

**THE HOLY SPIRIT IN THE MEDIAEVAL
CHURCH: A STUDY OF CHRISTIAN
TEACHING CONCERNING THE HOLY
SPIRIT AND HIS PLACE IN THE TRINITY,
FROM THE POST-PATRISTIC AGE TO THE
COUNTER-REFORMATION**

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The Holy Spirit in the Mediaeval Church: A Study of Christian Teaching Concerning the Holy Spirit and His Place in the Trinity, from the Post-Patristic Age to the Counter-Reformation by Howard Watkin-Jones

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HOWARD WATKIN-JONES

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To

MY FATHER AND MOTHER,
WHO FIRST LED ME INTO THE WAYS OF
THE SPIRIT ;

AND TO THE MEMORY OF
HENRY BARCLAY SWETE, D.D.,
LATE REGIUS PROFESSOR OF DIVINITY IN THE
UNIVERSITY OF CAMBRIDGE,

WHOSE WORK CONCERNING THE SPIRIT
I AM HONOURED IN CONTINUING.

PREFACE

THIS book is the result of a request made to me in 1911 by the late Professor Swete to continue his work on the development of the Doctrine of the Holy Spirit which, as he remarked at the time and implied later in his preface to *The Holy Spirit in the Ancient Church*, he felt he would not live to undertake beyond the Age of the Fathers. Being engaged then in reading round the subject in the mediaeval period, I consented to this request, little thinking that, owing to the comparative newness of the ground, it would involve a task covering the space of eleven years. Even so, this book makes no pretensions to being exhaustive, but simply seeks, by surveying the thousand years which separate the Ancient Church from the Modern, to show in as true a light as may be possible what is the foundation of modern thought concerning the Person and work of the Holy Spirit and His place in the Triune Life of God.

Since this is a continuation of Professor Swete's work it naturally follows his method, which, with certain variations, is probably the best for an historical study of mediaeval doctrine as for one of patristic. I am myself responsible for the translations, and have given full references throughout to assist any who may desire to consult the originals for themselves. References are given in each case to modern authorities, of which three have been especially valuable—Erdmann's *History of Philosophy*, Fisher's *History of Christian Doctrine*, and Herzog's *Religious Encyclopaedia*.

My sincere thanks are due to the President of the Wesleyan Methodist Conference (the Rev. J. Alfred Sharp) and the officers of the Epworth Press for their kindness and interest; to the Rev. Dr. H. Maldwyn Hughes, Principal of Wesley House, Cambridge, for reading most of the MS. and making several suggestions; and to the Rev. R. Newton Flew, M.A., for compiling the Index of Subjects.

H. W.-J

LONDON,
May, 1922

'A man who does not know what has been thought by those who have gone before him is sure to set an undue value upon his own ideas.'—MARK PATTISON (quoted by LORD ACTON).

'Every religious and moral faith clothes itself in an intellectual form as a means of self-manifestation and propagation. But every such intellectual form is fatally inadequate to its object and to that extent simply symbolical; with the process of time it undergoes various interpretations or becomes profoundly modified. . . . This is why we have a history of dogma.'—AUGUSTE SABATIER.

'Ora te pro nobis, ut Spiritus Sanctus Paraclitus inspiret animas servorum suorum ad defendendam catholicæ fidei veritatem.'—ALCUIN.

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INTRODUCTION

'It is not the duty and part of any Christian, under pretence of the Holy Ghost, to bring in his own dreams and fantasies into the Church; but he must diligently provide that his doctrine and decrees be agreeable to Christ's Holy Testament; otherwise, in making the Holy Ghost the Author thereof, he doth blaspheme and belie the Holy Ghost to his own condemnation.'—*Homily on Whitsunday.*

'Quicumque communicat Spiritui Sancto, statim communicat Patri et Filio. In omnibus enim approbatur eandem operationem esse Patris, et Filii, et Spiritus sancti. Quorum autem una est operatio, una est et substantia.'—*HIERONYMUS.*