

THE FILIOQUE CLAUSE: ITS USAGE IS HERESY – NO DOUBT ABOUT IT!

by

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But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. (St. John 15:26-27)

...

The ORIGINAL CREED as formulated by the Seven Ecumenical Synods:

- I. *I believe in one God, Father Almighty, maker of heaven and earth and of all things visible and invisible.*
- II. *And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, very God, of very God-begotten, not made, of one essence with the Father, and through Whom all things are made.*
- III. *Who for us men and for our salvation came down from heaven, and became incarnate of the Holy Spirit and the Virgin Mary, and became a man.*
- IV. *And was crucified for us under Pontius Pilate, and suffered, and was buried.*
- V. *And rose again on the third day according to the Scriptures.*
- VI. *And ascended into heaven, and sitteth at the right hand of the Father.*
- VII. *And shall come again with glory to judge the living and the dead, and whose kingdom shall have no end.*
- VIII. *And in the Holy Spirit, the Lord, the Giver of Life, **who proceedeth from the Father**, (additional emphasis in bold supplied), and together with the Father and the Son is worshiped and glorified, and who spake through the prophets.*
- IX. *In one, holy, catholic, and apostolic Church.*

- X. *I acknowledge one baptism, for the remission of sins.*
- XI. *I look for the Resurrection of the dead.*
- XII. *And life in the world to come. Amen.* [THE RUDDER (PEDALION), p. vii.]

Isn't this as plain as the nose on your face? Obvious, isn't it? How can anyone misconstrue the above Scripture said by Our Saviour Jesus Christ and THE CREED, Article VIII? If you're a Protestant and believe in the infallibility of Holy Scripture, why do you use "and the Son" in violation of Christ's words and the Fathers of the early Church and the Original Creed perfected at the Second Ecumenical Council at Constantinople in 381 A.D.? Anglicans, how come most of you still use the Filioque Clause; in particular, those of you who feature statements on your websites that you follow the First Seven Ecumenical Councils and the Fathers of the Undivided Church? It is no answer to say you use it because it is in your prayer book. Since when does the Book of Common Prayer overrule Christ and all the Fathers of the Undivided Church? It is simply Scripturally and Dogmatically wrong:

'Being truth, His witness must be true. And proceeding from the Father, the Source of all knowledge, the Spirit has absolute knowledge of all things.' Christ's words, *Whom I will send*, demonstrate the equality of the Father and of the Son. In another place, Jesus said that the Father sends the Spirit [see Jn. 14:26]. Here He declares that He Himself sends the Spirit. But He adds - forestalling any suggestion that He is a rival to the Father - 'I send the Spirit, but I send Him *from the Father*, that is, in accordance with the good will and pleasure of the Father. The Spirit is sent by Me in conjunction with the Father. I do not send out the Spirit from Myself; the Spirit is bestowed [Greek term] from the bosom of the Father through Me.'

[Bl. Theophylact, *THE EXPLANATION OF THE HOLY GOSPEL ACCORDING TO JOHN*, Chapter Fifteen, discussing St. John 15:26-27, p. 245.]

... the Lord declares the 'procession' to be the unique, distinguishing characteristic that defines and sets apart the one true Spirit. Therefore, the procession of the Spirit is *intrinsic* (emphasis supplied) to His very nature and existence, and we must interpret *proceedeth* (as in the original)s to *mean that the divine nature and existence of the Holy Spirit is from the Father* (emphasis supplied).

[Bl. Theophylact speaking for the Fathers of the Church, *ibid.*]

What Is The *Effect* Of The Filioque?

The filioque, that the Holy Spirit proceeds from the Father *and* from the Son with the result that the monarchy of the Father is *diminished*, the final equality of the Persons of the Holy Trinity is *compromised*, the Son is *diminished* in His own character in having been born, if there exists a oneness between Father and Son then the Holy Spirit is *subordinated as not equal in power and of the same glory* with the other Persons of the Holy Trinity, with the result that He is shown as the 'unproductive (steiro) Person' (all italics supplied).

[Metropolitan Hierotheos (Vlachos) in his *BASIC POINTS OF DIFFERENCE BETWEEN THE ORTHODOX CHURCH AND PAPISM*]

It is very clear from the writings of St. Photios the Great, Pillar of the Church, in his marvelous and thorough refutation of the Filioque in MYSTAGOGY OF THE HOLY SPIRIT [see <http://www.geocities.com/trvalentine/orthodox/mystagogy.html>] that the Filioque is both blasphemous/heretical. And see

As a heresy, the Filioque is as bad as Arianism, and this is borne out by the fact that the holders of this heresy reduce the Pentecostal tongues of fire to the status of creature as Arius had done with the Angel of Glory. Had Arius and the Scholastics been gifted with the Pentecostal glorification of the Fathers, they would have known by their experience that the Logos who appeared to the prophets and the apostles in glory, and the tongues of fire are uncreated; the one an uncreated hypostasis, and the other the common and identical energies of the Holy Trinity emanating from the new presence of the humanity of Christ by the Holy Spirit.

[John S. Romanides, THE FILIOQUE, see http://www.romanity.org/htm/rom.03.en.franks_romans_feudalism_and_doctrine.03.htm]

Those Who Preach Heresy Against Christ's Words In Holy Scripture Blaspheme The Lord

ENCYCLICAL OF THE EASTERN PATRIARCHS, 1848:

5. The new doctrine, that 'the Holy Ghost proceedeth from the Father and the Son,' is contrary to the memorable declaration of our LORD, emphatically made respecting it: *which proceedeth from the Father* (John xv. 26), and contrary to the universal Confession of the Catholic Church as witnessed by the seven Ecumenical Councils, uttering 'which proceedeth from the Father.' (Symbol of Faith).

- i. This novel opinion destroys the oneness from the One cause, and the diverse origin of the Persons of the Blessed Trinity, both of which are witnessed to in the Gospel.
- ii. Even into the divine Hypostases or Persons of the Trinity, of equal power and equally to be adored, it introduces diverse and unequal relations, with a confusion or commingling of them.
- iii. It reproaches as imperfect, dark, and difficult to be understood, the previous Confession of the One Holy Catholic and Apostolic Church.
- iv. It censures the holy Fathers of the first Ecumenical Synod of Nice and of the second Ecumenical Synod at Constantinople, as imperfectly expressing what relates to the Son and Holy Ghost, as if they had been silent respecting the peculiar property of each Person of the Godhead, when it was necessary that all their divine properties should be expressed against the Arians and Macedonians.
- v. It reproaches the Fathers of the third, fourth, fifth, sixth, and seventh Ecumenical Councils, which had published over the world a divine Creed, perfect and complete, and interdicted under dread anathemas and penalties not removed, all addition, or diminution, or alteration, or variation in the smallest particular of it, by themselves or any whomsoever. Yet was this quickly to be corrected and augmented, and consequently the whole theological doctrine of the Catholic Fathers was to be subjected to change, as if, forsooth, a new property even in regard to the three Persons of the Blessed Trinity had been revealed.
- vi. It clandestinely found an entrance at first in the Churches of the West, "a wolf in sheep's clothing," that is, under the signification not of *procession*, according to the Greek meaning in the Gospel and the Creed, but under the signification of *mission*, as Pope Martin explained it to the Confessor Maximus, and as Anastasius the Librarian explained it to John VIII.
- vii. It exhibits incomparable boldness, acting without authority, and forcibly puts a false stamp upon the Creed, which is the common inheritance of Christianity.
- viii. It has introduced huge disturbances into the peaceful Church of God, and divided the nations.
- ix. It was publicly proscribed, at its first promulgation, by two ever-to-be-remembered Popes, Leo III and John VIII, the latter of whom, in his epistle to the blessed Photius, classes with Judas those who first brought the interpolation into the Creed.

x. It has been condemned by many Holy Councils of the four Patriarchs of the East.

xi. It was subjected to anathema, as a novelty and augmentation of the Creed, by the eighth Ecumenical Council, congregated at Constantinople for the pacification of the Eastern and Western Churches.

xii. As soon as it was introduced into the Churches of the West it brought forth disgraceful fruits, bringing with it, little by little, other novelties, for the most part contrary to the express commands of our Savior in the Gospel—commands which till its entrance into the Churches were closely observed. Among these novelties may be numbered sprinkling instead of baptism, denial of the divine Cup to the Laity, elevation of one and the same bread broken, the use of wafers, unleavened instead of real bread, the disuse of the Benediction in the Liturgies, even of the sacred Invocation of the All-holy and Consecrating Spirit, the abandonment of the old Apostolic Mysteries of the Church, such as not anointing baptized infants, or their not receiving the Eucharist, the exclusion of married men from the Priesthood, the infallibility of the Pope and his claim as Vicar of Christ, and the like. Thus it was that the interpolation led to the setting aside of the old Apostolic pattern of well nigh all the Mysteries and all doctrine, a pattern which the ancient, holy, and orthodox Church of Rome kept, when she was the most honored part of the Holy, Catholic and Apostolic Church.

xiii. It drove the theologians of the West, as its defenders, since they had no ground either in Scripture or the Fathers to countenance heretical teachings, not only into misrepresentations of the Scriptures, such as are seen in none of the Fathers of the Holy Catholic Church, but also into adulterations of the sacred and pure writings of the Fathers alike of the East and West.

xiv. It seemed strange, unheard of, and blasphemous, even to those reputed Christian communions, which, before its origin, had been for other just causes for ages cut off from the Catholic fold.

xv. It has not yet been even plausibly defended out of the Scriptures, or with the least reason out of the Fathers, from the accusations brought against it, notwithstanding all the zeal and efforts of its supporters. The doctrine bears all the marks of error arising out of its nature and peculiarities. All erroneous doctrine touching the Catholic truth of the Blessed Trinity, and the origin of the divine Persons, and the subsistence of the Holy Ghost, is and is called heresy, and they who so hold are deemed heretics, according to the sentence of St.

Damasus, Pope of Rome, who says: 'If any one rightly holds concerning the Father and the Son, yet holds not rightly of the Holy Ghost, he is an heretic' (Cath. Conf. of Faith which Pope Damasus sent to Paulinus, Bishop of Thessalonica). Wherefore the One, Holy, Catholic, and Apostolic Church, following in the steps of the holy Fathers, both Eastern and Western, proclaimed of old to our progenitors and again teaches today synodically, that the said novel doctrine of the Holy Ghost proceeding from the Father and the Son is essentially heresy, and its maintainers, whoever they be, are heretics, according to the sentence of Pope St. Damasus, and that the congregations of such are also heretical, and that all spiritual communion in worship of the orthodox sons of the Catholic Church with such is unlawful. Such is the force of the seventh Canon of the third Ecumenical Council.

Those Who Hold That The Holy Spirit Proceeds From The Father AND The Son Commit Heresy And ARE Heretics

All erroneous doctrine about the truth of the Holy Trinity

is and is called heresy, and they who so hold are deemed heretics, according to the sentence of St. Damasus, Pope of Rome, who says: 'If any one rightly holds concerning the Father and the Son, yet holds not rightly of the Holy Ghost, he *is* a heretic,'... the said novel doctrine of the Holy Ghost proceeding from the Father and the Son is essentially heresy, and its maintainers, *whoever they be*, are heretics, according to the sentence of Pope St. Damasus, and that the *congregations of such are also heretical*, and that all spiritual communion in worship of the orthodox sons of the Catholic Church with such *is unlawful*. Such is the force of the seventh Canon of the third Ecumenical Council (all emphases supplied). [see ENCYCLICAL OF THE EASTERN PATRIARCHS, 1848, 5. xv - immediately above]

Nothing about THE CREED can be changed:

[The HOLY AND ECUMENICAL THIRD COUNCIL (431 A.D.), Canon VII, p. 229 of THE RUDDER with Interpretation on p. 230, and see the extensive footnote 1 concerning the inviolability of THE CREED, pp.230-234.]

If bishops and other clergy violate/present other than THE CREED as it is, they are to be expelled from their episcopate and clericate, but if laity they shall be anathematised.

[THE RUDDER, Interpretation of Canon VII, Third Ecumenical Council, p. 230.]

The great St. Gregory of Nyssa, full-blooded brother of St. Basil the Great, attended the Second Ecumenical Council in 381 A.D. and “completed the contents of the Creed adopted by the Council in Nicaea, by adding the theology of the Holy Spirit and the four other articles to the end of it”. [THE RUDDER, CONCERNING SAINT GREGORY OF NYSSA, Prolegomena, p. 865.]

Other Deviations From The True Faith Were To Come

Please also see xii above of the ENCYCLICAL OF THE EASTERN PATRIARCHS, 1848, and note the various other deviations from the Faith that the heretical Filioque ‘kicked off’!

One could go on and on and on. The Lord’s Truth is that the Holy Spirit proceeds, emanates from, *only* the Father. Christ said so, the true Fathers obviously agreed and the Ecumenical Councils confirmed this spiritual truth. What else do God-fearing people need? This is the rub, isn’t it? Those who innovate from God’s word, the Fathers’ interpretation of Scripture and the Ecumenical Councils’ confirmation of the Fathers on a disputed point or points have no intention of following Christ and the Fathers’ interpretation of Scripture/Tradition. They want to follow man, not God.

What protection can we use to avoid spiritual delusion?

Read the Holy Scriptures particularly the whole New Testament beginning with Ss. Matthew and Luke; and, in conjunction with this read *THE HERALD*, which is the Explanation of the Gospel by the Blessed Theophylact, Archbishop of Bulgaria. Chrysostom Press in the U.S.A. has published the Books of Matthew, Mark, Luke and John as translated into English by Fr. Christopher Stade, a wonderful and ongoing work of spiritual love. Here is what St. Ignatius (Brianchaninov) in his classic *THE ARENA* says about Bl. Theophylact’s explanation of the Gospel as the holy Fathers explained, i.e., the official explanation received and utilised by the Church:

The reading of *The Herald* is indispensable. It is an aid to the right understanding of the Gospel and consequently to the most exact practice of it. Moreover, the rules of the Church require that Scripture should be understood as the holy Fathers explain it, and not at all arbitrarily. By being guided in our understanding of the Gospel by the explanation of the holy Father, by the explanation received and used by the Church, we keep the tradition of holy Church.

[St. Ignatius (Brianchaninov), *THE ARENA*, Chapter 9, ON READING THE GOSPEL AND THE WRITINGS OF THE FATHERS, p. 21.]

Within the context of these readings, the “whole New Testament can be called the Gospel, since it contains nothing but Gospel teaching”. [*ibid.*]

Protect Yourself Against Delusionary Teachers:

Study Divine Scripture and the writings of the holy Fathers, especially the active or practical ones, so that by comparing their teachings with the teaching and conduct of your teacher and elder, you may see them (his teaching and conduct) as in a mirror and understand how to act. *If* it agrees with Holy Scripture you can make it your own and retain it in your mind; but if it is bad and false you *must* reject it, lest you fall into delusion. For you must know that many false teachers and impostors have appeared in our days (emphases supplied).

[St. Symeon the New Theologian, 10th century, as quoted in *THE ARENA*, *id.*, p. 50.]

The barometer of Orthodox unity is living by the true Orthodox teachings of Christ's Church. It is abiding by the correct and saving confession of the faith. The correct and saving confession of the faith can be found in the dogmas and canons of the Church as expressed through the writings and witness of the Fathers of the Church as confirmed by the First Seven Ecumenical Councils. In these sacred spiritual writings, one will discover what St. Vincent of Lerins (+450 A.D.) referred to as that which is believed always, by everyone, and throughout the whole world.

[*The Commonitory of Vincent of Lerins* (tr. By The Rev. C.A. Heurtley, D.D. from A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series, Volume II, New York, 1894, see Chapter II under the heading "A General Rule for distinguishing the Truth of the Catholic Faith from the Falsehood of Heretical Depravity" and <http://www.ccel.org/fathers/NPNF2-11/vincent1/>.)]

May the Lord bless you, brethren, in your search for Christ's Way. Remember, never deviate from Him as He is explained by Holy Scripture, the collective wisdom of the Fathers' interpretations of It, and the First Seven Ecumenical Councils' confirmations/ratifications of God's Truth. Never, never innovate, pray for those who do, but also shun them. In this way, you will avoid their spiritual sickness.

+ In the name of the Father, and of the Son, and of the Holy Spirit. Amen.