

The Holy Spirit Proceeds from the Father and from the Son

By Richard Joseph Michael Ibranyi

Table of Contents

COMPREHENSIVE DEFINITION OF THE DOGMAS ON THE PROCESSIONS OF THE HOLY SPIRIT	2
THE HOLY SPIRIT PROCEEDS FROM THE FATHER AND THE SON	3
<i>The ordinary magisterium.....</i>	<i>3</i>
The Bible.....	3
St. Hilary of Poitiers, 4th century.....	4
St. Ephraim of Syria, 4th Century	4
St. Athanasius, 3rd and 4th centuries.....	4
St. Ambrose, 4th Century	4
St. Augustine, 4th and 5th centuries	4
St Paulinus of Nola, 4th and 5th centuries	4
St. Euherius of Lyons, 4th and 5th centuries	5
St. Cyril of Alexandria, 4th and 5th centuries	5
Pope St. Leo the Great, 5th century	5
Council of Seleucia-Ctesiphon, 5th century.....	5
St. Fulgentius of Ruspe, 5th and 6th centuries	5
St. Gregory of Tours, 6th century	5
St. Ildefonsus of Toledo, 7th century.....	6
Council of Toledo, 7th century	6
Council of Hatfield, 7th century.....	6
St. Bede, 7th and 8th century.....	6
<i>The solemn magisterium.....</i>	<i>6</i>
Pope St. Damasus, Council of Rome, 382	6
The Athanasian Creed, 5th century	7
Council of Ephesus, 451.....	7
<i>Nominal Catholic sources.....</i>	<i>7</i>
Apostate Gregory of Nyssa, 4th century	7
Heretic Epiphanius, 4th century	7
Heretic John Chrysostom, 4th and 5th centuries	7
Invalid and heretical Council of Florence, 15th century	7
THE HOLY SPIRIT HAS ONE ETERNAL BEGINNING AND TWO ETERNAL ORIGINS	8
SO WHAT IS MEANT WHEN IT IS SAID THAT THE HOLY SPIRIT PROCEEDS THROUGH THE SON	12
ON CREEDS THAT OMIT THE DOGMA THAT THE HOLY SPIRIT PROCEEDS FROM THE SON.....	15
<i>On the Council of Ephesus.....</i>	<i>17</i>
ON THE INVALID AND HERETICAL COUNCIL OF FLORENCE	18
<i>How apostate Alphonsus de Liguori fell into heresy trying to explain Florence's definition.....</i>	<i>20</i>
THE HERETIC MAXIMUS THE CONFESSOR'S LETTER TO MARINUS	22
THE APOSTATE JOHN DAMASCENE DENIED THE DOGMA THAT THE HOLY SPIRIT PROCEEDS FROM THE SON.....	26

Comprehensive Definition of the Dogmas on the Processions of the Holy Spirit

The Holy Spirit proceeds eternally and simultaneously from the Father and from the Son. Hence the Holy Spirit has two eternal origins, the Father and the Son. But he has only one beginning because he proceeds eternally and simultaneously from the Father and the Son. If he had two beginnings, then there would be two Holy Spirits.

When it is said that the Holy Spirit proceeds from the Father and through the Son, it means that without the Father's begetting of the Son, there would be no Holy Spirit to proceed from the Son. Hence it is *through* the Father's begetting of the Son that the Holy Spirit proceeds from the Son and thus proceeds from the Father and from the Son. Therefore, the Holy Spirit does not proceed from the Father and pass through the Son as a conduit, nor does the Holy Spirit proceed from the Father into the Son and then from the Son. Instead, the Holy Spirit proceeds eternally and simultaneously from the Father and from the Son and thus as two eternal origins.

It can also be said that the Holy Spirit proceeds from the Father and through the Son because the Father is the ultimate principle (author) of the Holy Spirit. Because the Father is first in order (and thus is called the anchor of the Holy Trinity), he is the ultimate principle (author) of the Holy Spirit. Hence, in this sense, the Holy Spirit has one principle (author), the Father as the ultimate principle (author). But in another sense it can be said the Holy Spirit has two principles (authors) in order, the Father as the ultimate principle (author) in order and the Son as the second principle (author) in order, as the Father is the principle without principle (author without author) and the Son is the principle from a principle (author from an author). Whether it is said that the Holy Spirit has one principle (author) in one orthodox sense or two principles (authors) in the other orthodox sense, the Holy Spirit has two eternal origins, from the Father and from the Son.

This upholds the dogma that in the Holy Trinity, the eternal existence of the Father is first in order, the eternal existence of the Son is second in order, and the eternal existence of the Holy Spirit is third in order. The Father is first in order because the Father is unbegotten and thus has no eternal cause. The Son is second in order because he is begotten from the Father and thus the Father is the eternal cause of the Son's eternal existence. And the Holy Spirit is third in order because he eternally proceeds from the Father and the Son and thus the Holy Spirit's eternal existence is caused by the Father and the Son. But all three persons are equal in eternal existence, power, dignity, and virtue. Hence the only way the Son and the Holy Spirit are subordinate to the Father is by way of order (causation). And the only way the Holy Spirit is subordinate to the Son is by way of order (causation).

Another way the three persons differ is in the acts they perform. Each person acts distinctly from the other. For example, the person of the Son was born man and died for our sins, not the person of the Father nor the person of the Holy Spirit. The person of the Son creates physical life, not the person of the Father nor the person of the Holy Spirit. The person of the Holy Spirit creates spiritual life, not the person of the Father nor the person of the Son. And the person of the Father begot the person of the Son and thus the Holy Spirit did not beget the Son.

The Holy Spirit proceeds from the Father and the Son

It is an ordinary magisterium dogma and solemn magisterium dogma that the Holy Spirit eternally proceeds from the Father and from the Son.

The ordinary magisterium

The unanimous consensus of the Church Fathers teach that the Holy Spirit proceeds from the Father and the Son, and thus this is an ordinary magisterium dogma from Pentecost Day in AD 33.

The Bible

The Bible teaches that the Holy Spirit is the Spirit of the Father and the Spirit of the Son and thus proceeds from both the Father and the Son.

“For it is not you that speak, but the Spirit of your Father that speaketh in you.” (Mt. 10:20)

“The Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father...” (Jn. 15:26)

And St. Paul says that the Holy Spirit is the Spirit of Jesus and thus also proceeds from the Son:

“And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.” (Gal. 4:6)

“For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ...” (Phili. 1:19)

“And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia; and the Spirit of Jesus suffered them not.” (Acts 16:6-7)

“But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9)

“For by him [Jesus] we have access both in one Spirit to the Father... In whom you also are built together into an habitation of God in the Spirit.” (Eph. 2:18, 22)

Even though Peter Lombard was an apostate, he teaches the truth in this regard:

Apostate Peter Lombard, *Sentences*, 1150: “*That the Holy Spirit proceeds from the Father and the Son, whom, however, the Greeks disavow to proceed from the Son - Here it must be said, that the Holy Spirit is from the Father and the Son and proceeds from the Father and the Son, which dogma many heretics deny. Moreover that he proceeds from both, by the many testimonies of divine utterance is completely proven. For the Apostle says: God sent the Spirit of his Son into our hearts. (Gal. 4:6) Behold here the Spirit is said to be of the Son. And elsewhere: But he who does not have the Spirit of Christ, this one does not belong to him. (Rom. 8:9) The Son himself also says of the Holy Spirit in the Gospel: Whom I shall send to you from the Father. (Jn. 15:26)*

“Moreover, the Spirit is said to be of the Father, where there is read: *If the Spirit of him who raised Jesus from the dead dwells in you. (Rom. 8:11) And Christ himself says: For you are not the ones who speak, but the Spirit of your Father who speaks. (Mt. 10:20) And in another place: Whom the Father will send in my Name.*

(Jn. 14:26) And elsewhere the Son himself says of the Holy Spirit: *He proceeds from the Father*. By these and very many other authorities is shown, that the Holy Spirit proceeds from the Father and the Son.”¹

St. Hilary of Poitiers, 4th century

St. Hilary of Poitiers, *On the Trinity*, 4th century: “Concerning the Holy Spirit..., we are bound to confess him proceeding, as he does, from Father and Son.”²

St. Ephraim of Syria, 4th Century

St. Ephraim of Syria, *On the Dead and the Trinity*, 4th century: “The Father begets the Son born from his bosom, the Holy Spirit proceeding from the Father and the Son!”³

St. Athanasius, 3rd and 4th centuries

St. Athanasius, *Third Discourse against the Arians*, 4th century: “For he, as has been said, gives to the Spirit, and whatever the Spirit has, he has from the Word... first that if the Spirit knew, much more must the Word know, considered as the Word, from whom the Spirit receives”⁴

St. Ambrose, 4th Century

St. Ambrose, On the Holy Spirit, 4th century: “The Holy Spirit also, when he proceeds from the Father and the Son, is not separated from the Father nor separated from the Son.”⁵

St. Augustine, 4th and 5th centuries

St. Augustine, *On the Trinity*, 400-416: “For as to be born in respect to the Son means to be from the Father; so to be sent in respect to the Son means to be known to be from the Father. And as to be the gift of God in respect to the Holy Spirit, means to proceed from the Father; so to be sent is to be known to proceed from the Father. Neither can we say that the Holy Spirit does not also proceed from the Son, for the same Spirit is not without reason said to be the Spirit both of the Father and of the Son... The Holy Spirit proceeds not only from the Father, but also from the Son.⁶ ...The Holy Spirit, according to the Holy Scriptures, is neither of the Father alone nor of the Son alone but of both.”⁷

St Paulinus of Nola, 4th and 5th centuries

St. Paulinus of Nola, *Poem 27*: “The Holy Spirit proceeds from the only-begotten Son and the Father, and is himself God coming forth from God.”

¹ b. 1, dist. 11, c. 1.

² b. 2, par. 29.

³ Contained in *Saint Ephraim of Syria, Hymns and Sermons*, by Thomas Lamy, Tome 1, 1882. +Imprimatur C. Pieraerts, Rect. Univ., March 21, 1882.

⁴ chaps. 25 and 28.

⁵ b. 1 c. 11.

⁶ b. 4, c. 20.

⁷ b. 15, 17, 27.

St. Euherius of Lyons, 4th and 5th centuries

St. Euherius of Lyons, *Questions on the New Testament*: “But the Father unbegotten, the Son begotten, the Holy Spirit, neither unbegotten nor begotten. If we say that he [the Holy Spirit] begot, we should say that there are two Fathers; and if begotten, then two Sons, but rather one who proceeds from the Father and the Son, as something from the Father to the Son.”⁸

St. Cyril of Alexandria, 4th and 5th centuries

St. Cyril of Alexandria, *Thesaurus*, c. 412: “When they see the Holy Spirit being born in us, it proves that we are conformed to God, and that he proceeds from the Father and the Son, evidently because he is of the divine essence...⁹ It is necessary to admit that the Spirit is from the essence of the Son. For as naturally existing from him and sent by him to the creature, works renewal, the fullness and completion of the Holy Trinity, of course.”¹⁰

Pope St. Leo the Great, 5th century

Pope St. Leo the Great, *Epistle 15*, 5th century: “And so under the first head is shown what unholy views they hold about the Divine Trinity. They affirm that the person of the Father, the Son, and the Holy Spirit is one and the same, as if the same God were named now Father, now Son, and now Holy Spirit; and as if he who begot were not one, he who was begotten, another, and he who proceeded from both, yet another.”

Council of Seleucia-Ctesiphon, 5th century

Council of Seleucia-Ctesiphon, 5th Century: “And we confess the living and Holy Spirit, the living Paraclete, who is from the Father and the Son”¹¹

St. Fulgentius of Ruspe, 5th and 6th centuries

St. Fulgentius of Ruspe: “Therefore, God is one in nature, not in person, because there is one person of the Father, another of the Son, another of the Holy Spirit. The Father is begotten of no one, the Son is begotten of the Father, the Holy Spirit proceeds from the Father and the Son.”¹²

St. Gregory of Tours, 6th century

St. Gregory of Tours, *History of the Franks*, 6th century: “I believe that the Holy Spirit proceeds from the Father and the Son, that he is not inferior and is not of later origin, but is God, equal and always co-eternal with the Father and the Son...”

⁸ JP Migne PL 50:774

⁹ JP Migne PG 75:585

¹⁰ JP Migne PG 75:608

¹¹ *Panicker, Mathunny John (2002). "Synod of Seleucia-Ctesiphon 410"*

¹² JP Migne PL 65:499

St. Ildefonsus of Toledo, 7th century

St. Ildephonsus of Toledo, *On Baptism*, 7th century: “The Holy Spirit proceeds inseparably from the Father and the Son, and is only the Holy Spirit. This whole Trinity is one God, not having another, and subsisting in another.”¹³

Council of Toledo, 7th century

Council of Toledo, 7th Century: “We believe also that the Holy Spirit, who is the third person in the Trinity, is God, one and equal with God the Father and the Son, of one substance, also of one nature; that he is the Spirit of both, not, however, begotten nor created but proceeding from both. We believe also that this Holy Spirit is neither unbegotten nor begotten, lest if we say unbegotten, we should affirm two Fathers, or if begotten, we should be proven to declare two Sons.”

Council of Hatfield, 7th century

Council of Hatfield, 7th Century: “And we glorify our Lord Jesus Christ as they glorified him, adding nothing, taking away nothing: and we anathematize in heart and word whom they anathematized; we receive whom they received, glorifying God the Father without beginning, and his only-begotten Son, begotten of the Father before the ages, and the Holy Spirit, proceeding from the Father and the Son, ineffably; as those holy Apostles, and prophets, and doctors, whom we above commemorated, have preached.”

St. Bede, 7th and 8th century

St. Bede, Book 2, *Homily 10*, The First Sunday after the Ascension: “When the grace of the Holy Spirit is given to men, the Spirit is indeed sent from the Father, he is also sent from the Son; He proceeds from the Father, he proceeds also from the Son, because his being sent is the procession itself.”

The solemn magisterium

Pope St. Damasus, Council of Rome, 382

From the information I have, the ordinary magisterium dogma that the Holy Spirit proceeds from the Father and the Son was first made a solemn magisterium dogma in 382 when Pope St. Damasus infallibly defined it at the Council of Rome in 382:

Pope St. Damasus, *Council of Rome*, 382: “...For the Holy Spirit is not only the Spirit of the Father or not only the Spirit of the Son, but the Spirit of the Father and of the Son. For it is written: *If anyone love the world, the Spirit of the Father is not in him* (1 Jn. 2:15). Likewise it is written: *Now if any man have not the Spirit of Christ, he is none of his* (Rom. 8:9). When the Father and the Son are mentioned in this way, the Holy Spirit is understood, of whom the Son himself says in the Gospel, that the Holy Spirit *proceedeth from the Father* (Jn. 15:26), and *he shall receive of mine and shall announce it to you*. (Jn. 16:14)” (D. 83)

¹³ JP Migne PL 96:113

The Athanasian Creed, 5th century

Athanasian Creed, 5th Century: “The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.”

Council of Ephesus, 451

Council of Ephesus, St Cyril of Jerusalem’s *Third Letter to Nestorius*, 4th Century: “For even though the Spirit exists in his own person, ...as he is the Spirit and not the Son, yet is he not therefore alien from him; for he is called the Spirit of truth, and Christ is the truth, and he proceedeth from him, just as from God the Father.”

Nominal Catholic sources

Apostate Gregory of Nyssa, 4th century

Apostate Gregory of Nyssa, *Third Homily on the Lord’s Prayer*, 4th century: “Now the Only-Begotten Son is described as being ‘from the Father’ in Sacred Scripture, and thus far this expression establishes a property for him. But the Holy Spirit, even as he is said to be ‘from the Father,’ is also attested to be ‘from the Son.’ ‘For if any man has not the Spirit of Christ,’ says Scripture, ‘then he does not belong to him [i.e. the Spirit of God].’”¹⁴

Heretic Epiphanius, 4th century

Heretic Epiphanius, *Ancoratus*, c. 377: “Therefore the Father has always existed, and the Spirit always aspires from the Father and the Son; neither was the Son created, nor was the Holy Spirit created. All the rest below the Father, the Son, and the Holy Spirit were created and produced.”¹⁵

Heretic John Chrysostom, 4th and 5th centuries

Heretic John Chrysostom, *Exposition on the Apostles’ Creed*, Homily 1: “This is the Holy Spirit, proceeding from the Father and the Son, who divides his own gifts as he will.”

Invalid and heretical Council of Florence, 15th century

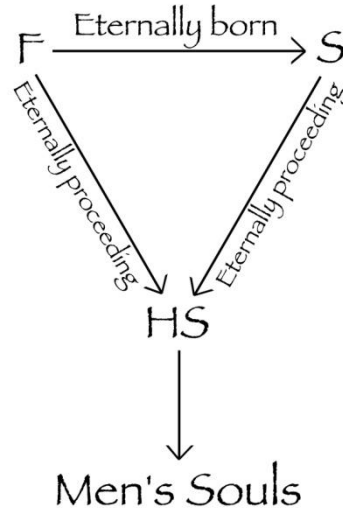
Invalid and heretical *Council of Florence*, Session 6, 1439: “In the name of the Holy Trinity, Father, Son and Holy Spirit, we define, with the approval of this holy universal council of Florence, that the following truth of faith shall be believed and accepted by all Christians and thus shall all profess it: that the Holy Spirit is eternally from the Father and the Son, and has his essence and his subsistent being from the Father together with the Son, and proceeds from both eternally.”

¹⁴ PG 45:1109.

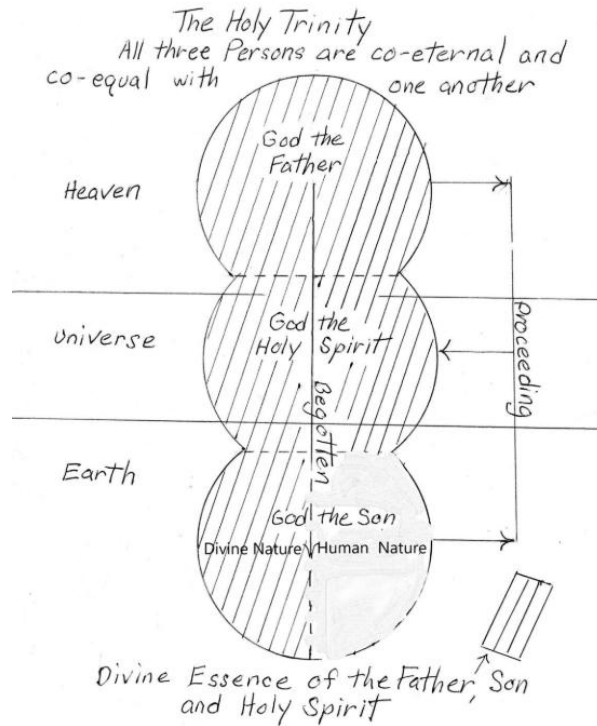
¹⁵ JP Migne PG 43:157

The Holy Spirit Has One Eternal Beginning and Two Eternal Origins

It is also a dogma that the Holy Spirit has two eternal origins, the Father and the Son. When God the Father eternally begot the Son, at that same eternal instant, God the Holy Spirit eternally proceeds from the Father and the Son. Hence the Holy Spirit has two eternal origins, proceeding from the Father and from the Son:



Picture 1a: The Dogma that the Holy Spirit has One Eternal Beginning and Two Eternal Origins



Picture 1b: Ibid.

Heretic Epiphanius, *Ancoratus*, c. 377: “Therefore the Father has always existed, and the Spirit always aspires from the Father and the Son; neither was the Son created, nor was the Holy Spirit created. All the rest below the Father, the Son, and the Holy Spirit were created and produced.”¹⁶

Heretic Didymus the Blind, *The Holy Spirit*, 4th century: “Our Lord teaches that the being of the Spirit is derived not from the Spirit himself but from the Father and the Son”¹⁷

St. Cyril of Alexandria, *Thesaurus*, c. 412: “When they see the Holy Spirit being born in us, it proves that we are conformed to God, and that he proceeds from the Father and the Son, evidently because he is of the divine essence...¹⁸ It is necessary to admit that the Spirit is from the essence of the Son. For as naturally existing from him and sent by him to the creature, works renewal, the fullness and completion of the Holy Trinity, of course.”¹⁹

St. Bede (d. 735), Book 2, *Homily 10*, for the First Sunday after the Ascension: “When the grace of the Holy Spirit is given to men, the Spirit is indeed sent from the Father, he is also sent from the Son; He proceeds from the Father, he proceeds also from the Son, because his being sent is the procession itself.”

St. Hilary of Poitiers, *On the Trinity*, 33: “The Holy Spirit exists. Concerning the Holy Spirit, however, it is neither proper to remain silent nor necessary to speak: but we cannot be silent, for the sake of those who do not know. Yet it is not necessary to speak of him, who must be confessed with the Father and the Son as authors.”²⁰

29. Spiritum sanctum esse. — De Spiritu autem sancto nec tacere oportet, nec loqui necesse est: sed sileri a nobis, eorum causa qui nesciunt, non potest. Loqui autem de eo non necesse est, (2) (a) qui Patre et Filio auctoribus, confitendus est. Et quidem puto,

Hence, the Holy Spirit has two eternal origins (authors) and one eternal beginning because he eternally and simultaneously proceeds from the Father and the Son. For example, a flame from a candle represents the Father. Another candle that is lit from that candle represents the Son. Hence the first flame gave birth to the second flame. And the light that emits (proceeds) from both represents the Holy Spirit. At the instant the second flame is born, light is proceeding from both the first flame and the second flame. Now in regard to the Holy Trinity all this happens eternally and thus both flames (Father and Son) and the light (the Holy Spirit) always existed even though the second flame was born of the first flame and the light proceeds from both. Hence the second flame is eternally born the light eternally proceeds from both flames.²¹

St. Augustine, *On the Trinity*, 400-416: 45. ...Further, in that Highest Trinity which is God, there are no intervals of time by which it could be shown or at least inquired whether the Son was born of the Father first and then afterwards the Holy Spirit proceeded from both... 47. Are we therefore able to ask whether the Holy Spirit had already proceeded from the Father when the Son was born, or had not yet

¹⁶ JP Migne PG 43:157

¹⁷ 37.

¹⁸ JP Migne PG 75:585

¹⁹ JP Migne PG 75:608

²⁰ b. 2, c. 29.

²¹ God the Son and God the Holy Spirit are equal to the Father in nature (that is, in eternal existence, majesty, power, and virtue) but less than the Father in one way: Causation, by the manner of their eternal existence, by the manner of their eternal origin. The Father is not begotten nor proceeding and thus his eternal existence depends on no one. The Son's eternal existence depends on the Father because the Son is eternally born of the Father. And the Holy Spirit's eternal existence depends on the Father and the Son because the Holy Spirit eternally proceeds from the Father and the Son. That is why God the Father is called the Anchor of the Holy Trinity, as the eternal existence of God the Son and God the Holy Spirit finds their origin in God the Father.

proceeded; and when he was born, proceeded from both, wherein there is no such thing as distinct times... Wherefore let him who can understand the generation of the Son from the Father without time, understand also the procession of the Holy Spirit from both without time. And let him who can understand, in that which the Son says, 'As the Father hath life in himself, so hath he given to the Son to have life in himself,' not that the Father gave life to the Son already existing without life, but that he so begat him apart from time, that the life which the Father gave to the Son by begetting him is co-eternal with the life of the Father who gave it: let him, I say, understand, that as the Father has in himself that the Holy Spirit should proceed from him, so has he given to the Son that the same Holy Spirit should proceed from him, and be both apart from time; and that the Holy Spirit is so said to proceed from the Father as that it be understood that his proceeding also from the Son is a property derived by the Son from the Father. For if the Son has of the Father whatever he has, then certainly he has of the Father that the Holy Spirit proceeds also from him. But let no one think of any times therein which imply a sooner and a later; because these things are not there at all."²²

The dogma, then, is that the Holy Spirit has two eternal origins but one beginning: one beginning from the Father and the Son and two eternal origins proceeding from the Father and the Son:

St. Augustine, *On the Trinity*, 400-416: "But in their mutual relation to one another in the Trinity itself, if the begetter is a beginning in relation to that which he begets, the Father is a beginning in relation to the Son, because he begets him..., it must be admitted that the Father and the Son are a beginning of the Holy Spirit, not two beginnings; but as the Father and Son are one God, ...so are they one beginning relatively to the Holy Spirit."²³

Therefore, even though the Holy Spirit has one eternal beginning (as he proceeds from the Father and the Son simultaneously), he has two eternal origins, from the Father and from the Son:

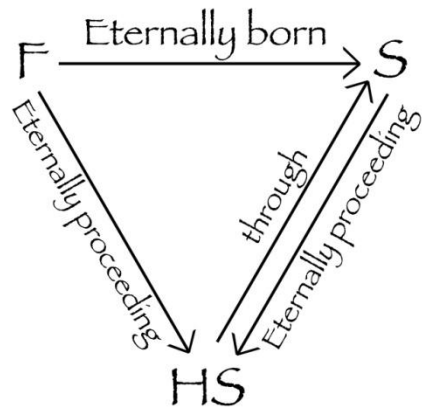
St. Augustine, *On the Trinity*, 400-416: Wherefore let him who can understand the generation of the Son from the Father without time, understand also the procession of the Holy Spirit from both without time."²⁴

Hence the Holy Spirit does not proceed from the Father and through the Son and then from the Son or else the Holy Spirit would only have only one eternal origin, the Father, even though he also proceeds from the Son.

²² b. 15, c. 26.

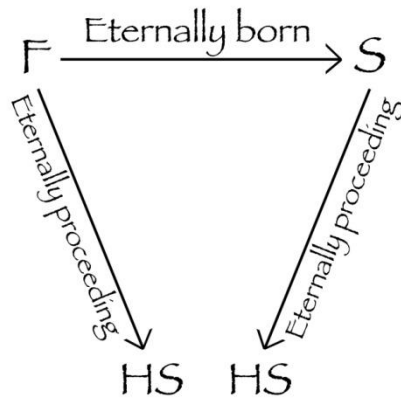
²³ b. 5, c. 14.

²⁴ b. 15, c. 26.



Picture 2: The Heresy that the Holy Spirit Has One Eternal Origin

And the Holy Spirit does not have two beginnings or else there would be two Holy Spirits:



Picture 3: The Heresy that the Holy Spirit Has Two Beginnings

So What Is Meant When It Is Said that the Holy Spirit Proceeds Through the Son

So what is meant when some of the Church Fathers teach that the Holy Spirit proceeds from the Father and through the Son? And most, if not all, who teach this also teach that the Holy Spirit also proceeds from the Son. For example,

St. Hillary of Poitiers, *On the Trinity*, 4th century: “[Book 2] Concerning the Holy Spirit..., we are bound to confess him proceeding, as he does, from Father and Son... [Book 12] So I hold fast in my consciousness the truth that your Holy Spirit is from you and through him, although I cannot by my intellect comprehend it.”

St. Cyril of Alexandria, 5th century: “When they see the Holy Spirit being born in us, it proves that he is conformed to God, and that he proceeds from the Father and the Son, evidently because he is of the divine essence.²⁵ ...All things, says he, that the Father hath are mine; therefore I have told you that he will receive of mine and will tell you the matter. For as the Holy Spirit proceeds from the Father, since he is his according to his nature, so also in the same way through the Son himself, since he is naturally his, and he himself is consubstantial.²⁶”

Pope Hadrian I, *Epistle to Emperor St. Charlemagne*, 8th Century:” In the very first chapter taken up, in which he says: ‘And in the Holy Spirit, the Lord and giver of life, who proceeds from the Father through the Son.’ ”²⁷

Without God the Father’s begetting of God the Son, there would be no Holy Spirit to proceed from the Son. Hence it is *through* the Father’s begetting of the Son that the Holy Spirit proceeds from the Son. This is what is meant when it is said that the Holy Spirit proceeds from the Father and through the Son. It is through the Father’s eternally begetting of the Son that the Holy Spirit then simultaneously proceeds eternally from both the Father and the Son.

St. Hillary of Poitiers, *On the Trinity*, 4th century: “[Book 9] The Only-begotten, therefore, taught that he had all that the Father has, and that the Holy Spirit should receive of him; as he says, ‘All things, whatsoever the Father has are mine’; therefore I said, ‘He shall take of mine.’ All that the Father has are his, delivered and received.”

Marius Victorinus, *Against Arius*, 4th century: “Therefore the Spirit is said to receive from Christ, and Christ himself from the Father.”²⁸

St. Augustine, *Against Maximinus*, 428: “Call the Father the author because the Son is from him, though he is not from the Son, and because the Holy Spirit proceeds from him and from the Son. By giving birth to the Son, he gave it to him that the Holy Spirit proceeds from him as well.”²⁹

St. Augustine, *On the Trinity*, 400-416: “47. ...I say, understand, that as the Father has in himself that the Holy Spirit should proceed from him, so has he given to the Son that the same Holy Spirit should proceed from him, and be both apart from time; and that the Holy Spirit is so said to proceed from the Father as that it be understood that his proceeding also from the Son is a property derived by the Son from the Father. For if the Son has of the Father whatever he has, then certainly he has of the Father that the Holy Spirit proceeds also from him. But let no one think of

²⁵ *Thesaurus*; JP Migne PG 75:585

²⁶ *Tome against Nestorius*; JP Migne PG 76:184

²⁷ Mansi 13

²⁸ I:12.

²⁹ 2:5.

any times therein which imply a sooner and a later; because these things are not there at all.”³⁰

Hence, in the following quotes, when St. Augustine teaches that the Holy Spirit principally proceeds from the Father and that the Father is the author of the Holy Spirit, he does not mean the Holy Spirit does not also simultaneously proceed from the Son. He means that the Son is born of the Father and thus without the Father eternally begetting the Son, there would be no Holy Spirit to eternally proceed from the Father and from the Son:

St. Augustine, *On the Trinity*, 400-416: “And yet it is not to no purpose that in this Trinity the Son and none other is called the Word of God, and the Holy Spirit and none other the Gift of God, and God the Father alone is he from whom the Word is born and from whom the Holy Spirit principally proceeds. And therefore I have added the word principally, because we find that the Holy Spirit proceeds from the Son also. But the Father gave him this too, not as to one already existing, and not yet having it, but whatever he gave to the only-begotten Word, he gave by begetting him. Therefore he so begat him as that the common Gift should proceed from him also, and the Holy Spirit should be the Spirit of both.”³¹

St. Augustine, *Against Maximinus*, 428: “The Son comes from the Father; the Holy Spirit comes from the Father. The former is born; the latter proceeds. Hence, the former is the Son of the Father from whom he is born, but the latter is the Spirit of both because he proceeds from both. When the Son spoke of the Spirit, he said, ‘He proceeds from the Father’ (Jn 15:26), because the Father is the author of his procession. The Father begot a Son; and by begetting him, gave it to him that the Holy Spirit proceeds from him as well. If he did not proceed from him, he would not say to his disciples, ‘Receive the Holy Spirit’ (Jn 20:22), and give the Spirit by breathing on them. He signified that the Holy Spirit also proceeds from him and showed outwardly by blowing what he was giving inwardly by breathing... He is, therefore, the Spirit of both, by proceeding from both.”³²

Even though Peter Lombard was an apostate and his work *The Sentences* contains many heresies, he teaches the truth in this regard:

Apostate Peter Lombard, *The Sentences*, Book 1, 1150:

“[D. 11, C. 1] Here it must be said that the Holy Spirit is from the Father and the Son and proceeds from the Father and the Son, which dogma many heretics deny... The Greeks, however, say, that the Holy Spirit proceeds only from the Father, and not from the Son...

“[D. 12, C. 2] 1. Now must be treated that which was asked second, that is whether the Holy Spirit proceeds more fully and/or more from the Father than from the Son. To which we say, that just as he does not proceed from the Father before he does from the Son, so not more nor more fully does he proceed from the Father than from the Son...

“5. Perhaps according to this understanding the Holy Spirit is also said ‘to be sent through the Son’ and ‘to be from the Father through the Son.’ Whence Hilary of Poitiers, speaking to God the Father of the Holy Spirit and the Son, says in the twelfth book On the Trinity:⁵

‘In Thy Holy Spirit, (having) come forth from thee and having been sent through him’. Likewise: ‘Before the ages thy Only-Begotten, born from Thee, remained such that thy Holy Spirit is from thee and through him; whom even if I do not perceive by sense, I yet hold in conscience’.

³⁰ b. 15, c. 26.

³¹ b. 15, 17, 29.

³² 2:14

Likewise in the same (work):

‘Guard this, I pray, religion of my Faith, that I may always obtain, that which I have professed in the Creed of my New Life. May I adore the Father, that is, thee and thy Son, as One with Thee; may I deserve thy Holy Spirit, who is from thee through thy Only-Begotten’.

“Behold he openly says, that the Holy Spirit ‘from the Father through the Son’ both is sent and is; which is not to be understood, as if from the Father through a minor Son he is sent and/or is, but that from the Father and the Son he is and is sent by each. But this very thing the Son has from the Father, that from himself the Holy Spirit both is and is sent. Therefore Hilary wanted to signify this, making a distinction in speech, to show that the Authorship is in the Father. Hence it is also, that the truth showing, that the Father is the Author of the Procession by which the Holy Spirit proceeds from the Son, said in the Gospel: *Who proceeds from the Father*, when the Holy Spirit proceeds from the Father and the Son.

“6. Whence Augustine in the fifteenth book On the Trinity (says):⁹

‘If the Holy Spirit proceeds from the Father and the Son, why did the Son say: *Who proceeds from the Father?* Why do you think, except that it is his custom to refer even that which belongs to himself to him from whom he also is, just as he says: *My doctrine is not mine, but his who sent me* ? If here, therefore, the doctrine is to be understood to be his, which he did not call his own, but the Father’s, how much more in that is the Holy Spirit to be understood to proceed from him, where he thus says: *Who proceeds from the Father*, since he did not say: ‘Who does not proceed from Me.’ From whom, moreover, the Son has, that he is God—for he is God from God—at least from him he has, that the Holy Spirit also proceeds from himself. And for that reason the Holy Spirit has from the Father himself that he proceeds from the Son, even as he proceeds from the Father’.³³

‘On which account, let him who can understand in this (passage) what the Son says: *Just as the Father has life in himself, in this manner has he given even to the Son to have Life in himself*, not that the Father gave life to a Son existing without life, but that he thus begot him without time so that the life which the Father gave to the Son by begetting him is the coeternal life of the Father, who gave (It); understand also, just as the Father has life in himself, that the Holy Spirit proceeds from him, so he has given to the Son that the same Holy Spirit proceeds also from him, and each without time. Therefore, thus has it been said, “that the Holy Spirit proceeds from the Father,” so that there is understood, “that it has (been granted) from the Father to the Son that he proceeds also from the Son.” For if whatever he has, the Son has (it) from the Father, he at any rate has it from the Father, such that the Holy Spirit also proceeds from him. But let no ages be thought of there, which have a “before” and “after”, because in that place there are entirely none’.³⁴”

Hence without God the Father’s begetting of God the Son, there would be no Holy Spirit to proceed from the Son. Therefore, it is *through* the Father’s begetting of the Son that the Holy Spirit proceeds from the Son. Hence the Holy Spirit needs the Father and the Son to proceed from and the Son needs the Father to be born from. This is what is meant when it is said that the Holy Spirit proceeds from the Father and through the Son. Through the Father’s eternally begetting of the Son, the Holy Spirit then simultaneously proceeds eternally from both the Father and the Son, as shown in Picture 1a,” p. 8 and “Picture 1b,” p. 8. Therefore, it does not mean the Holy Spirit

³³ b. 15. C. 27, n. 48.

³⁴ b. 15, c. 26, n. 47.

proceeds from the Father and then through the Son and then from the Son, as shown in “Picture 2,” p. [11](#).

On Creeds that Omit the Dogma that the Holy Spirit Proceeds from the Son

Universal creeds (that is creeds imposed upon all Catholics by a pope) are infallible. A creed cannot possibly cover all the dogmas of the Catholic Church. Dogmas are added to creeds when they are being denied or doubted by many. Additions to creeds do not undermine what has already contained in other creeds and thus do not contradict dogmas that have been defined in other universal creeds. Take the following example regarding the Apostles’ Creed and the Nicene Creed:

The Apostles’ Creed omits the dogma that Jesus is God.

Apostles; Creed, 1st century: “I believe in God the Father almighty and in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary.”

This omission does not deny the dogma that Jesus is also God. It simply omitted it. It also did not include many other dogmas, such as on the Holy Eucharist, Baptism, and Papal Supremacy, but that does not mean these dogmas did not exist or were heretical.³⁵

In the early fourth century, many were denying the dogma the Jesus is God. They believed he was only man and thus only had a human nature. Hence in 325 at the First Council of Nicaea, the Nicene Creed was promulgated and added the dogma that Jesus is God:

The Nicene Creed: “We believe... in our one Lord Jesus Christ the Son of God, the only begotten born of the Father, that is of the substance of the Father, God of God, light of light, true God of true God, born, not made, of one substance with the Father, by whom all things were made, which are in heaven and on earth, who for our salvation came down, and became incarnate and was made man.”

However, the First Council of Nicaea did not define anything regarding the procession of God the Holy Spirit:

The First Council of Nicaea, The Nicene Creed, 325: “We believe...in the Holy Spirit.”

Just because the dogma regarding the procession of the Holy Spirit from the Father and Son is not mentioned in this creed does not mean it is not a dogma. However, the First Council of Constantinople did include the dogma that the Holy Spirit proceeds from the Father:

First Council of Constantinople, 381, Nicene-Constantinople Creed: And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who together with the Father and Son is worshipped and glorified, who spoke through the prophets.”

Just because the dogma that the Holy Spirit proceeds from the Son is not mentioned in this creed does not mean the Holy Spirit does not also proceed from the Son. In fact, shortly after this creed some were denying the dogma that the Holy Spirit also proceeds from the Son. Hence about one year later in 382, Pope St. Damasus I infallibly defined that the Holy Spirit also proceeds from the Son in the Council of Rome:

³⁵ In the early days of the Catholic Church, some dogmas were kept from the general public and not put in writing but only known by members of the Catholic Church. This was known as the Discipline of the Secret. (See RJMI book *Basic Dogmas: Discipline of the Secret*.)

Pope St. Damasus, *Council of Rome*, 382: “For the Holy Spirit is not only the Spirit of the Father or not only the Spirit of the Son, but the Spirit of the Father and of the Son. For it is written: *If anyone love the world, the Spirit of the Father is not in him* (1 Jn. 2:15). Likewise it is written: *Now if any man have not the Spirit of Christ, he is none of his* (Rom. 8:9). When the Father and the Son are mentioned in this way, the Holy Spirit is understood, of whom the Son himself says in the Gospel, that the Holy Spirit *proceedeth from the Father* (Jn. 15:26), and *he shall receive of mine and shall announce it to you.* (Jn. 16:14)” (D. 83)

After this decree, some added to the Nicene Creed the dogma that the Holy Spirit also proceeds from the Son:

Denzinger, Footnote on above quote: “The addition ‘and the Son’ [to the Nicene Creed] was first made in Spain. From here this custom passed over into Gaul, then into Germany, as is clear from the Gallican liturgy of Moneius at the beginning of the fifth century, from the Synod of the Forum Julii 791, of Frankfurt 794, of Aquisgranum (Aachen), 809.”

And it eventually found its way into the creed that is said during the Holy Mass, which some incorrectly call the Nicene Creed or the Nicene-Constantinople Creed, but it actually is an Amended Nicene-Constantinople Creed:

Roman Missal, Amended Nicene-Constantinople Creed: “And I believe in the Holy Spirit, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is adored and glorified.”

Even though Peter Lombard was an apostate, he teaches the truth in this regard:

Apostate Peter Lombard, *Sentences*, 1150: “The Greeks, however, say, that the Holy Spirit proceeds only from the Father, and not from the Son... Wherefore, for that reason they say, that the Truth in the Gospel wholly containing the Faith, saying of the procession of the Holy Spirit, mentions only the Father, saying: *The Spirit, who proceeds from the Father*; and also for this reason, that in the principle Councils, which were celebrated among them, their Symbols (i.e. Creeds) were so sanctioned with subjoined anathemas, that it is licit for no one to teach something else concerning the Faith in the Trinity and/or to preach in another manner, than is contained there. Indeed [they say] in which Symbols, when the Holy Spirit is mentioned to proceed from the Father and not from the Son, anyone whomsoever, they say, adds that he proceeds from the Son, incurs anathema... And for that reason the Greeks say we (are) anathematized, because we say, that the Holy Spirit proceeds from the Son, which is not contained there.”

“But we determine those words thus: ‘who has taught something else, and/or preached in another manner,’ that is ‘has taught *the contrary* and/or preached *in a contrary manner*, anathema sit.’ Therefore it puts ‘*something else*’ in place of ‘*opposite*,’ just as the Apostle (Paul) does in (his) Letter to the Galatians: *If anyone has preached another Gospel* (Gal. 1:8), that is ‘a contrary one,’ *anathema sit*. He does not say: ‘if one has added anything.’ For if he would say that, he would, as Augustine says,³⁶ ‘have prejudged his very self, he who desired to come to certain ones, to whom he wrote, just as to the Thessalonians, to *supply those (things) which were lacking to their faith*. But he who supplies, adds what was less, he does not take away what was therein. Moreover, he who steps aside from the rule of faith does not enter upon the way but retreats from the way.’ Moreover, to that, which they oppose from the Gospel, we respond thus: ‘that when the Truth [Jesus Christ] says in it, *that the Holy Spirit proceeds from the Father*, he does not add *only*, and for that reason he does not deny that he proceeds from himself; but names the

³⁶ Footnote: “Tract 98, *On the Gospel of John*, n. 7.”

Father only for this reason, that he is accustomed to refer to him even that which is his own, because he has it from him.”³⁷

On the Council of Ephesus

Lastly, on this topic, beware of the heretics who mistranslate the Council of Ephesus’ following decree in Session 6. They substitute the word “creed” for the word “faith.”

The true translation is as follows:

English: “It is not permitted to produce or write or compose any other faith except the one which was defined by the holy fathers who were gathered together in the Holy Spirit at Nicaea.”

Latin by Tanner: “His igitur recitatis decrevit sancta synodus aliam fidem nulli licere proferre vel conscribere vel componere praeter illam quae definita est a sanctis patribus qui Nicaeam.”

The Greek side by side with the Latin by Tanner³⁸:

Τούτων τοίνυν ἀναγνωσθέντων, ὠρισεν ἡ ἅγια σύνοδος ἐτέραν μηδενὶ ἐξεῖναι προφέρειν ἢ γοῦν συγγράφειν ἢ συντιθεῖναι παρὰ τὴν ὀρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαέων συναχθέντων σὺν ἁγίῳ πνεύματι τοῦ δὲ τολμώντα ἢ συντιθεῖναι πίστιν ἐτέραν ἢ γοῦν προκομίζειν ἢ προφέρειν τοῖ ἐθέλουσιν ἐπιστρέφειν εἰ ἐπίγνωσιν τῆ ἀλήθεια ἢ ἐξ Ἑλληνισμοῦ ἢ ἐξ Ἰουδαϊσμοῦ ἢ γοῦν ἐξ αἰρέσεω οἰασθηποτοῦν, τούτου, εἰ μὲν εἴεν ἐπίσκοποι ἢ κληρικοί, ἀλλοτρίου εἶναι τοῦ ἐπισκόπου τῆ ἐπισκοπῆ καὶ τοῦ	His igitur recitatis decrevit sancta synodus aliam <u>fidem</u> nulli licere proferre vel conscribere vel componere praeter illam quae definita est a sanctis patribus qui Nicaeam per spiritum sanctum conuenerunt; illos vero qui audent fidem aliam vel componere vel proferre volentibus converti ad agnitionem veritatis sive ex gentilitate sive ex iudaismo sive ex alia qualibet haeresi, si episcopi quidem fuerint aut clerici, alienos esse episcopos ab episcopatu et clericos a clero; si vero laici sint, anathematizari. Simili modo si qui deprehensi fuerint sive episcopi sive
--	--

The false translation:

English: “It is not permitted to produce or write or compose any other creed except the one which was defined by the holy fathers who were gathered together in the Holy Spirit at Nicaea.”

The false translation does not make sense because the Nicene Creed it refers to would be invalid because it produced another creed other than the Apostles’ Creed that came before it. And it would disallow any future creeds. If the word were “creed,” then it would have to be interpreted as meaning faith. Hence no one can produce another creed that would contradict the faith contained in the Nicene Creed.

³⁷ b. 1, dist. 11, c. 1.

³⁸ *Decrees of the Ecumenical Councils*, vol. 1, Nicaea I to Lateran V, edited by Norman P. Tanner, S.J.; Published by Seed & Ward, 1990.

On the Invalid and Heretical Council of Florence

It must be noted that the nominal Catholics prelates and theologians at the Council of Florence accepted the Second Lateran Council in 1215 that taught the heresy that the divine essence does not beget, is not begotten, and does not proceed.³⁹ And it accepted the Council of Constance that taught heresies regarding the Holy Eucharist and several other heresies.⁴⁰ And the Council of Florence itself taught heresies regarding the Holy Eucharist. So this council is not only invalid but also heretical. And members of the council also glorified mythologies and pagan philosophies. So they were not only heretics but also apostates.⁴¹

While the Council of Florence's teachings regarding the procession of the Holy Spirit are clearly orthodox for the most part, they are confusing and unclear in other parts and can be taken in a heretical way.

For example, in one part it teaches the dogma that Holy Spirit proceeds from the Father and from the Son and the dogma that the Father is the principle without principle and the Son is the principle from a principle (from the Father):

The invalid and heretical *Council of Florence*, 15th century: “The Holy Spirit is eternally from the Father and the Son, and has his essence and his subsistent being from the Father together with the Son, and proceeds from both eternally...”⁴²

“Whatever the Father is or has, he does not have from another but from himself; and he is the principle without principle. Whatever the Son is or has, he has from the Father, and is the principle from a principle. Whatever the Holy Spirit is or has, he has simultaneously from the Father and the Son.”⁴³

Yet on the other it teaches that there is only one principle (author) and one spiration of the Holy Spirit:

The invalid and heretical *Council of Florence*, 15th century: “The Holy Spirit is eternally from the Father and the Son, and has his essence and his subsistent being from the Father together with the Son, and proceeds from both eternally as from one principle and a single spiration. We declare that when holy doctors and fathers say that the Holy Spirit proceeds from the Father through the Son, this bears the sense that thereby also the Son should be signified, according to the Greeks indeed as cause, and according to the Latins as principle of the subsistence of the Holy Spirit, just like the Father.”⁴⁴

If the Holy Spirit proceeds from the Father and the Son, and the Father is the principle without principle and the Son is the principle from a principle, then there are two principles of the Holy Spirit not one. The Holy Spirit is from the principle without principle (the Father) and from the principle from a principle (the Son). Hence, according to this sense of the word principle, the Holy Spirit has two principles (authors), from the Father and from the Son, and this is dogma:

St. Hilary of Poitiers, *On the Trinity*, 33: “The Holy Spirit exists. Concerning the Holy Spirit, however, it is neither proper to remain silent nor necessary to speak: but we cannot be silent, for the sake of those who do not know. Yet it is not necessary to speak of him, who must be confessed with the Father and the Son as authors.”⁴⁵

³⁹ See RJMI book *The Heresy that the Divine Essence Does Not Beget, Is Not Begotten, and Does Not Proceed*.

⁴⁰ See RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*.

⁴¹ See RJMI books *The Great Apostasy* and *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*.

⁴² Session 6, 1439.

⁴³ *Cantate Domino*, 1442.

⁴⁴ Session 6, 1439.

⁴⁵ b. 2, c. 29.

29. *Spiritum sanctum esse. — De Spiritu autem sancto nec tacere oportet, nec loqui necesse est: sed sileri a nobis, eorum causa qui nesciunt, non potest. Loqui autem de eo non necesse est, (2) (a) qui Patre et Filio auctoribus, confitendus est. Et quidem puto,*

So the Council of Florence seems to contradict itself when it says the Holy Spirit has only one principle. But if it uses the word “principle” to mean the ultimate principle (the Father who is the principle without principle), then it would be orthodox. As this is what St. Augustine teaches.⁴⁶ If that is what the council meant, it should have said so clearly, but instead it did not elaborate on it.

And if the council uses the word principle to mean beginning, it would also be orthodox because there is only one beginning of the Holy Spirit as he proceeds eternally and simultaneously from the Father and the Son. Hence, even though the Holy Spirit has two origins, he has only one beginning.

But if the council’s use of the words “one principle” means “one origin,” then that is heretical because there are two origins of the Holy Spirit, from the Father and from the Son.⁴⁷

Now for the word spiration in which the council teaches that there is only one spiration of the Holy Spirit. This one creates even more problems. If by the word spiration it means procession, then that is heretical because there are two processions of the Holy Spirit, one from the Father and the other from the Son:

Heretic Epiphanius, *Ancoratus*, c. 377: “Therefore the Father has always existed, and the Spirit always aspires [spirates] from the Father and the Son; neither was the Son created, nor was the Holy Spirit created. All the rest below the Father, the Son, and the Holy Spirit were created and produced.”⁴⁸

St. Bede (d. 735), Book 2, *Homily 10*, for the First Sunday after the Ascension: “When the grace of the Holy Spirit is given to men, the Spirit is indeed sent from the Father, he is also sent from the Son; He proceeds from the Father, he proceeds also from the Son, because his being sent is the procession itself.”

Hence if by one spiration, the council means there is only one procession from the Father but not from the Son, then this is heretical. But elsewhere the council teaches the dogma that the Holy Spirit proceeds from the Father and from the Son.

The invalid and heretical *Council of Florence*, 15th century: “The Holy Spirit is eternally from the Father and the Son, and has his essence and his subsistent being from the Father together with the Son, and proceeds from both eternally...”⁴⁹

And if by one spiration, the council means that there is only one procession from the Father and from the Son and thus not two distinct processions, then that is also heresy because it denies the distinction of persons. The Father would be the Son and the Son would be the Father, which is the heresy of Modalism (Sabellianism) which states that there is only one person in the Holy Trinity pretending to be three persons. The dogma is that the Father is a distinct person from the Son and the Son is a distinct person from the Father; hence the Holy Spirit’s procession from the Father and the Son is a double procession, his procession from the Father is distinct from his procession from the Son, just as the person of the Father is distinct from the person of the Son. Hence, the Holy Spirit has two origins, from the Father and from the Son. But because the two processions are eternally and simultaneously from both, the Holy Spirit has one beginning.

⁴⁶ See in this article, “Hence, in the following quotes, when St. Augustine teaches p. 11.

⁴⁷ See in this article “The Holy Spirit Has One Eternal Beginning and Two Eternal Origins,” p. 7.

⁴⁸ JP Migne PG 43:157

⁴⁹ Session 6, 1439.

But if the council's use of the words "one spiration" means that the Father does not spirate one Holy Spirit and the Son spirates another Holy Spirit so that there would be two Holy Spirits (as in "[Picture 3](#)," p. 11, which is heresy), then that would be orthodox, since the word "one spiration" would mean that there are two processions of the Holy Spirit but only one Holy Spirit into which the overall spirations occur (as in "[Picture 1a](#)," p. 8 and "[Picture 1b](#)," p. 8). And this is most likely what it means as elsewhere in the same decree it teaches the dogma that the Holy Spirit eternally and simultaneously proceeds from the Father and from the Son so that there are two processions:

The invalid and heretical *Council of Florence*, 15th century: "The Holy Spirit is eternally from the Father and the Son, and has his essence and his subsistent being from the Father together with the Son, and proceeds from both eternally.⁵⁰
... Whatever the Holy Spirit is or has, he has simultaneously from the Father and the Son."⁵¹

But, again, the council does not elaborate as to what it means when it uses the words "one spiration." This is typical of the confused, ambiguous, and disordered way of thinking and writing by the scholastics. And this is beside the fact that the council should not have used the words "one spiration" because the most common meaning is "one procession."

How apostate Alphonsus de Liguori fell into heresy trying to explain Florence's definition

Now we will see how another scholastic got so messed up in trying to explain this mess from the Council of Florence that he fell into heresy, which happens quite often with the scholastics. I am talking about the apostate Alphonsus di Liguori.⁵² While some of this is orthodox, he falls into a heresy as I will explain. The confusing part is in italics and the heretical part in bold:

Apostate Alphonsus de Liguore, *History of Heresies*, page 241: "The Fathers of the Council of Florence define that 'the Holy Spirit proceeds from the Father and the Son eternally, as from one principle, and by one spiration.' The reason is this: Because the power of spirating the Holy Spirit is found in the Son as well as in the Father, *without any relative opposition*. Hence, as **the world was created by the Father and the Son and the Holy Spirit**, still, because the power of creating appertains equally to the three Persons, we say, God the Creator; so, because the power of spirating the Holy Spirit is equally in the Father and in the Son, therefore, we say that the principle is one, and that the spiration of the Holy Spirit is one. We now pass on to other proofs of the principal point, that the Holy Spirit proceeds from the Father and the Son."⁵³

It's anyone's guess what he means by "without any relative opposition" and how this relates to the topic. But that is not the main problem. He teaches the heresy that all three divine persons perform the same acts, even though some acts are attributed to one person. In this case, he teaches the heresy that the persons of the Father, Son, and Holy Spirit created all physical life. The dogma is that only the person of the Son created all physical life.

"In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him [God the Son]: and without him was made nothing that was made." (Jn. 1:1-3)

"God ... by his Son, whom he hath appointed heir of all things, by whom also he made the world." (Heb. 1:1-2)

⁵⁰ Session 6, 1439.

⁵¹ *Cantate Domino*, 1442.

⁵² See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Scholastics: Alphonsus de Liguori*.

⁵³ refutation IV, sec. I, par. 7.

“The Son, for in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist.”
(Col. 1:12-17)

So when it is said that the God the Father created all things, it must be taken in correct context. In context, it means all things were created by God the Father through God the Son.⁵⁴

According to Alphonsus’ heresy that all three persons perform the same act, the persons of the Father, Son, and Holy Spirit became man and died for our sins, even though, according to Alphonsus, this is attribute to the Son. And, again, this is heresy:

Eleventh Council of Toledo, Creed of Faith, 675: “[The Incarnation] Of these three persons we believe that for the liberation of the human race only the person of the Son became true man.” (D. 282)

Even though Innocent III was an apostate antipope, he nevertheless correctly condemned this heresy:

Apostate Antipope Innocent III, *Fitts Exemplo*, 1208: “By the heart we believe and by the mouth we confess that the Incarnation of the divinity took place neither in the Father, nor in the Holy Spirit, but in the Son only.”⁵⁵

Therefore, the apostate Alphonsus taught heresy when he said, “the world was created by the Father and the Son and the Holy Spirit.” This heresy then would have to extend to the Incarnation and the Redemption.

Now for yet another example of how the scholastics have lost common sense and are actually stupid in many areas. The main reason is simply because they are guilty of the mortal sin of heresy and thus infected with sinful pride. Another reason is that when one tries to make excuses for lies and other falsehoods, they end up in contradictions, confusion, and ambiguity. This is a common trait for those infected with intellectual pride:

“Be not over just and be not more wise than is necessary, lest thou become stupid.”
(Ectes. 7:17)

Now for the example: According to Alphonsus, the person of the Holy Spirit proceeds from himself and into himself because he teaches the heresy that whatever one person does so do the other two, as all three perform the same act in unison. Hence, not only does the person of the Holy Spirit proceed from persons of the Father and the Son but also proceeds from himself and into himself. If Alphonsus admitted that this is not true, then he has a case where two persons are performing a different act than the Holy Spirit who would not proceed from himself and into himself. Well, that is actually the dogma, the persons of the Father and the Son do perform a distinct acts from the person of the Holy Spirit is this regard. The Holy Spirit proceeds from the Father as a distinct act of the Father and proceeds from the Son as a distinct act of the Son, but the Holy Spirit does not proceed from himself and into himself. The two acts of procession, then, are only from the Father and the Son and not from the Holy Spirit.

⁵⁴ See RJMI article *Briefs of Jesus Christ*: Jesus created physical life and the Holy Spirit creates spiritual life. And see RJMI article *Brief on the Holy Trinity*: The three divine persons have one will and operation but act separately.

⁵⁵ Profession of Faith Prescribed for Durand of Osca and His Waldensian Companions; D. 422.

The Heretic Maximus the Confessor's Letter to Marinus

Maximus the Confessor (d. 662) of Constantinople was a heretic for denying the Salvation Dogma. He believed in the heresy of universal salvation. And he was most probably an apostate for glorifying pagan philosophies. During the invalid and heretical Council of Florence in the 15th century, the Eastern Schismatics used Maximus' *Letter to Marinus* to defend their heresy that the Holy Spirit does not proceed from the Son. There are three possibilities regarding Maximus' letter and its content:

1. The letter is not authentic, which some Latin's have claimed.
2. His letter denies the dogma.
3. In context, his letter upholds the dogma.

If the letter is not authentic, then that ends any further discussion in this matter.

If the letter is authentic, then he either denies the dogma or upholds it, depending on one's interpretation of Maximus' words.

It is most probable that his letter upholds the dogma and thus, in context, is to be taken in the orthodox sense.

But for the sake of the argument, if the letter is meant in the heretical sense, then his teaching is heresy, and thus he was a heretic on this point: Plain and simple.

Whatever the case may be, the testimony of this one man cannot overthrow the testimony of the unanimous consensus of the Church Fathers (the ordinary magisterium) and infallible papal decrees (solemn magisterium).⁵⁶ If anyone comes along and denies a dogma that was taught by the ordinary magisterium or solemn magisterium, then he and his teaching must be rejected, not the ordinary magisterium and solemn magisterium. If this is not true, then the Catholic Church is not really infallible and never can be. Anyone who calls himself a Catholic theologian can come along and deny a dogma and thus be used as an authority to justify the denial and hence overturn the dogma and turn it into an allowable opinion or worse into a heresy. This is one of the heretical methods used by nominal Catholic theologians during the Great Apostasy to overturn dogmas. Consequently, all the fuss about Maximus, as if everything depended on him regarding the truth in this matter, is a diversion by the Eastern Schismatics from the testimony of the Church Fathers (ordinary magisterium) and infallible papal decrees (solemn magisterium).

But the most damning thing about the Eastern Un-Orthodox Schismatics is they have no way to know the truth for certain because they deny the dogma that God's Church can teach infallibly. Hence, even if they win a debate regarding a doctrine, they actually lose because they cannot know for sure if they won, if their position is true or not, because their Church and no one in it even claims to be infallible.⁵⁷ Consequently, a member of their Church can come along and deny one of their tenets and the debate starts all over again. Their Churches are ships without rudders, foundations on sand, and as solid as ice cream in summer heat. Therefore, by allowing the Eastern Un-Orthodox to attend the Council of Florence to debate the Filioque and other doctrines is not only a waste of time, but, even worse, it gives them and their Churches an air of credibility.

⁵⁶ See in this book "The Holy Spirit proceeds from the Father and the Son," p. 3.

⁵⁷ The irony is that the Eastern Un-Orthodox Schismatics believe that the first seven ecumenical councils were infallible. If so, then what made them infallible if God's Church and no one in it can be infallible? And what is even worse is that these very councils teach the dogma that the Catholic Church is infallible. They teach the dogma of papal infallibility (the solemn magisterium) and the dogma of the infallibility of the unanimous consensus of the Church Fathers of faith and morals (the ordinary magisterium). Hence these very councils that they rightly believe are infallible condemn them as heretics for not believing these very things that these councils infallibly defined. And that is beside the fact that all those who authoritatively attended these seven councils were submissive and obedient to the pope as the only visible head of the Catholic Church and thus believed in papal supremacy. Hence anyone who believed as the Eastern Un-Orthodox Schismatic do would have been not only banned from any authoritative position in these councils but would have been condemned by them.

But they were not the only heretics. The so-called Catholics who called and attended that Council were heretics also and hence were nominal Catholics. So you had heretics debating heretics.

I will now show how it is most probable that the heretic Maximus' Letter to Marinus upholds the dogma that the Holy Spirit proceeds from the Father and the Son and thus is to be taken in the orthodox sense:

Heretic Maximus the Confessor, *Letter to Marinus*, 650: "Adducing the testimony of the Roman Fathers and of Cyril of Alexandria (from his exposition on the Gospel of St. John), the Romans do not affirm that the son is the cause of the Spirit, for they know that the cause of the Son and of the Spirit is the Father of one by birth, and of the other by procession; but only show that the Spirit is sent through the Son, and thereby express the affinity and the indifference of their essence. For the Holy Spirit, just as he belongs to the nature of God the Father according to his essence so he also belongs to the nature of the Son according to his essence, since he proceeds inexpressibly from the Father through his begotten Son."

First: His letter is defending the addition to the Creed that the Holy Spirit proceeds from the Son.

Second: He accepts the testimony of the Roman Fathers and of Cyril of Alexandria regarding the Filioque. And they all teach that the Holy Spirit proceeds from the Father and from the Son.⁵⁸ For example,

St. Cyril of Alexandria, *Thesaurus*, c. 412: "When they see the Holy Spirit being born in us, it proves that we are conformed to God, and that he proceeds from the Father and the Son, evidently because he is of the divine essence...⁵⁹ It is necessary to admit that the Spirit is from the essence of the Son. For as naturally existing from him and sent by him to the creature, works renewal, the fullness and completion of the Holy Trinity, of course."⁶⁰

Third: Hence it is certain that Maximus believes the dogma that the Holy Spirit proceeds from the Father and the Son. Consequently, when he says the Father is the only cause of the Son and the Holy Spirit, he means the Father is the only origin of both the Son and the Holy Spirit (which is true). He has established the dogma that the Father is the anchor of the Holy Trinity, the ultimate cause, the ultimate origin. Hence when he says "the Romans do not affirm that the Son is the cause of the Spirit," he means the ultimate cause or ultimate principle. Hence Maximus is showing that the ultimate cause of the Holy Spirit is the Father, because without the Father there is no Son, and without the Son there can be no Holy Spirit to proceed from the Son. It is the same as when it is said the Father is the only principle of the Holy Spirit in the context of the ultimate principle. But the Son is also a principle of the Holy Spirit but not the ultimate principle. The Father is the principle without a principle and the Son is the principle from a principle (the Father).⁶¹ And when he says the Holy Spirit proceeds through the Son, he means it is *through* the Father's eternally begetting of the Son that the Holy Spirit then simultaneously proceeds eternally from both the Father and the Son.⁶²

I will end this section with a quote from the following work by Erick Yabarra:

The Filioque, Revisiting the Doctrinal Debate between the Catholics and Orthodox, by Erick Yabarra, 2022: "[p. 257] Maximus's famous Letter to Marinus has been used throughout the centuries in order to both prove or disprove the doctrine of the Filioque. It is my view that the argument made in his letter can be used to defend either the Photian monopatrism, the Latin Filioque, or even the Blachemaeon or

⁵⁸ See in this article "The Holy Spirit proceeds from the Father and the Son," p. [3](#).

⁵⁹ JP Migne PG 75:585

⁶⁰ JP Migne PG 75:608

⁶¹ See in this article "Hence, in the following quotes, when St. Augustine teaches [13](#).

⁶² See in this article "So What Is Meant When It Is Said that the Holy Spirit Proceeds Through the Son," p. [12](#).

Palamite notion of a procession of the Spirit through the Son in God's natural activity. A variety of factors must be looked at. In the first place, Maximus's appeals to the consensus of the Latin Fathers, the majority of whom are unmistakably Filioquist in the Florentine sense,⁶³ could lead one to think that he is clearly in support of the Latin understanding of the procession. Even more in this direction is his appeal to the writings of St. Cyril, and the latter's Commentary on the Gospel According to St. John in particular. St. Cyril makes it very transparent, as proven in the commentary above, that the Spirit proceeds from the Father and the Son eternally in the order of His hypostatic origin...

"[p. 259-260] Maximus uses those words almost interchangeably, and with reference to hypostatic origin. And yet, he makes it clear to Marinus that the Son is not cause of the Spirit, which certainly doesn't simplify things for us. However, it very well could be the case that when he is speaking of 'cause' here, he means the primordial cause of the 1st, e.g., the Father, without excluding the mediatorial means of the 2nd, e.g., the Son.

"This is how Greek theologian Bessarion, who ended up converting to Catholicism because of the Latin presentation of the Church Fathers at Florence, read the Letter to Marinus. On Maximus's exclusion from the Son of being 'cause' of the Spirit, Bessarion wrote:

'That the Son is not a cause of the Spirit we can also say, for we understand the meaning of cause in the strictest sense, as used in the Greek idiom, whereby cause always is understood as the primordial first caused.'⁶⁴

"Admittedly, this interpretation comes with a stretch. However, because Maximus appealed to the consensus of the Latin Fathers on the Filioque, which is undoubtedly proto-Florentine in content, together with the fact that he appealed to the Filioquist theology of St. Cyril's commentary on the Gospel according to St. John, Bessarion's interpretation is certainly not unreasonable. As the argumentation provided in this book attempts to show, the idea that the Latin Fathers were teaching a pure Photian Monopatrism or some kind of Latino-Palamite notion of an energetic procession is simply outside the bounds of reason...

"[p. 261-263] On another note, it is common in recent times to hear that the Latins at Florence simply rejected the authenticity of the letter because it refuted the Latin position on the Filioque. However, in the Acts of Florence, the Latins, besides questioning the letter's authenticity, reacted to the content of the letter in the following manner:

'For even we ourselves would say that the Son is not the primary cause of the Spirit; we assert one cause of the Son and the Spirit, the Father, the one according to generation and the other according to procession; but in order to signify the communion and equality of essence we also assert the procession through the Son and clearly confess the inseparability of the substance. For the Son is substantially the Son of the Father and the Holy Spirit substantially is of the Father and the Son. Since he is substantially of the Father and the Son, and the substance of the hypostasis is inseparable, therefore the Holy Spirit is also from the hypostasis of the Son. Maximus states at the pronouncements of the holy Roman fathers do not say otherwise, not only Augustine, Jerome, and Ambrose, but the rest

⁶³ Footnote 293: "See Alexander Alexakis, *Codex Parisinus Graecus 1115 and Its Archetype* (Washington, D.C.: Dumbarton Oaks, 1996), 76-85. Alexander argues for the emphatically pro-Filioque status of the florilegium that St. Maximus was probably viewing while he sojourned in the West."

⁶⁴ Footnote 294: "Bessarion of Nicaea, *Refutatio Capitum Sylogisticorum* (PG 161.240); Eng. Trans. Siecienski, 'Saint Maximus the Confessor, the Filioque, and the Papacy,' in *A Saint For East and West*, ed. Daniel Haynes, 39; [emphasis added]."

whose books manifestly assert the Holy Spirit is from the Father and the Son.’⁶⁵

“The Latin response to the letter to Marinus sounds remarkably equivalent to Bessarion, and they were not opposed to the reasoning of the content. They were largely skeptical of its authenticity. Besides, the authenticity of the Letter to Marinus has been, according to Siecienski, doubted for centuries.⁶⁶ In any case, it is quite striking how the letter to Marinus can be used by multiple sides to ‘prove’ their views...

“However, the question is whether Maximus could have been only concerned to use that word for the primordial source of all deity that the Latin, too, held for the Father exclusively. He excludes the Son from this, and he says the procession of the Spirit ‘through the Son’ manifests the Son’s consubstantiality with the Father.”⁶⁷

⁶⁵ Footnote 295: “Joseph Gill, *Quae supersunt actorum Graecorum Concilii Florentini*, vol. 1 (Pontificium Institutum Orientalium Studiorum: Roma, 1953), 412; Eng. Trans. Siecienski, ‘Saint Maximus the Confessor, the Filioque, and the Papacy,’ in *A Saint for East and West*, ed. Daniel Haynes, 39; [emphasis added].”

⁶⁶ Footnote 296: “Siecienski, *The Filioque*, 79.”

⁶⁷ Chapter 4 (The Filioque and the Church Fathers): *St. Maximus the Confessor (580-662)*, p. 252f.

The Apostate John Damascene Denied the Dogma that the Holy Spirit Proceeds from the Son

Apostate John Damascene, *An Exposition of the Orthodox Faith*, 8th century: “And only the Holy Spirit proceedeth from the Father’s essence, not having been generated but simply proceeding... Likewise we believe also in one Holy Spirit, the Lord and Giver of Life: Who proceedeth from the Father and resteth in the Son... in all things like to the Father and Son: proceeding from the Father and communicated through the Son, and participated in by all creation, through Himself creating, and investing... The Holy Spirit is one Spirit, going forth from the Father... And we speak likewise of the Holy Spirit as from the Father, and call him the Spirit of the Father. And we do not speak of the Spirit as from the Son, but yet we call him the Spirit of the Son.”⁶⁸

Apostate Thomas Aquinas, *Summa*, 13th century: “Reply to Objection 3. The Nestorians were the first to introduce the error that the Holy Spirit did not proceed from the Son, as appears in a Nestorian creed condemned in the council of Ephesus. This error was embraced by Theodoric the Nestorian, and several others after him, among whom was also Damascene. Hence, in that point his opinion [RJMI: heresy] is not to be held.”⁶⁹

History of Dogmas, by the apostate Rev. J. Tixeront, 1923: “We shall not dwell at length on the teachings of the Damascene regarding the Father and the Son, because in this he merely reproduces and confirms that on his predecessors. What he says about the Holy Spirit deserve to be studied... He held the Holy Spirit proceeds through the Son, but he denied that he proceeds from the Son.”⁷⁰

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

Original version: 6/2024; Current version: 6/2024

Mary’s Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us

⁶⁸ b. 1 c. 8.

⁶⁹ first part, ques. 36, art. 2.

⁷⁰ Translated from the Fifth French edition by H.L.B. *Nihil Obstat*: Sti. Ludovici, die 17, Nov. 1913, F.G. Holweck, *Censor Librorum*. *Imprimatur*: die 19, Nov. 1913, + Joannes J. Glenon, Archiepiscopus St. Ludovici. Herder Book Co., 1923. Vol. 3, chap. 9, sec 1., pp. 473-474.