

MONDAY 4TH JULY

Gary Thorne:

Romantic Love: the neglected path of sanctification.

Charles Williams (1886-1945) suggested that in romantic love the Holy Spirit provides a means of sanctification (renovation of will and intellect in body and soul) that leads to a beatific vision of knowing and loving in Spirit and in Truth. The church has never offered a theology of romantic love that describes this Way of Sanctity, but in the thirteenth century Dante provided such a theology in poetic form. The church censored that attempt when the works of Dante were first printed in the 16th century. Williams judged that the church of the early 20th century continues to reduce metaphysics to morals, being unable or unwilling to consider a theology of romance. John Paul II's Theology of the Body in the early 1980s, and Benedict's XVI's 2005 *Deus Caritas Est* are examples of an increased interest in theologies of the body, eros, and the Christian flesh. Nonetheless, a theology of the body is not a theology of romantic love. The paper concludes with questioning how the world of social media and the emerging metaverse have altered our understanding of romantic love and its relation to the sanctification of body and soul.

Jack Levison & N.T. Wright

The Holy Spirit in Biblical Theology

An older scholarly orthodoxy supposed that early Christianity was at most binitarian, with reflection about the 'divinity' of the holy spirit left over, as it were, to the Cappadocians. This dialogue paper between an NT and an OT scholar argues, to the contrary, that Paul's retelling of the Exodus story gives the spirit the role played by the glorious divine presence in the angel, the **fiery** pillar and the tabernacle of the biblical exodus tradition. In other words, the 'high' pneumatology often attributed to Christian tradition was actually formed centuries earlier, in the crucible of Judaism during the Persian and Greco-Roman periods, **then receiving decisive new shaping in early Christianity**. The scriptural substratum of early Christian spirit-reflection thus not only underlines the full 'divinity' of the spirit but also shapes the interpretation of many NT texts and the theology that would eventually emerge from those formative stories and letters. In this way, orthodox *pneumatology* is first and foremost *ruachology*.

Susan Gillingham

The human spirit and the Spirit of God in the Psalms

Although it could be argued that the many manifestations of God's presence - through fire, water, sun, moon, and wind, for example - imply an encounter with the 'spirit of God', the Psalter (and indeed the Hebrew Bible as a whole) is not so specific. The main association of the Hebrew *ruach*, which is the primary word to be translated as 'spirit', is with God's manifestation as wind (Gen 1:2) and sometimes as breath (although in Gen 2:7 a different

word, neshamah, is used). So firstly, this paper will examine those psalms which use ruach to denote, literally, wind or breath (where the terms in Greek and Latin are mainly ἄνεμος and ventus respectively). This provides the context for a discussion of those other psalms where the same word ruach is translated as 'spirit' (and where the Greek and Latin almost always use πνεῦμα and spiritus respectively). In this latter category we see at least two uses of ruach: one describing the personal activity of God (e.g. Psalms 51, 104, 139, and 143) and the other portraying the human spirit at prayer (e.g. Psalms 31, 51, 77 and 142). I conclude that references to the 'spirit of God' are rare in the Psalter. Instead, we find a wide range of everyday metaphors to describe manifestations of God's presence in a multivalent ways. This leads to a conundrum: why do later Christian commentators nevertheless read a Trinitarian Theology into so many psalms? Is it because they were guided more by the Greek and Latin translations of πνεῦμα and spiritus? Or is because the initial Christological reading of so many psalms, beginning in the New Testament and popularized through so many Psalms Commentaries in both western and eastern Christendom, necessitated finding the 'Spirit of Christ' hidden in psalmody as well? The final part of the paper seeks to address this issue from a reception history perspective, concluding that a reading of 'The Spirit of God' (definite article and capital letters) in the Psalter is to take a CE perspective rather than a BCE one.

TUESDAY 5TH JULY

Marcus Plested

Acquiring the Wings of the Spirit: The Experiential Pneumatology of the Macarian Writings

This lecture will focus on the voluminous fourth-century corpus of ascetic literature ascribed to St Macarius the Great of Egypt. This corpus represents one of the great fountainheads of the Christian mystical tradition and has long inspired readers in both Christian East and West. The corpus provides perhaps the single most important and detailed testimony to the workings of the Holy Spirit to issue out of the 'golden age' of patristic literature. The Macarian writings are also a rich storehouse of dogmatic theology - a fact often overlooked in standard histories of the period. This lecture will offer a detailed overview of the robust, poetic, and above all deeply experiential pneumatology of the Macarian writings.

Carol Harrison

The Voice of the Holy Spirit

The Holy Spirit has traditionally been associated with inspiration and speaking. This paper will examine the ways in which early Christian theologians believed that the voice of the Holy Spirit was heard. It will demonstrate that the distinctive tone or accent of the Holy Spirit is one of love, which both reveals something about the nature of God and works to unify those who speak and those who listen with each other and with God. It will suggest that we should not be speaking *about* the Holy Spirit, but *in* the Spirit.

Robin Ward

Sails of the Spirit - the theology of the Gifts of the Holy Spirit according to John of St Thomas

This paper will consider the theology of the Gifts of the Holy Spirit set out in the work of the 17th century Portuguese Dominican John Poinset (of St Thomas). John considers and develops the teaching of St Thomas Aquinas on the Gifts of the Holy Spirit, defending the position that the Gifts are truly distinct from the virtues, and sets out a rich and convincing ascetical theology for the centrality of the impulsion of the Holy Spirit in the spiritual life of all Christians.

John McGuckin

St. Athanasius of Alexandria on the Holy Spirit: A Theandric Vision

The paper looks at the conflicted environment of Alexandria and its environs when Athanasius was elected bishop, and how his doctrine of the Holy Spirit was propagated as a means of calling for and sketching out unity. Attention is mainly given to his *Apologia Contra Arianos* and his *Letters to Serapion*, to demonstrate that Athanasius' understanding of the Spirit's immanence in the believer is concerned with the re-making of human nature in the glorified Christ: nothing short of the startling definition of a radically new anthropology.

Lewis Ayres

The Role of the Holy Spirit in the Work of the Theologian

Drawing on the resources of Latin pneumatology, I will argue that the Spirit's role in the life of the theologian is to draw us into a certain *distentio animi*, one that flows from our recognition that the theologian *studies* a craft always as in imitation and in hope of a gift. The Spirit stretches us between remembrance and love of those in whom that gift has shone forth, and attention to the end in which we will see that of which theology speaks. This distention is also its own gift, drawing us to recognise better the character of this world, the failure of fallen human thought, and the importance of revelation as the foundation for theology. The Spirit's frequent silence and hiddenness is not a failure to give, but a gift itself.

Richard Conrad

Is the Holy Spirit the Love between the Father and the Son? Augustine: Yes, but...Aquinas: No, but..."

Father, Son and Spirit are distinct by their relationships. All agree that the Father is the Source of the Son and the Spirit, who proceed from him in distinct ways, the Son by generation and the Spirit by ekporeusis. Many agree that the Spirit proceeds *through* the Son, which seems to be revealed in the words of the New Testament and in God's great *deed*, the Paschal Mystery. In *De Trinitate*, Augustine offers a complementary model of the Trinity, in which the Holy Spirit is the Bond of Love joining Father and Son. This model governs the way he explores the image of the Trinity in the human mind; arguably, it gains

some support from the Paschal Mystery. But Augustine becomes uncertain about this model. Aquinas speaks of the Holy Spirit as the Love of Father and Son, but explicitly denies that the Spirit is the Love *by whom* they love each other – rather, he *proceeds from* the love by which they love each other. This too can gain support from the Paschal Mystery. How, then, should we assess recent claims that the Spirit *is* the Love between Father and Son? How interpret the liturgical formula “who lives and reigns with you *in the unity of* the Holy Spirit”? And how understand Jesus’ offering himself “through the Eternal Spirit”?

Andrew Louth

‘We ask, pray, and implore you: Send down your Spirit on us and on these gifts...’: the Holy Spirit in the Divine Liturgy.

Many passages in the NT associate the Holy Spirit with prayer, not least the teaching in the Last Discourses of St John’s Gospel about the Paraklete, or Comforter—another Paraklete—whom the Father will send to the disciples when the Son goes to the Father who sent him, and the Apostle Paul’s teaching to the Romans about the Holy Spirit who intercedes for us with sighs too deep for words. This paper will explore the ways in which the Spirit is the One the Father will send to us in response to our prayer as sons and daughters in the Son, as we find this given expression in the prayers of the Church.

Malcolm Guite

‘The Dove Descending: the poetry of the Spirit, from Herbert, through Milton, to Hopkins and Eliot’

This paper will explore the poetic treatment of the holy spirit in four major English poets: Herbert, Milton, Hopkins and Eliot. It will examine the way each distinct poetic imagination has bodied forth a theology of the spirit, and especially at the creative ways in which they have e-imagined the classic image and emblem of the dove. It will also trace the influence and development of that image, and its associated poetry as it moves from poet to poet and each successive writer, consciously or unconsciously alludes to develops or adapts the work of their predecessor. Finally, it will seek to explore the particular contribution the poetic imagination can make to our theology of the Spirit.

WEDNESDAY 6TH JULY

Ephraim Radner

Take not thy holy spirit from me: reflections on an essentially Christian prayer.

Focusing on the Psalm 51:11, this talk considers the tension between faith in the assurance of God’s gift of the Holy Spirit to believers, and the consistent Christian petition that this gift not be taken away. Is abandonment by the Holy Spirit ever an act of divine grace? If so, how?

Oliver O'Donovan

The Giver of Life

I propose a meditation on John 6:63, which will explore the relation of Pneumatology to the foundations of moral thought.

I distinguish "life" as an observed system of being from life as "lived" in existence, the life of the organic world and the life of the self. The Spirit present in creation as well as in renewal, yet definitively associated with the revelation of Christ, i.e. the concrete historical fulfilment of God's purposes for the world. When we speak of the Spirit at work in creation we do so in the same sense as we speak of The Spirit as the giver of life is the one who brings life to fulfilment in historical and moral confession of divine purpose.

I explore different aspects of this in the Spirit's gift of prayer and aspiration, of power and agency in cooperation with God, in speech which creates community, and in a world made new both to feeling and knowledge.

Karen Kilby

The Holy Spirit, Tradition, and the intellectual structure of the Christian faith.

In this paper I will explore one aspect of faith in the Holy Spirit: faith in the Spirit's guidance of the development of tradition. The doctrine of the Trinity will provide a case study, with particular attention to the contrast between the historical, political and intellectual complexity of Trinitarian debates on the one hand, and the security and centrality of the place of Trinitarian doctrine in the faith of the Church on the other.

Matthew Levering

Congar and Vonier on the Spirit and the Bride

This essay addresses the nature of the Church as the Spirit-filled Bride of Christ. The essay is largely a retrieval of some important insights of Abbot Anscar Vonier, OSB. Vonier's enthusiasm for the Church is appropriate, given the power of the Spirit and the abundance of the Spirit's gifts. I read Vonier in light of Yves Congar, OP, because Congar has a better sense for the sins and failures of the Church. I contend that both thinkers remain helpful, especially when read together, for understanding the Spirit and the Bride.

Judith Wolfe

Inspiration and Imagination

One of the most persistent modern anxieties concerning Christian faith is that what seems to Christians to be inspiration -- the agency of the Holy Spirit in us -- is in fact merely imagination. Feuerbach, Nietzsche, Freud, Heidegger, and many others formulated versions of this anxiety, which is also a topic of debate within Christian communities. This talk looks

more closely at the relationship between inspiration and imagination, from psychological, philosophical and theological points of view, arguing for a complex relationship between the two that is full of risk but also hope.