioaevo/article/view/92>, 127-146.

²² Eirini Artemi, “Gregory Nazianzen’s trinitarian teaching based on his Twentieth Theological Oration,” 127-146.

Godhead, firstly of God the Father, then of God the Son and, later of God the Holy Spirit, is a process of God's condescension to people's inability to understand the mystery of the Godhead²³.

On Pentecost, "the dispensations of the Body of Christ are ended; or rather, what belongs to His Bodily Advent, and that of the Spirit is beginning"²⁴. Stylianos Papadopoulos explains that Gregory wanted to show the "real" work of the Holy Spirit after the resurrection of Christ. So he used expressions which can be misunderstood²⁵ as the divine economy has shifted from the "bodily" manifestation of Christ to that of the Holy Spirit²⁶.

The Spirit is present not just in his activities and energies, as he was present to angels, the prophets of Israel and the disciples of Jesus before his passion and death: "the Disciples of Christ (for I omit to mention Christ Himself, in Whom He dwelt, not as energizing, but as accompanying His Equal), and that in three ways, as they were able to receive Him, and on three occasions; before Christ was glorified by the Passion, and after He was glorified by the Resurrection; and after His Ascension, or Restoration, or whatever we ought to call it, to Heaven. Now the first of these manifests Him — the healing of the sick and casting out of evil spirits, which could not be apart from the Spirit; and so does that breathing upon them after the Resurrection, which was clearly a divine inspiration;"²⁷

He has united himself to the Church in his very essence and being. At Pentecost God bestows God: the gift and giver are one. This part of the Oration of Gregory is analyzed by Vladimir Lossky: "The operation of the Holy Spirit in the world before the Church and outside the Church is not, therefore, the same as His presence in the Church after Pentecost. As the Word, "by whom all things were made," revealed the Wisdom of God in creation before He was sent into the world or entered its history through His Incarnation; so also the Holy Spirit (in whom the divine will—creator and upholder of the universe—was fulfilled from the moment of creation) was at a given moment sent into the world to be present there not only by His operation, common to all three Persons of the Trinity, but considered as Person"²⁸.

²³ Eirini Artemi, "The knowledge of the Triune God according to Isidore of Pelusium," *Vox Patrum* 61, 34 (2014), 327-342, esp. 340-341.

²⁴ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 5, PG 36, 436C-437A, trans. V. E. F. Harrison, Saint Gregory (of Nazianzus), Festal Orations (New York: St. Vladimir's Seminary Press, 2008), 148.

²⁵ Stylianos Papadopoulos, *Patrologia*, II (Athens, 1990), 501.

²⁶ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 5, PG 36, 437A. *Ibid.*, 11, PG, 444BC.

²⁷ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 11, PG 36, 444A.

²⁸ Vladimir Lossky, *The Mystical Theology of the Eastern Church* (New York: St Vladimir's Seminary Press, 2002), 157-158.

In this part of the Oration, the Holy Spirit is presented as “He is the Lord”²⁹. According to Papadopoulos, Gregory the theologian with this term “Lord” sealed the theology of the Second Ecumenical Council in Constantinople in 381, because in the Creed the Holy Spirit is called “the Lord, and Giver of Life”³⁰.

On the Pentecost, the Holy Spirit reveals Himself as third Person or the Triune God. Pentecost is the day when God clearly demonstrates that salvation and redemption are the work of the triune God. The Father is the source, the initiator, and the final goal of all the redemptive acts of God. The Son is the embodiment of the mission of God. The work of salvation is accomplished through His birth, life, death, resurrection, and ascension. The Holy Spirit is the empowering presence of God who makes us holy³¹.

The Holy Spirit is Christ’s gift to his church. In John 14 to 16 Jesus Christ promised that when he returned to his Father he and his Father together would send the Spirit to indwell those who believe in Christ, and be with them forever. The Old Testament anticipations of the Spirit, and this promise of Christ to send the Spirit, were fulfilled on the Day of Pentecost. The outpouring of the Spirit from heaven on the Day of Pentecost is a one-off, never-to-be-repeated fulfillment of the prophetic symbolism embedded in the Feast of Pentecost, in the same way that the crucifixion of Christ on the Passover day is a one-off, never-to-be-repeated fulfillment of the prophetic symbolism embedded in the Passover Feast. Just as the Crucifixion could only happen at Passover, so the outpouring of the Spirit could only happen at Pentecost.

Gregory refers some examples from the Old Testament to prove that the Holy Spirit descends upon people who were in Jerusalem and near the apostles and dwells with them. He uses the examples of Isaiah, Elijah and David among others, and finally Jesus who, Gregory notes, is both glorified by and gives glory to the Spirit³². The Holy Spirit has the important and absolute role to purify people in order the latter to win the Kingdom of God³³. The purification can happen only if the Holy Spirit frees us from the bitter tyranny of the Devil, because human nature was voluntarily enslaved to the man slaughterer Devil. Otherwise, we will not be liberated, unless the Kingdom of God, that is to say the Holy Spirit, comes to us so as to expel from us the tyrant enemy and reign in us. It is obvious from the above that the Kingdom of God is not an external

²⁹ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 11, PG 36, 444A.

³⁰ Papadopoulos, *Patrologia II*, 502.

³¹ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 11, PG 36, PG 36, 444C.

³² Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 12, PG 36, 445D-448A.

³³ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 14, PG 36, 448BC.

arrangement of the world, but the dwelling of the Holy Spirit in our hearts. This results in the transfiguration of the world through transfigured people³⁴.

The important thing is that the Holy Spirit appeared as tongues of fire as it was said by the Prophet Isaiah: "With other tongues and other lips will I speak unto this people, and not even so will they listen to Me"³⁵ says the Lord. Additionally, Gregory explains that at Pentecost is said to have been a reversal of the events at Babel in Genesis 11³⁶. At Pentecost, God poured out his Spirit. At Babel, the people did not have the Spirit of God. The people of Babel tried to make a name for them. They were not trying to do God's will or glorify his name. The consequence of this was that God cursed them by confusing their language. They could not co-operate with each other and so they were scattered. God did the opposite of this at Pentecost. People were able to understand each other again and co-operate to build God's city, the church³⁷: "But as the old Confusion of tongues was laudable, when men who were of one language in wickedness and impiety, even as some now venture to be, were building the Tower³⁸; for by the confusion of their language the unity of their intention was broken up, and their undertaking destroyed; so much more worthy of praise is the present miraculous one. For being poured from One Spirit upon many men, it brings them again into harmony"³⁹. The presence of the Holy Spirit on Pentecost did not end. Into that mystical Body men from every tribe and tongue and people and nation are to this day still being incorporated, by the power of the Holy Spirit working through the Church and its sacraments⁴⁰. Through the Church, everyone can succeed the transformation with the grace of the Holy Spirit and become the testimony of the one truth of Triune God which was revealed not only through the holy people but through the Incarnation of the Word Himself. As example of the above words, Gregory presents himself who became the preacher of the only Truth of God and of his Theology.

³⁴ "None can see or enter into the Kingdom, except he be born again of the Spirit, (John 3:3) and be cleansed from the first birth, which is a mystery of the night, by a remoulding of the day and of the Light, by which every one singly is created anew. This Spirit, for He is most wise and most loving, (Wisdom 1:6) if He takes possession of a shepherd makes him a Psalmist, subduing evil spirits by his song, (1 Samuel 16:23) and proclaims him King; if he possess a goatherd and scraper of sycamore fruit, Amos 7:14 He makes him a Prophet. Call to mind David and Amos. If He possess a goodly youth, He makes him a Judge of Elders, even beyond his years, as Daniel testifies, who conquered the lions in their den. (Daniel 6:22)." Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 14, PG 36, 448BC.

³⁵ Isaiah 28:11. Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 15, PG 36, 449A.

³⁶ Genesis 11:7.

³⁷ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 16, PG 36, 449C.

³⁸ Genesis 11:7. Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 16, PG 36, 449C.

³⁹ Genesis 11:7. Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 16, PG 36, 449C.

⁴⁰ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 6, PG 36, 437B.

“And He is the Spirit of Meekness, and yet is provoked by those who sin. Let us therefore make proof of Him as gentle, not as wrathful, by confessing His Dignity; and let us not desire to see Him implacably wrathful. He too it is who has made me today a bold herald to you — if without rest to myself, God be thanked; but if with risk, thanks to Him nevertheless; in the one case, that He may spare those that hate us; in the other, that He may consecrate us, in receiving this reward of our preaching of the Gospel, to be made perfect by blood”⁴¹.

Gregory gives emphasis to the fact that He is not saying therefore that the full revelation of the Spirit's deity came after the New Testament Scriptures were completed, but that the Spirit's deity was revealed when he came at Pentecost to dwell with the disciples. It was then that the things which the disciples could not bear before the Passion were taught by the Spirit. Of these things, the one was the deity of the Spirit himself⁴². He underlines the parts of John's gospel⁴³, which refers to the Paraclete who totally reveals Himself on the day of Pentecost. On that day there was a historic fact the descent of the third Hypostasis of Triune God. In this fact, we have the total distinction of Holy Spirit from Christ. He, the Holy Spirit wasn't the resurrected Christ. He was another Paraclete, the advocate who bodily “received” his place to this part of historical Christian Church. The event of Pentecost reveals the deity of the Spirit, his consubstantiality with Father and Son as God. Hence he is said in John to be “another Paraclete” since the word “another” marks not only one who is distinct, but also one who is co-equal⁴⁴.

Additionally, the Holy Spirit shares the grace and the gift of God to people and reveals the Father and the Son. For this Gregory underlines: “the Spirit of Adoption, of Truth, of Wisdom, of Understanding, of Knowledge, of Godliness, of Counsel, of Fear (which are ascribed to Him) by Whom the Father is known and the Son is glorified; and by Whom alone He is known; one class, one service, worship, power, perfection, sanctification”⁴⁵.

In the end we should add that in the eve of the day of the feast of Pentecost, on the day of the celebration of Pentecost and on the next day, the Orthodox Church has some hymns which show the influence of Gregory's oration 41 to the liturgical texts. So in the Orthodox Church in the Eve of the feast, the writer of hymns underlines: “We are keeping the feast of Pentecost and of the Coming of the Spirit, and the appointed time of the Promise, and the

⁴¹ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 14, PG 36, 448BC.

⁴² Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 14, PG 36, 448BC.

⁴³ John 16:7; 14:26; 14:15.

⁴⁴ T. A. Noble, “Gregory Nazianzen's use of Scripture in defence of the deity of the Spirit,” *Tyndale Bulletin* 39 (1988): 101-123, esp. 121.

⁴⁵ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 9, PG 36, 441B.

fulfillment of our hope. And how great, how august, is the Mystery"⁴⁶. So on Pentecost's feast and liturgy we can recognize most of the parts of 41 oration of Gregory for the revelation of the Holy Spirit, on His deity and about the three stages of his revelation through the history of Israel.

1.2. The triadological teaching of Gregory in his Oration XLV on Easter

Gregory distinguishes between theology (*theologia*) and economy (*oikonomia*)⁴⁷. "«Theology» refers to the mystery of God's inmost life within the Blessed Trinity and "economy" to all the works by which God reveals himself and communicates his life. Through the *oikonomia* the *theologia* is revealed to us; but conversely, the *theologia* illuminates the whole *oikonomia*. God's works reveal who he is in himself; the mystery of his inmost being enlightens our understanding of all his works. So it is, analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand His actions"⁴⁸.

In the Oration 45, many of the teachings of the oration 38 are repeated. One of the characteristic text in which there is a repetition, is the one which is referred to the nature of God. The divine essence is boundless: "The Divine Nature then is boundless and hard to understand; and all that we can comprehend of Him is His boundlessness; even though one may conceive that because He is of a simple nature He is therefore either wholly incomprehensible or perfectly comprehensible"⁴⁹. Also, in another part of this oration, Gregory explains for the God: "For in Himself He sums up and contains all Being, having neither beginning in the past nor end in the future...like some great Sea of Being, limitless and unbounded, transcending all conception of time and nature, only adumbrated by the mind and that very dimly and scantily"⁵⁰.

In the previous part of Oration 45, Gregory, according to Brian Matz, uses a neoplatonic language mixed with the biblical language into his knowledge of what it means For God to be⁵¹. Gregory speaks about the coeternity of the Hypostases of the Triune God and how this can be a testimony for the coequal

⁴⁶ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 5, PG 36, 436B.

⁴⁷ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 4, PG 36, 628C.

⁴⁸ "In the name of the Father and of the Son and of the holy Spirit," in *Catechism of the Catholic Church*, http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p2.htm.

⁴⁹ Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 7, PG 36, 317CD. Gregorius Nazianzenus, *In Sancium Pascha*, Oratio XLV, 4, PG 36, 628AB.

⁵⁰ *Ibid.*, 3, PG 36, 625C.

⁵¹ Brian Matz, *Gregory of Nazianzus* (Grand Rapids, Mich.: Baker Academic, 2016), 57.

Trinity⁵². The Easter is the honor of the whole Triune God⁵³. The creation visible and invisible, logic and illogic, with mind and without mind is no longer “primarily worshipping the victorious Saviour who defeated death, but the entire Trinity”⁵⁴.

When the Cappadocian father refers to God, he explains that God is the Father, the Son and the Holy Spirit⁵⁵. In fact, Gregory as all the Cappadocian fathers identify person with hypostasis — namely, a real concrete existence — and teach that the three persons, or hypostases, are three absolutely distinct and unique modes of personal existence, that are, nevertheless, co-equal, co-eternal and co-substantial; with one and the same divine being, power and activity⁵⁶. Again in this part of this oration, Gregory repeats the same text word by word to show that the Triune God has three persons without mixture and He is one God, and by this way Christian religion distinguishes the view of monarchy of God that Jews support and polytheism of ancient Greeks: “But when I say God, I mean Father, Son, and Holy Spirit. For Godhead is neither diffused beyond these, so as to bring in a mob of gods; nor yet is it bounded by a smaller compass than these, so as to condemn us for a poverty-stricken conception of Deity; either Judaizing to save the Monarchia, or falling into heathenism by the multitude of our gods”⁵⁷. The Triune God is the being, because He is beyond place and time: “For Was and Will Be are fragments of our time, and of changeable nature. But He is Eternal Being”⁵⁸.

Concerning the above passage from Gregory, father Loudovikos wrote: “...the only definition of monarchy [from the Cappadocians] must be that of Gregory Nazianzen: 'Monarchy that cannot be limited to one person, for it is possible for unity if at variance with itself to come into a condition of plurality; but one which is constituted by equality of nature, and agreement of opinion, and identity of motion, and a convergence of its elements to one, something that is impossible to happen in the created nature; so that though numerically distinct there is no division of ousia’”⁵⁹.

⁵²Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 4, PG 36, 628B.

⁵³ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 2, PG 36, 624B.

⁵⁴ Dragos-Andrei Giulea, “The Cappadocian Paschal Christology: Gregory Nazianzen and Gregory of Nyssa on the Divine Paschal Image of Christ,” *ZAC* 12 (2009), 477-503, esp. 478, ref. 3, doi 10.1515/ZAC.2008.029.

⁵⁵ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 4, PG 36, 628C.

⁵⁶ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 3-4, PG 36, 628A-D.

⁵⁷ Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 8, PG 36, 324C. Gregorius Nazianzenus, *In Sancium Pascha*, Oratio XLV, 4. PG 36, 628D.

⁵⁸ *Ibid.*, 3, PG 36, 625C.

⁵⁹ Nicholas Loudovikos, “Person instead of grace and dictated otherness: John Zizioulas’ final theological position,” *The Heythrop journal* XLVIII (2009): 1-16, esp. 8, DOI: 10.1111/j.1468-2265.2009.00547.x.

To sum up, Gregory analyses the triadology underlining the one essence and the three persons of Triune God. He explains how difficult is for the believer to have the knowledge of God, and teaches the simple nature of God: "He is therefore either wholly incomprehensible or perfectly comprehensible"⁶⁰. Gregory doesn't analyse the theory about the essence and the attributes of God. It can be estimated that his reference for God is rather superficial, because he repeats some parts of his teaching on Homily 38 without more explanations and without deepening on the Triadology of God. That happens because there are some parts from the previous orations of Gregory which are repeated. A characteristic example is Gregory's homily 38, which underlines the boundless of God as we referred above. Also, another common part of the orations 45 and 38 is "For in Himself He sums up and contains all Being, having neither beginning in the past nor end in the future; like some great Sea of Being, limitless and unbounded, transcending all conception of time and nature, only adumbrated by the mind, and that very dimly and scantily...not by His Essentials, but by His Environment"⁶¹

As we can suppose, Gregory repeats his triadological teaching in his oration 38 and in the oration 45⁶², because for the Cappadocian father this is not the main subject in this oration. In Oration 45, he wants to analyze the passion, the crucifixion of Christ and of course the important role of His resurrection to the human mankind.

⁶⁰ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 3, PG 36, 628A.

⁶¹ Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 7, PG 36, 317B.
Gregorius Nazianzenus, *In Sancium Pascha*, Oratio XLV, 3, PG 36, 625D.

⁶² Another part of the orations 38 and 45 which is identically is: "But since this movement of self-contemplation alone could not satisfy Goodness, but Good must be poured out and go forth beyond Itself to multiply the objects of Its beneficence, for this was essential to the highest Goodness, He first conceived the Heavenly and Angelic Powers. And this conception was a work fulfilled by His Word, and perfected by His Spirit. And so the secondary Splendours came into being, as the Ministers of the Primary Splendour; whether we are to conceive of them as intelligent Spirits, or as Fire of an immaterial and incorruptible kind, or as some other nature approaching this as near as may be. I should like to say that they were incapable of movement in the direction of evil, and susceptible only of the movement of good, as being about God, and illumined with the first rays from God — for earthly beings have but the second illumination; but I am obliged to stop short of saying that, and to conceive and speak of them only as difficult to move because of him, who for his splendour was called Lucifer, but became and is called Darkness through his pride; and the apostate hosts who are subject to him, creators of evil by their revolt against good and our inciters." Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 9, PG 36, 320CD. Gregorius Nazianzenus, *In Sancium Pascha*, Oratio XLV, 5, PG 36, 629AB.

1.3. The person of Christ in the oration XLV of Gregory of Nazianzen

Beeley aptly remarks: “Gregory’s doctrine is both Christocentric and focused on the entire Trinity at the same time”⁶³ and he observes that “To regard these two conceptualities as divergent theological positions is to miss the point of both”⁶⁴. In this oration, Gregory reveals again his triadological teaching of the oration 38, which is repeated with the same words. Then he speaks about the person of Christ, His passion, His crucifixion and His resurrection and the importance of all these in the salvation of the mankind.

Christ, the incarnate Word came in the world to save the man from the trap of death and to unite him again with His God. The man’s participation into the attributes of God presupposes the purification of believers. The ultimate source of this purification is God. “Christ effects the purification of Christians⁶⁵, enlivening all of the virtues that they practice and purifying their bodily senses”⁶⁶.

In this Oration, Gregory thrusts the Incarnation of the second Word of Triune God to a soteriological finality and defines as accurate as he could the *communicatio idiomatum*⁶⁷. Gregory connects the unity of two natures of Christ, total man and total God, with the goal of his sacrifice. So he makes the context of sacrifice “synonym” with the hypostatic union in the person of Jesus. Only the incarnate God could purify people and save them from sin and death. Only the incarnate Word could give to man the objective salvation. Through his blood, Christ established a New Covenant⁶⁸ of which He Himself became a mediator. Christ immolated for the salvation of all human beings: “But that great, and if I may say so, in Its first nature unsacrificeable Victim, was intermingled with the Sacrifices of the Law, and was a purification, not for a part of the world, nor for a short time, but for the whole world and for all time”⁶⁹.

⁶³ Christopher Beeley, *Gregory of Nazianzus on the Trinity and the knowledge of God. In Your Light We Shall See Light* (Oxford: Oxford Studies in Historical Theology, 2013), 227. Andrew Hofer, O.P, *Christ in the Life and Teaching of Gregory of Nazianzus* (Oxford: Oxford Early Christian Studies, 2013), 46.

⁶⁴ Beeley, *Gregory of Nazianzus on the Trinity and the knowledge of God*, 227.

⁶⁵ Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 13, PG 36, 325D. Ors. 11.4; 30.6; 39.1; 40.7.

⁶⁶ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 13-14, PG 36, 641A-D. Beeley, *Gregory of Nazianzus on the Trinity and the knowledge of God*, 84.

⁶⁷ Antoine Nacheff, *Mary: Virgin mother in the thought of the Cappadocian Fathers*, Doctoral Dissertation, (Dayton, Ohio: International Marian Research Institute University of Dayton, 1997), 98.

⁶⁸ Heb. 9:15.

⁶⁹ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 13, PG 36, 640C.

The second Hypostasis of the Triune God became total man and remained total God. Logos created the invisible and visible world with God the Father. A specific time He incarnated, became truly human being and remained total man in the womb of Theotokos. The divine Word became true human with flesh and blood. The only begotten Son, born according to nature of God the Father: "the Word of God Himself, Who is before all worlds, the Invisible, the Incomprehensible, the Bodiless, the Beginning of beginning, the Light of Light, the Source of Life and Immortality, the Image of the Archetype, the Immoveable Seal, the Unchangeable Image"⁷⁰ came down, and was incarnated, he partook of flesh and blood like to us; he made our body his own, and came forth man from a woman, not casting off his existence as God, or his generation of God the Father, but even in taking to himself flesh remaining what he was: "the Father's Definition and Word, came to His own Image, and took on Him Flesh for the sake of our flesh, and mingled Himself with an intelligent soul for my soul's sake, purifying like by like; and in all points except sin was made Man; conceived by the Virgin, who first in body and soul was purified by the Holy Spirit, for it was needful both That Child-bearing should be honoured and that Virginité should receive a higher honour. He came forth then, as God, with That which He had assumed; one Person in two natures, flesh and Spirit, of which the latter deified the former... The Self-existent comes into Being, the Uncreated is created, That which cannot be contained is contained by the intervention of an intellectual soul mediating between the Deity and the corporeity of the flesh. And He who gives riches becomes poor; for He assumes the poverty of my flesh, that I may assume the riches of His Godhead. He that is full empties Himself; for He empties Himself of His Glory"⁷¹.

The characterization of Christ with some Christological names shows His eschatological glory from the Paschal night. On these names, a scholar can note the adoption of the previous church tradition by Gregory. These names were used by Melito of Sardis⁷², Origen⁷³ and Pseudo Hippolytus⁷⁴ and revealed the risen Christ. Gregory teaches with emphasis that the Word of God was conceived by the Virgin and she gave birth for Him⁷⁵. The Holy Spirit purified

⁷⁰ Ibid., 9, PG 36, 633C.

⁷¹ Ibid., 9, PG 36, 633C.

⁷² Melito of Sardeon, *Peri Pascha* 103, 766-769, ed. O. Perler, SC 123 (Paris, 1966), 60-126, esp. 124.

⁷³ Origen of Alexandria, *Peri Pascha*, 2,5; 3,14.16 (194, 3f; 244, 23f; 248, 14 Guéraud/Nautin), in Dragos-Andrei Giulea, "Seeing Christ through Scriptures at the Paschal Celebration: Exegesis as Mystery Performance in the Paschal Writings of Melito, Pseudo-Hippolytus, and Origen," *Orientalia Christiana Periodica* 74.1 (2008), 27-47, esp. 42-43.

⁷⁴ Pseudo-Hippolytus, *In Sactun Pascha* 1, 230, 1-12V, in Dragos-Andrei Giulea, "Seeing Christ through," 38).

⁷⁵ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 633CD.

the Virgin, before her pregnancy⁷⁶ and the incarnate Word was total man with flesh and soul, without sin⁷⁷ and by this way he managed to purify the mankind from the original sin⁷⁸.

Christ is called “the Sun of Righteousness,” a title that prophet Malachias employed for the incarnate Son of God⁷⁹ and had to refer to Jesus’ resurrection from the dead early on Sunday morning. Christ came as the Sun of Righteousness to dispel all the sin clouds of earth and to bring in the reign of everlasting righteousness. This Sun will take away the spiritual darkness and will shatter the power of sin and death that we might be justified by grace through faith in His glorious Gospel of peace⁸⁰.

The Cappadocian theologian uses the term “intelligent soul – ψυχῆ νοερά”⁸¹ as an answer to the heretical teaching of Apollinaris. The latter compromised Jesus’ true humanity by denying that He possesses a human mind or soul, since the human mind or soul is an essential component that makes human beings human. And, by compromising Jesus’ humanity, Apollinarism gives us a Savior who cannot save us. If Jesus does not possess a human soul, then He is not truly human, and thus cannot atone for the sin of other humans⁸².

Gregory the theologian as Cyril some decades later uses the word “empty” to express the action whereby Christ “emptied himself”⁸³ in order to give the chance to the human nature to be enriched. The incarnate Word became from rich as God, poor, because he wore the human nature (remaining God)⁸⁴. It is worthy to be underlined that §9 of this oration is an exact repetition of the phrase of the §13 of the oration 38⁸⁵. The same thing happens in the paragraphs 7-13 of the oration 38 and in the same text, the paragraphs 14-15. The same verbatim passages can be found in the oration 45, 3-9 and 45, 26-27. The use of verbatim passages in the work of Gregory reveals that the latter had kept his own documents and his own writings to safe place and he can use them anytime he thinks.

⁷⁶ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 633D.

⁷⁷ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 13, PG 36, 641B.

⁷⁸ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 633D.

⁷⁹ Malach. 4:2. Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 13, PG 36, 641A.

⁸⁰ Eph. 6:15.

⁸¹ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 633CD.

⁸² Eirini Artemi, “‘One incarnate nature’: i) Apollinaire’s reading, ii) Cyril’s reading,” *Ecclesiastic Faros* 64 (2003): 293-304.

⁸³ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 636A. Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 13, PG 36, 325D. Cyril of Alexandria, *In Isaiam*, PG 70, 950D; PG 70, 1044B.

⁸⁴ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 636A. Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 13, PG 36, 325D. Cyril of Alexandria, *In Isaiam*, PG 70, 950D; PG 70, 1044B.

⁸⁵ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 9, PG 36, 633B - 636A. Gregorius Nazianzenus, *In Theophania, sive Natalitia Salvatoris*, Oratio XXXVIII, 13, PG 36, 325A-D.

Gregory argues that God was born, died and rose for our salvation. Beeley supported that “these expressions are not merely linguistic conveniences, but they reflect the very heart of the Gospel in Gregory’s view: the very purpose of the incarnation was for God to assume human existence and especially to undergo death on cross”⁸⁶. So Gregory declares: “We needed an Incarnate God, a God put to death, that we might live. We were put to death together with Him, that we might be cleansed; we rose again with Him because we were put to death with Him; we were glorified with Him, because we rose again with Him”⁸⁷.

The Cappadocian Father teaches that Christ is the God-man who lives a full human existence and suffers a horrifying death. This Father doesn’t refer to the incarnation of God the Son more than to his passions, suffering, crucifixion and resurrection. On the opposite side there was Athanasius the Great who insists more on the Incarnation of the Son of God than on His sacrifice. Nazianzen shows the concernment of Christ’s sacrifice to God the Father. The latter refused the sacrifice of Isaac and put into the place of the child a ram⁸⁸, because this sacrifice was less important than the sacrifice of Christ on the cross which was accepted⁸⁹. God the Father chose to send His Son into the world to die in our place and to save people from the trap of the death and sin. Man’s sins and death penalty were placed upon Him, and the mankind was set free⁹⁰.

To sum up the Easter is the Feast of the Feasts, because men through Christ could stop to creep on the ground and managed to become stars which can have their lights from the only Sun, the Sun of Righteousness⁹¹. In Pascha we celebrate the sacrifice of Saviour of mankind. The one who is God, the High Priest, became the Victim, the ultimate sacrifice for men’s salvation. The importance of this oration could be reflected in the orthodox celebration of Pascha and mainly in the ninth song of the paschal canon which is based on this oration and mainly to the thirtieth part of this Oration: “O Pascha, great and holy and purifier of all the world — for I will speak to you as to a living person — O Word of God and Light and Life and Wisdom and Might — for I rejoice in all Your names — O Offspring and Expression and Signet of the Great Mind; O Word conceived and Man contemplated, Who bearest all things, binding them by the Word of Your power”⁹².

⁸⁶ Christopher A. Beeley, “The Early Christological Controversy: Apollinarius, Diodore, and Gregory Nazianzen,” *Vigiliae Christianae* 65, no. 4 (2011): 376-407, esp. 404, <https://www.jstor.org/stable/41291365>.

⁸⁷ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 28, PG 36, 661C.

⁸⁸ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 22, PG 36, 653B.

⁸⁹ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 22, PG 36, 653B.

⁹⁰ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 22 & 23, PG 36, 653B. 641C.

⁹¹ Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 2, PG 36, 624B.

⁹² Gregory Nazianzenus, *In Sancium Pascha*, Oratio XLV, 30, PG 36, 664A.

Conclusions

The feasts of Pascha and Pentecost are very important in Orthodox liturgy. The resurrection of Jesus Christ from the dead is the center of the Christian faith, without the resurrection of Christ the preaching of the disciples of Christ will be empty and Christ would be another prophet but not the Messiah. The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a New Jerusalem: a new heaven and a new earth.

On the Pentecost, there is the historic birth of Church and the revelation of the Holy Spirit. On this day, we have the culmination of the meaning of sacrifice of Christ with the presentation of the Holy Spirit into the lives of believers.

Gregory Nazianzen underlines that God the Holy Spirit completes the work of *Christ*. For one more time, the Cappadocian father shows the deity of the Holy Spirit. He underlines the divinity of the third person of the Triune God, which is a problem for that era. Many heretics refused the divine and coeternal nature of the Spirit. In order Gregory to speak about the divinity of the Holy Spirit, he asks for the help of the Spirit: "As to the things of the Spirit, may the Spirit be with me, and grant me speech as much as I desire; or if not that, yet as is in due proportion to the season. Anyhow He will be with me as my Lord; not in servile guise, nor awaiting a command, as some think. For He blows where He wills and on whom He wills, and to what extent He wills⁹³. Thus we are inspired both to think and to speak of the Spirit"⁹⁴.

Gregory then presents this magnificent description of the Holy Spirit: "The Holy Spirit always was and is and will be, without beginning, without end, but is always ranked and numbered with the Father and the Son. For it was not at any time fitting that the Son be lacking to the Father, or the Spirit to the Son. For it would have been the greatest dishonor for the divinity to have come, as it were through a change of mind to a fullness of perfection. Hence the Spirit always is participated in but does not participate, perfects but is not perfected, fills but is not filled, sanctifies but is not sanctified, deifies but is not deified"⁹⁵.

Through this oration "On Pentecost" which underlines the divinity of the Spirit, Gregory explains that the Holy Spirit is beyond human comprehension. He always was and is and will be, without beginning, without end, but is always ranked and numbered with the Father and the Son. He is in a mutual relationship with the Father and the Son⁹⁶.

⁹³ John 3:8.

⁹⁴ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 5, PG 36, 436CD-437A.

⁹⁵ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 9, PG 36, 441AB.

⁹⁶ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 9, PG 36, 441A.

For Gregory, the deity of the Holy Spirit is a chance to speak about the Triune God: “the Trinity as one divinity, and, if you will, one nature; and we will ask the Spirit to give you the word God”⁹⁷.

The necessity of Gregory to speak for the Triune God, bases on the fact that he starts the second oration for Pascha with a quick repetition of the triune dogmatic theology. Moreover “the nature of the Church is to be understood as the Church of the Triune God. The Holy Trinity is the ultimate basis and source of the Church’s existence and, as such, the Church is in the image and likeness of God. This being in the image of the blessed Trinity constitutes the mode of the Church’s existence, which, in fact, reveals her nature. Being in God, the Church reflects on earth God’s unity in Trinity. What is natural to God is given to the Church by grace”⁹⁸.

On the sermon for Pascha, the sacrifice of Christ unites again man with God and gives to manhood the objective chance of Salvation. Christ’s sacrifice, passion, death and His resurrection uncover the darkness of evil from the world and give them the bright light of the Sun of rightness.

REFERENCES

Sources

New Testament. Athens: Apostoliki Diakonia, 2020.

Old Testament, trans. Septuagint. Athens, 2020.

Basilus Caesareae. *On Holy Spirit*. PG 32, 67-219.

Cyril of Alexandria. *In Isaiam*. PG 70, 9-1450.

Ireneaus of Lyon. *Against Heresies*. PG 7, 423-1225. Translated from greek to english by Alexander Roberts and William Rambaut. *From Ante-Nicene Fathers*, Vol. 1. Edited by Al. Roberts, J. Donaldson, and A. Cleveland Coxe. Buffalo, NY: Christian Literature Publishing Co., 1885. Revised and edited for New Advent by Kevin Knight. <http://www.newadvent.org/fathers/0103418.htm>.

Gregorius Nazianzenus. *In Theophania, sive Natalitia Salvatoris*, Or. 38, PG 36, 311-334.

Gregorius Nazianzenus. *In Pentecosten*, Or. 41, PG 36, 427-454.

Gregory Nazianzenus. *In Sancium Pascha*, Or. 45, PG 36, 623-664.

Melito of Sardeon. *Peri Pascha*. Edited by O. Perler. SC 123, Paris, 1966.

⁹⁷ Gregorius Nazianzenus, *In Pentecosten*, Oratio XLI, 9, PG 36, 440B.

⁹⁸ George Dragas, “Orthodox Ecclesiology in Outline,”
<http://www.orthodoxinfo.com/general/dragas.aspx>.

- Nicholas Cabasilas. *Commentary on the Divine Liturgy*, PG 50, 363-492. Translated from greek into english by Fr. Nicholas Palis for the official page of Orthodox Metropolitanate, of Hong Kong and South East Asia, <https://www.omhksea.org/archives/3906>.
- Origen of Alexandria. *Peri Pascha*. In "Seeing Christ through Scriptures at the Paschal Celebration: Exegesis as Mystery Performance in the Paschal Writings of Melito, Pseudo-Hippolytus, and Origen," by Dragos-Andrei Giulea, 27-47. *Orientalia Christiana Periodica* 74.1 (2008).
- Pseudo-Hippolytus, *In Sactun Pascha* 1. In Dragos-Andrei Giulea, "Seeing Christ through Scriptures at the Paschal Celebration: Exegesis as Mystery Performance in the Paschal Writings of Melito, Pseudo-Hippolytus, and Origen," by Dragos-Andrei Giulea, 27-47. *Orientalia Christiana Periodica* 74.1 (2008).

Secondary Bibliography

- Artemi, Eirini. "The knowledge of the Triune God according to Isidore of Pelusium." *Vox Patrum* 61, no. 34 (2014): 327-342.
- Artemi, Eirini. "The triadological teaching of Gregory Nazianzen about God in his twentieth Oration *On Theology and the office of Bishops*." <http://www.egolpion.com/02A5FDBA.el.aspx#ixzz2wzLLdDND>, 25.3.2014.
- Artemi, Eirini. "Gregory Nazianzen's trinitarian teaching based on his Twentieth Theological Oration -La doctrina trinitaria de San Gregorio Nacienceno basada en si Quinta Oración Teológica." *De Medio Aevo* 4, no. 2 (2013): 127-146. <http://capire.es/eikonimago/index.php/demedioaevo/article/view/92>.
- Artemi, Eirini, "'One incarnate nature': i) Apollinaire's reading, ii) Cyril's reading." *Ecclesiastic Faros* 64 (2003): 293-304.
- Beeley, Christopher A. "The Early Christological Controversy: Apollinarius, Diodore, and Gregory Nazianzen." *Vigiliae Christianae* 65, no. 4 (2011): 376-407. <https://www.jstor.org/stable/41291365>.
- Beeley, Christopher A. *Gregory of Nazianzus on the Trinity and the knowledge of God. In Your Light We Shall See Light*. Oxford: Oxford Studies in Historical Theology, 2013.
- Browne, Ch. G., and J. Swallow. Ed., *From Nicene and Post-Nicene Fathers, Second Series*, vol. 7. Edited by Ph. Schaff and H. Wace, Christian Literature Publishing Co. Buffalo-New York, 1894. <http://www.newadvent.org/fathers/310241.htm>.
- Dragas, George. "Orthodox Ecclesiology in Outline." <http://www.orthodoxinfo.com/general/dragas.aspx>.
- Filias, George. *Tradition and Development in the Worship of the Church*. Athens: Gregory's Editions, 2014.
- Filias, George. "Anaphora (Eucharistic Prayer)." In *Studies of History and Theology of Orthodox Worship*, by George Filias, 119-134. Athens: Gregory's Editions, 2002.
- Fountoulis, John. *Issues about Liturgy*. Thessaloniki, 1977.
- Fylaktos, Konstantinos. *Historical and Theological Aspect of Anaphora (Eucharistic Prayer) of the Divine Liturgy of St. Gregory the Theologian*. Athens, 2016.

THE THEOLOGICAL AND DOXOLOGICAL REFERENCE TO THE RESURRECTION AND THE PENTECOST
ACCORDING TO THE ORATIONS OF GREGORY NAZIANZEN XLI AND XLV

- Getcha, Job. "The Notion of 'Liturgical Theology' in Kern and Schmemmann." February 2, 2009. <http://abbaaw.blogspot.com/2009/02/notion-of-liturgical-theology-in-kern.html>.
- Giulea, Dragos-Andrei. "The Cappadocian Paschal Christology: Gregory Nazianzen and Gregory of Nyssa on the Divine Paschal Image of Christ." *ZAC* 12 (2009): 477-503. DOI: 10.1515/ZAC.2008.029.
- Harrison, V.E.F. *Saint Gregory (of Nazianzus), Festal Orations*. New York: St. Vladimir's Seminary Press, 2008.
- "In the name of the Father and of the Son and of the holy Spirit." In *Catechism of the Catholic Church*.
http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p2.htm.
- Lossky, Vladimir. *The Mystical Theology of the Eastern Church*. New York: St Vladimir's Seminary Press, 2002.
- Loudovikos, Nicholas. "Person instead of grace and dictated otherness: John Zizioulas' final theological position." *The Heythrop journal* XLVIII (2009): 1-16. DOI: 10.1111/j.1468-2265.2009.00547.x.
- Matz, Brian. *Gregory of Nazianzus*. Grand Rapids, Mich.: Baker Academic, 2016.
- Nachef, Antoine. *Mary: Virgin mother in the thought of the Cappadocian Fathers*. Doctoral Dissertation. International Marian Research Institute University of Dayton, Dayton, Ohio, 1997.
- Noble, T.A. "Gregory Nazianzen's use of Scripture in defence of the deity of the Spirit." *Tyndale Bulletin* 39 (1988): 101-123.
- Opperwall, Daniel G. *The Holy Spirit in the life and writings of Gregory of Nazianzus*. McMaster University, 2012.
- Papadopoulos, Stylianos. *Patrologia* II. Athens 1990.