

Searching out the Holy Spirit via Earth's Elements

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Many attempts have been made in the Christian tradition to name or describe the Holy Spirit. We have heard the Spirit of God termed 'teacher' (Jn 14:26), 'love' (1 Jn 4:13), 'gift',¹ 'go-between'.² Each of these descriptions is helpful and each is at the same time partial.

In this paper, we wish to explore the Spirit of God (in Christian terms, the Holy Spirit) in relation to air, earth, fire and water. Interest in the four elements has an ancient recorded history, reaching back at least to the Greek philosopher Empedocles in the 5th century BCE. It has also had a history in anatomy and psychology. We note this in reference to the 'four humours' in Elizabethan literature. Today, study of the four elements has an impact on areas of astrology, health care and religious traditions. We will focus on the Christian story.

We suggest that there is particular value today in linking the Spirit with four of earth's elements, mindful always that such connections are analogical. We maintain that an awareness from our Tradition of the close links made between the Spirit and the elements can assist us not only to view the Holy Spirit anew, but can also remind us to respect more deeply the earth in whose elements we as human beings share. First, we will reflect theologically on each element in relation to the Spirit. Second, we will discuss the adequacy for pneumatology of such an understanding. We begin our study with a discussion of the element 'air'.

Air and Holy Spirit

We wish to highlight three aspects about air which can offer some understanding of the Spirit of God. First, *all living creatures depend on air or breath*. There is a beautiful Maori tradition in which formal introductions conclude with welcomers and guests being invited to share the common breath of life in a ritual known as the *hongi*.³

Hebrew and Christian sources often stress the link between the life-sustaining aspect of air and God's Spirit. In the First Testament, the term 'ruach' describes spirit, wind and breath. In Genesis there is the "divine

wind sweeping over the waters” (Gen 1:2). In Psalm 33, the *breath* of YHWH’s mouth creates the heavens and all their array. In Psalm 104, death occurs when YHWH’s takes back *spirit*. Each speaks of God’s creative actions.

Such creativity, however, is not confined to YHWH’s initial and ongoing actions. In extreme cases, breath restores life, as seen in the image of the valley of bones. YHWH says to Ezekiel,

“Prophesy to the breath: prophesy, mortal. Say to the breath ‘The Lord Yahweh says this: Come from the four winds, breath; breathe on these dead, so that they may come to life!’ I prophesied as he had ordered me, and the breath entered them; they came to life and stood up on their feet, a great and immense army.”(37: 9–10)

In the New Testament, while the word ‘pneuma’ applies to spirit and not always to wind or breath it produces similar effects to those of the First Testament. The linking of breath with the Spirit is seen in Jesus’ death, resurrection and gift of the Spirit. In dying, Jesus gave up his *spirit* (Jn 19:30). After the resurrection, He *breathed* on the disciples saying ‘Receive the Holy Spirit’ (Jn 20:22). For the evangelist, both actions signal new creation, namely the Christian community.

Our Christian Tradition also uses these images to indicate new life. In the 12th century, Hildegard of Bingen exclaims:

I, the highest and fiery power, have kindled every living spark and I have breathed out nothing that can die...
I am also Rationality, having the wind of the resounding Word (through which all creation was made) and I have breathed into all these things, so that there is nothing mortal in their natures, because I am Life itself.⁴

Whether linked to Jesus or to disciples centuries later, the Spirit is seen as the stirrer into life. So basic is breath to life that 13th century Mechtild of Magdeburg announces: “Lord, Holy Spirit, you are my breath.”⁵ Fundamentally, ‘air’ and Spirit sustain life, sometimes even in face of death.

There is a further side to this bringing forth of life that the Tradition often relates to wind or breath, and that is the Spirit’s ability to *cause the gift of love* to arise gently within a person. 13th century German mystic Meister Eckhart describes it thus: ... “the Holy Spirit blows little by little so that people, even if they should live a thousand years, could still grow in love.”⁶

A second link between air and Spirit refers to *the invisible nature of both*. Jesus instructs Nicodemus about God’s Spirit by using the image of wind. He says:

You must be born from above.
The wind blows where it pleases;
you can hear its sound,
but you cannot tell where it comes from or where it is going.
So it is with everyone who is born of the Spirit. (Jn 3:7–8)

The invisible, elusive nature of air and Spirit suggest activity, of which effects are only gradually recognised.

The Tradition too glimpses, rather than clearly expresses, the life of God's Spirit. In the 20th century, Belgian theologian, Edward Schillebeeckx writes of the Spirit. It is "... like the wind that you do not see but which moves everything, keeps it alive and makes it vibrate."⁷ Likewise, in the same century, American poet Edwina Gately reflects:

Restless, stirred,
We strain to glimpse
The Infinite
Beating and breathing about us.⁸

A third inter-related aspect of Spirit and wind or air is *their uncontrollability*. Human inability to fathom the path of the wind is often disconcerting. God's Spirit is free. 20th century poet of Aotearoa,⁹ James K. Baxter, says of the Spirit:

You blow like the wind in a thousand paddocks
Inside and outside the fences
You blow where you wish to blow.¹⁰

In summary, in order to speak about God's Spirit, the image of 'air' is superbly suitable. If creation is to be held within the mysterious, rather than the controlling presence of God, images of air, breath and wind signal life upheld by God, life open to surprise.

Earth and Holy Spirit

It might seem that the element 'earth' could not describe the Spirit of God since spirit and matter are often juxtaposed, even within the bible. However, I will suggest three connections. For the moment, I am speaking of 'earth' as the ground or matter upon which we tread and in which many creatures dwell and grow.

In examining New Testament texts we hear these sorts of things about the relationship between earth and God's Spirit. Paul says to the Galatians: "The fruit of the Spirit is love, joy, peace, patience"(5:22). A little later in the same letter, Paul says "If one's sowing is in the Spirit, then one's harvest from the Spirit will be eternal life"(6:8). The first link

therefore, is that where God's Spirit is present, *certain present and everlasting fruits will co-exist.*

We note especially the verse in Luke 's gospel referring to the Spirit's action upon Mary. Her cousin Elizabeth exclaims: "Of all women, you are the most blessed, and blessed is the fruit of your womb"(1 :42). In the Christian story, the fruit acknowledged here is the climax of earth's fruitfulness, the bringing forth of God in our midst—the relationship between God's Spirit and God's earth.

'Fruits' may be one way of speaking. 5th century Cyril of Alexandria uses another image. He speaks of the Spirit becoming "woven into our being" so that "we are transformed. . . into another nature."¹¹ He also speaks of the Spirit recreating "so to speak, in a new pattern, those among whom he is seen to dwell."¹² Those responding to God's Spirit are a new weaving. Together, they form *a new pattern*. As with the production of fruit, such images are also tangible and visible.

A second link between earth and Spirit appears in another Pauline letter where there is a 'groaning' of earth and human beings when imbued with the Spirit of God. Romans states:

We are well aware that the whole creation, until this time, has been groaning in labour pains. And not only that: we too, who have the first-fruits of the Spirit, even we are groaning inside ourselves, waiting with eagerness for our bodies to be set free (8:22–3)

Earth and humanity experience *a common desire for freedom* when each is enlivened by the Spirit. Creation at present is partially aware but unable to know the full gift of God's freedom.

A third link is that the Spirit's role in the earth is that of causing the growing, the fruiting. The Spirit is *agent of livingness*. Present-day theologian of Aotearoa, Neil Darragh, captures this when he writes:

Creator Spirit within all being
Spirit God beyond all dreaming
Spirit holding each earth turning
Stillness of the living Earth ¹³

In a broader understanding of the word 'earth'—planet earth, or created universe—an image of God's Spirit as the enlivening power also seems fully appropriate. 20th century philosopher/theologian Teilhard de Chardin says:

"Blessed be you, universal matter, immeasurable time, boundless ether, triple abyss of stars and atoms and generations: you who by overflowing and dissolving our narrow standards of measurement

reveal to us the dimensions of God I acclaim you as the divine milieu, charged with creative ...¹⁴

Is this not a song to God working within the totality of earth's processes? Perhaps the link between Spirit and earth needs to be further explored so that our sense of earth's Mystery and giftedness might be deepened and that the future possibility of earth's fulfilment might offer a stronger hope in our day.

Fire and Holy Spirit

Fifteen billion light years ago at the creation of the universe there was a massive fireball eruption. Fire and heat signal the beginning of the cosmic and earth stories.

In the biblical story written billions of years later, despite plentiful references to fire, few connect fire with God's Spirit. Matthew says that Jesus will baptise "with the Holy Spirit and with fire" (3:11), suggesting that Jesus' ministry, through the Spirit, will usher in the end times of purification and judgement. The Pentecost event depicts Jesus' community being empowered by his Spirit and by tongues of fire to continue what he began.

Despite few biblical references, the Tradition, especially in hymns and mystical writings, offers numerous links between fire and the Spirit. The Spirit here is four-fold: *warming, transforming, sending on mission, enabling love*

First, a 12th century hymn, *Veni, Sancte Spiritus* invites the Spirit to "Bend what is stiff/warm what is cold."¹⁵ 16th century Spaniard, Teresa of Avila, likens the early stages of the human's spiritual journey to a silkworm undergoing transformation. She says: "This silkworm, then, starts to live when by the heat of the Holy Spirit it begins to benefit through the general help given to us all by God."¹⁶ Fire is commonly used to indicate *the warming power* of God's Spirit. Second, fire points to *inner transformation*. We see this aspect captured in theological insights of diverse times. 10th century Simeon the New Theologian asks of the Spirit:

How can you be both a blazing hearth and a cool fountain
A burning, yet a sweetness that cleanses us?
[How can you] take the flame to our hearts and change the depths of
our being?¹⁷

Two extracts from the 20th century offer similar expressions. Teilhard de Chardin prays:

Blazing Spirit, Fire, personal, super-substantial..., be pleased yet once again to come down and breathe a soul into the newly formed, fragile film of matter with which this day the world is to be freshly clothed.¹⁸

American poet Grace Brame reflects:

I yield myself this moment
To the Presence that gives life,
To the Reality that existed before the earth was made,
To the Spirit that came and *comes* as fire
To turn around our lives
And make them new.¹⁹

Third, the Spirit is often imaged as the one *sending on mission*. James K. Baxter's *Song to the Holy Spirit* states:

You are the kind fire who does not cease to burn,
Consuming us with flames of love and peace,
Drawing us out like sparks to set the world on fire.²⁰

The fourth theme of the Spirit's *offering and enabling love* is expressed by Meister Eckhart as the spark of the soul that:

is hidden, something like the original outbreak of all goodness, . . . something like a burning fire which burns incessantly. This fire is nothing other than the Holy Spirit.²¹

Contemporary poet of Aotearoa, Joy Cowley depicts it thus:

I am a very small tree in a desert
and I am torched by the breath of God.
It just happens,
a suddenness inside me and then a presence
of wind and flame burning, burning,
and I cover my eyes with my fears,
knowing that I am too small and too frail
to bear this firestorm of love.²²

In summarising the links between fire and God's Spirit, we note the Spirit's *warming; transforming, effecting love*. The Spirit causes recipients to shine and go forth, as Baxter says, "to set the world on fire." The primordial energy of fire at the heart of the universe is transferred within the Tradition to the fire of the Spirit working at the heart of the Christian community.

Water and Holy Spirit

References to the link between ‘water’ and Spirit are plentiful in the Christian heritage. Sometimes, the links are explicit. Often, they are not. We will suggest four aspects to this relationship.

The first link between water and Spirit occurs in baptism. The Spirit’s activity points to the *emergence of “a new creation”*. Jesus tells Nicodemus that one must be “born through water and the Holy Spirit” (Jn 3:5). Water indicates too that, with the Spirit, a person’s inner desires are satisfied. Jesus exclaims “Let anyone who believes in me come and drink!” (Jn 7:38)

In later theological reflection, the above points are reiterated. *Veni, Sancte Spiritus* invokes the Spirit to cleanse, but also to satisfy the longings of body and heart:

Wash what is unclean,
Water what is arid.²³

The second aspect is that with the gifts of water and Spirit, *persons are enabled to receive the love of God*. Paul says: “the love of God has been poured into our hearts by the Holy Spirit who has been given to us” (Rom 5:5).

This theme is often repeated. The 9th century hymn *Veni, Creator* invokes the Spirit to:

Inflame the light of our senses
Pour love into our hearts²⁴

and later, Mechtild of Magdeburg says:

“It is well for me to thank you, Holy Spirit. . . .Your sweet loving waters, erase all the suffering of my heart, for they come forth softly out of the Trinity.”²⁵

The third aspect expresses the abundance of the gift offered. In Isaiah’s vision, God says: “I shall pour out my spirit on your descendants” (Is 44: 3). Similar things are said by the prophet Joel and in the Pentecost account.

Many spiritual writers stress this theme. 5th century Hilary of Poitiers says: “The river of God is brimful. We are flooded with the gifts of the Holy Spirit. It is poured into us.”²⁶ Eight centuries later, Meister Eckhart states: “For the Holy Spirit cannot keep from flowing into every place where he finds space and he flows just as extensively as the space he finds there.”²⁷ There is a lavishness about the presence of the Spirit.

The fourth aspect is that water and the Spirit together symbolise *a touch of eternity within time*. The fullness of the Spirit occurs at the completion of Jesus' life. Because "Jesus has been raised to the right hand of God" the promise of the Spirit is freely available. This aspect is foreshadowed in John's gospel where Jesus offers the Samaritan woman the "spring of water, welling up for eternal life"(4:14).

One concluding feature about the connection between water and Holy Spirit comes from Cyril of Jerusalem who offers an original aspect to this relationship. He suggests that, "The Holy Spirit, like water, adapts itself to the nature of the things which receive it."²⁸ Such description hints that, together with visible effects from water and Spirit, both are present in their hosts in a free and accommodating manner.

In summary, the analogy between water and the Spirit of God is well represented in our story. Both water and God's Spirit suggest newness of life, cleansing and thirst-quenching, delight and abundance, 'the more' awaiting us.

We will now engage briefly in the second part of this paper, with the question of the adequacy of a pneumatology constructed in relation to the four elements.

Adequacy of Such Pneumatology

We will begin by highlighting the numerous benefits that might warrant an appeal to the four elements in order better to understand the Holy Spirit.

In reflecting on 'air', we have noted that the Spirit of God is indispensable for life, at least in regard to animate creation; that, like 'air', the Spirit's invisibility can result in its being taken for granted or overlooked; that the Spirit is untameable and utterly free. In reflecting on 'earth', we have concluded that the *raison d'être* of the Spirit is to produce fruit with temporal and eternal dimensions; that the Spirit moves and prods creation from within; that the Spirit is principle of life. In regard to 'fire', we have seen that it is the nature of God's Spirit to warm, to enliven, to enable growth and transformation, to break through boundaries, to be intense love. In reflecting on 'water' we have described the Spirit as renewer of life, as love itself, as life in abundant measure, as gift and promise.

In saying the above, we recognise that what is said of one element in regard to the Spirit is often also applicable to another of the elements. This can be seen for example in the cases of 'air' and 'water' which both point to the Spirit's involvement in creation, or of 'fire' and 'water' which both indicate the renewing power of the Spirit. We might also note that within the Christian tradition, there are times when reflection on the Holy Spirit

has prompted theologians to employ several of the elements together. 14th century Catherine of Siena, for example, describes those longing for God as experiencing through the Spirit “tears of fire.”²⁹

If the above analogies are so helpful in pointing to the Holy Spirit, are there limitations in depicting the Spirit as such? It seems that there are several major difficulties in this project.

First, all human speaking about the Divine, especially that which attempts to grasp anything about the first and third ‘persons’ of the Trinity, is inherently feeble. Nonetheless, as Augustine recognised many centuries ago, such speaking is of vital importance.³⁰ Brazilian theologian Ivone Gebara speaks similarly today, “Discourse on the ultimate, mediating and primary reality in which we have our being ... can only be approximate, poetic and intuitive.”³¹ If it is so difficult for human language to express something of the divine, perhaps Gebara’s words are most applicable in our regard. Is there not something “poetic and intuitive” about the manner in which the four elements can hint at important aspects of the Spirit, while not confining the Spirit to such analogies? We believe there is.

The second difficulty in making this comparison refers to the impersonal nature of the four elements. Tradition constantly reminds us of the deeply personal reality of God. Australian theologian, Denis Edwards says of the Holy Spirit’s intimacy with humanity: “... this closeness is not less than personal, and certainly not less than human, but is a personal presence that abundantly transcends the human.”³² We might ask whether the four elements can express anything of this divine, personal relationship with humanity. In some sense, ‘air’ or ‘fire’ do not have the personal associations connected with traditional ‘Spirit’ titles—Comforter, Advocate, Friend. Nor are ‘earth’ and ‘water’ usually associated with a Spirit who consoles, pleads, invites into communion. Nonetheless, is there not a hint of the personal’ nature of the Spirit when the latter is described as ‘fire’ that warms and consoles or as ‘water’ that refreshes and heals? We believe so.

A third potential difficulty is that Christian understanding of the Spirit relates the latter integrally to the person of Jesus Christ. Conceived of the Spirit, baptised in the Spirit, gifter of the Spirit, Jesus’ life is encompassed by the presence and power of the Spirit. How can the four elements convey this deeply Christian reality? It is clear that while inanimate realities may not evoke the intrinsically close relations within the trinitarian God, Jesus nevertheless employs the four elements to convey something of the divine Mystery. Jesus’ breathing life into his shattered disciples (Jn 19:30), Jesus’ assuming of matter in his bodily Incarnation, Jesus’ bequeathing his Spirit as ‘tongues of fire’ (Acts

2:22), Jesus' use of water to speak of the Spirit that would gush forth from his person (Jn 7:38)—all of these actions symbolically associate Jesus with the Spirit, precisely through his use of the four elements. Jesus, as embodied human, uses ordinary earthly elements to point beyond themselves to divine realities. We may not know from these examples the fullness of Jesus' interdependence with the Holy Spirit, but we are invited through symbol to sense something of the communal Reality who is God.

Perhaps the fourth potential difficulty is the most difficult to ignore, namely, the manner in which the four elements taken together articulate aspects of the Holy Spirit. Words from 5th century John Chrysostom are most pertinent in this regard. Chrysostom says:

Scripture calls the grace of the Spirit sometimes "Fire," sometimes "Water," showing that the names are not descriptive of its essence but of its operation;... for the Spirit, being Invisible and Simple, cannot be made up of different substances."³³

It is here that we are most challenged. Much of what we have been discussing relates to the manifold *activity* of the Holy Spirit. Some of it relates implicitly to the *nature* of the Holy Spirit. It is extremely difficult to speak about the Spirit except in relation to the Spirit's effects, of which Scripture and Tradition so frequently speak. In order to speak of the Spirit's nature or essence one would end up agreeing with Chrysostom and speak about the 'simple' and 'invisible' nature of the Spirit. In such case, use of the elements would not be appropriate. However, given that only spirit-beings might properly know Holy Spirit, humans can only glimpse insights about the God whom we name Spirit. From such a position, it seems appropriate for creatures of earth to employ elements of earth in their reflection on the Divine.

Conclusion

We suggest that there is benefit in speaking of the Holy Spirit in connection with the four elements. Such speaking moors the Holy Spirit in our midst and does not confine her to being "the Spirit who cannot be imagined"³⁴ or "the faceless Spirit"³⁵ as theologians Leonardo Boff and Walter Kasper have expressed.

The four elements help to 'ground' the Spirit in three important ways. *First*, the elements refer to fundamental and vital *processes* of earth's ongoing existence. Does the Spirit's agency not belong here too? Millennia before the creation of humanity, the four elements were involved in the creative work of the Spirit. Such recognition prevents human domestication of divine Being. *Second*, the elements are *core*

ingredients of all creation. We as ‘earth-spirit’ beings encounter God’s Spirit from the stance of creatures embedded in matter. Such a perspective keeps the Spirit connected with the ongoing life of this planet and prevents dialogue on the Holy Spirit either from evaporating or from being transposed to a world which has not yet come. *Third*, the four elements are so *universally* experienced, or desired, that their link with God’s Spirit might open up discourse on the Spirit in areas far beyond Christian circles.³⁶

If the Holy Spirit is described, as Tradition would have it, as ‘God’s relationship’—both within God’s Being and in our regard—then the four elements assist us to know such relatedness. The linking of God’s Spirit with these elements has suggested that God is at the heart of all forms of life; that God transforms creation; that God surrounds creation with divine Mystery; that God enables love and freedom, and that God is Indispensable Presence in our world. Such description of the Spirit is not comprehensive. However, it is we believe, most helpful. We conclude with words of blessing from contemporary poet of Aotearoa, Anne Powell:

May the Maker of water and air and fire heal you
who walk the earth.³⁷

- 1 Augustine of Hippo, in E. Hill (ed.), *The Trinity. St Augustine*, Bk V# 12 (New York: New City Press, 1991), 197.
- 2 John V. Taylor, *The Go-Between God. The Holy Spirit and the Christian Mission* (London: SCM, 1972).
- 3 “The usual *hongi*... is pressing the bridge of the noses together, meanwhile shaking hands and giving a little shaking of satisfaction, ‘mm, mm, aah’.” See Anne Salmond, *Hui: A Study of Maori Ceremonial Gatherings* (Wellington: A.H. and A.W. Reed, 1975), 177.
- 4 Hildegard of Bingen, “The Book of Divine Works”, 1 #2, in F. Bowie and O. Davies (eds.), *Hildegard of Bingen: An Anthology* (London: SPCK, 1990), 92–3.
- 5 F. Tobin (tr. and intro.), *Mechtild of Magdeburg: The Flowing Light of the Godhead*, Bk #6 (New York: Paulist, 1998), 186.
- 6 J. Quint (ed. and tr.), *Meister Eckhart: Deutsche Predigten und Traktate* (Munich, 1963), 201. Cited in M. Fox (ed.), *Breakthrough. Meister Eckhart’s Creation Spirituality in New Translation* (New York: Doubleday & Co. Inc., 1980), 374.
- 7 Edward Schillebeeckx, “The Johannine Easter: The Feast of the giving of the Spirit” in *For the Sake of the Gospel* (New York: Crossroad, 1990 [Dutch original 1989]), 70.
- 8 Edwina Gateley, “Spirit-Power” in *Psalms of a Lay Woman* (U.S.: Claretian Pub., 1981), 53.
- 9 ‘Aotearoa’ is the Maori name for the country later named by European settlers, ‘New Zealand.’
- 10 James K. Baxter, “Song to the Holy Spirit” in J. E. Weir (ed.), *James K Baxter. Collected Poems* (Oxford: O.U.P., 1979), 572.

- 11 Cyril of Alexandria, "Commentary on St John's Gospel", Bk 11, 11. Cited in *The Divine Office. The Liturgy of the Hours According to the Roman Rite* Vol. II (Sydney: E.J. Dwyer, 1974), 611.
- 12 Cyril of Alexandria, "Commentary on St John's Gospel", Bk 10. Cited in *The Divine Office*, Vol. II, 684.
- 13 Neil Darragh, *At Home in the Earth. Seeking an Earth-Centred Spirituality* (Auckland N.Z.: Accent Publications, 2000), vi.
- 14 Teilhard de Chardin, "The Spiritual Power of Matter" in *The Hymn of the Universe* (London: William Collins & Co. Ltd., 1965), 64.
- 15 Attributed to Stephen Langton. Cited in Y. Congar, *I Believe in the Holy Spirit*, Vol. 1 (London: Geoffrey Chapman, 1983), 110.
- 16 Teresa of Avila, "The Fifth Dwelling Place," Ch.2 #3, in *The Interior Castle* (New York: Paulist Press, 1979), 92.
- 17 Simeon the New Theologian, 'Hymn VI' as adapted by Brie and Gelineau. See Y. Congar, *I Believe in the Holy Spirit*, Vol.2 (Geoffrey Chapman: London, 1983), 139, n.24.
- 18 Teilhard de Chardin, "The Mass on the World" in *The Hymn of the Universe*, 22.
- 19 Grace Adolphsen Brame, "Pentecost" in J. Grana (ed.), *Images. Women in Transition* (Los Angeles: Acton House, 1976), 29.
- 20 James K. Baxter, "Song to the Holy Spirit" in *Collected Poems*, 572.
- 21 J. Quint (ed. and tr.), Meister Eckhart, 385. Cited in Sermon 26, n.15, M. Fox (ed.), *Breakthrough*, 562.
- 22 Joy Cowley, "The Burning Bush" in J. Cowley (text) and T. Coles (photos), *Psalms Down Under* (Wellington: Catholic Supplies [NZ] Ltd, 1996), 33.
- 23 Cited in Y. Congar, *I Believe in the Holy Spirit*, Vol. 1, 109.
- 24 Anonymous. Cited in Y. Congar, *I Believe in the Holy Spirit*, Vol. 1, 109.
- 25 Mechtild of Magdeburg, *The Flowing Light of the Godhead*, Bk VII #24, 295.
- 26 Hilary of Poitiers, "Discourse on Psalm 64, 14-15." Cited in *The Divine Office*, Vol. III, (Sydney: E.J. Dwyer, 1974), 584.
- 27 Meister Eckhart, "Sermon 26" in *Breakthrough*, 363.
- 28 Cyril of Jerusalem, "Catechesis XVI", #12, in *The Fathers of the Church. The Works of St Cyril of Jerusalem*, Vol. 2 (Washington DC: CUA., 1970), 82.
- 29 "Tears" in S. Nofitke (tr. & intro.), *Catherine of Siena: The Dialogue* (New York: Paulist Press, 1980). 169.
- 30 Augustine of Hippo, in E. Hill (ed.). *The Trinity: St Augustine* Bk VII, #9 (New York: City Press, 1991), 227.
- 31 Ivone Gebara, Looking for *Running Water. Ecofeminism and Liberation* (Minneapolis: Fortress Press, 1999), 108.
- 32 Denis Edwards, *The God of Evolution: A Trinitarian Theology* (New York: Paulist Press, 1999), 99.
- 33 John Chrysostom, Homily 32 on Jn 4.13,14. Cited on Internet, but see T. A. Goggin (tr.), *The Fathers of the Church. St John Chrysostom, Homilies 1-47* (Washington DC: CUA, 1956), 312.
- 34 Leonardo Boff, *Trinity and Society* (New York: Orbis, 1988 [Portuguese original, 1986]), 189.
- 35 Walter Kasper, *The God of Jesus Christ* (New York: Crossroad, 1983 [German original, 1982]), 223.
- 36 The critical question regarding access to the four elements for millions of human beings poses other questions which we can only note here.
- 37 Anne Powell, "Blessing" in *Firesong* (Aotearoa N.Z.: Steele Roberts Ltd, 1999), 61.