

~Other Speakers A-F: St. Augustine:

7. But why, O truth-speaking Light? To thee I lift up my heart--let it not teach me vain notions. Disperse its shadows and tell me, I beseech thee, by that Love which is our mother; tell me, I beseech thee, the reason why--after the reference to heaven and to the invisible and unformed earth, and darkness over the abyss--thy Scripture should then at long last refer to thy Spirit? Was it because it was appropriate that he should first be shown to us as "moving over"; and this could not have been said unless something had already been mentioned over which thy Spirit could be understood as "moving"? For he did not "move over" the Father and the Son, and he could not properly be said to be "moving over" if he were "moving over" nothing. Thus, what it was he was "moving over" had to be mentioned first and he whom it was not proper to mention otherwise than as "moving over" could then be mentioned. But why was it not fitting that he should have been introduced in some other way than in this context of "moving over"?