

Filioque

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Filioque is a theological ([../cathen/14580x.htm](http://cathen.com/14580x.htm)) formula of great dogmatic ([../cathen/05089a.htm](http://cathen.com/05089a.htm)) and historical importance. On the one hand, it expresses the Procession of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) from both Father and Son as one Principle; on the other, it was the occasion of the Greek schism ([../cathen/13535a.htm](http://cathen.com/13535a.htm)). Both aspects of the expression need further explanation.

The dogma ([../cathen/05089a.htm](http://cathen.com/05089a.htm)) of the double Procession of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) from Father and Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)) as one Principle is directly opposed to the error ([../cathen/05525a.htm](http://cathen.com/05525a.htm)) that the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) proceeds from the Father, not from the Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)). Neither dogma ([../cathen/05089a.htm](http://cathen.com/05089a.htm)) nor error ([../cathen/05525a.htm](http://cathen.com/05525a.htm)) created much difficulty during the course of the first four centuries. Macedonius and his followers, the so-called Pneumatomachi ([../cathen/12174a.htm](http://cathen.com/12174a.htm)), were condemned by the local Council of Alexandria ([../cathen/01300a.htm](http://cathen.com/01300a.htm)) (362) and by Pope St. Damasus ([../cathen/04613a.htm](http://cathen.com/04613a.htm)) (378) for teaching that the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) derives His origin from the Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)) alone, by creation ([../cathen/04470a.htm](http://cathen.com/04470a.htm)). If the creed ([../cathen/04478a.htm](http://cathen.com/04478a.htm)) used by the Nestorians ([../cathen/10755a.htm](http://cathen.com/10755a.htm)), which was composed probably by Theodore of Mopsuestia ([../cathen/14571b.htm](http://cathen.com/14571b.htm)), and the expressions of Theodoret ([../cathen/14574b.htm](http://cathen.com/14574b.htm)) directed against the ninth anathema ([../cathen/01455e.htm](http://cathen.com/01455e.htm)) by Cyril of Alexandria ([../cathen/04592b.htm](http://cathen.com/04592b.htm)), deny that the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) derives His existence ([../cathen/05543b.htm](http://cathen.com/05543b.htm)) from or through the Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)), they probably intend to deny only the creation ([../cathen/04470a.htm](http://cathen.com/04470a.htm)) of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) by or through the Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)), inculcating at the same time ([../cathen/14726a.htm](http://cathen.com/14726a.htm)) His Procession from both Father and Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)). At any rate, if the double Procession of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) was discussed at all in those earlier times, the controversy was restricted to the East and was of short duration.

The first undoubted denial of the double Procession of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) we find in the seventh century among the heretics ([../cathen/07256b.htm](http://cathen.com/07256b.htm)) of Constantinople ([../cathen/04301a.htm](http://cathen.com/04301a.htm)) when St. Martin I ([../cathen/09723c.htm](http://cathen.com/09723c.htm)) (649-655), in his synodal writing against the Monothelites ([../cathen/10502a.htm](http://cathen.com/10502a.htm)), employed the expression "Filioque". Nothing is known about the further development of this controversy; it does not seem to have assumed any serious proportions, as the question was not connected with the characteristic teaching of the Monothelites ([../cathen/10502a.htm](http://cathen.com/10502a.htm)).

In the Western church the first controversy concerning the double Procession of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) was conducted with the envoys of the Emperor Constantine Copronymus, in the Synod ([../cathen/14388a.htm](http://cathen.com/14388a.htm)) of Gentilly near Paris ([../cathen/11480c.htm](http://cathen.com/11480c.htm)), held in the time ([../cathen/14726a.htm](http://cathen.com/14726a.htm)) of Pepin ([../cathen/11662b.htm](http://cathen.com/11662b.htm)) (767). The synodal Acts and other information do not seem to exist. At the beginning of ninth century, John, a Greek monk ([../cathen/10487b.htm](http://cathen.com/10487b.htm)) of the monastery ([../cathen/04340c.htm](http://cathen.com/04340c.htm)) of St. Sabas, charged the monks ([../cathen/10487b.htm](http://cathen.com/10487b.htm)) of Mt. Olivet with heresy ([../cathen/07256b.htm](http://cathen.com/07256b.htm)), they had inserted the Filioque into the Creed ([../cathen/04478a.htm](http://cathen.com/04478a.htm)). In the second half the same century, Photius ([../cathen/12043b.htm](http://cathen.com/12043b.htm)), the successor ([../cathen/01641a.htm](http://cathen.com/01641a.htm)) of the unjustly ([../cathen/08010c.htm](http://cathen.com/08010c.htm)) deposed ([../cathen/04737b.htm](http://cathen.com/04737b.htm)) Ignatius ([../cathen/07647a.htm](http://cathen.com/07647a.htm)), Patriarch ([../cathen/11549a.htm](http://cathen.com/11549a.htm)) of Constantinople ([../cathen/04301a.htm](http://cathen.com/04301a.htm)) (858), denied the Procession of the Holy Ghost ([../cathen/07409a.htm](http://cathen.com/07409a.htm)) from the Son ([../cathen/14142b.htm](http://cathen.com/14142b.htm)), and opposed the insertion of the Filioque into the Constantinopolitan creed ([../cathen/11049a.htm](http://cathen.com/11049a.htm)). The same position was maintained towards the end of the tenth century by the Patriarchs ([../cathen/11548a.htm](http://cathen.com/11548a.htm)) Sisinnius and Sergius, and about the middle of the eleventh century by the Patriarch Michael Caerularius ([../cathen/10273a.htm](http://cathen.com/10273a.htm)), who renewed and completed the Greek schism ([../cathen/13535a.htm](http://cathen.com/13535a.htm)).

The rejection of the Filioque, or the double Procession of the Holy Ghost (../cathen/07409a.htm) from the Father and Son (../cathen/14142b.htm), and the denial of the primacy (../cathen/12423a.htm) of the Roman Pontiff (../cathen/12260a.htm) constitute even today the principal errors (../cathen/05525a.htm) of the Greek church (../cathen/06752a.htm). While outside the Church (../cathen/03744a.htm) doubt (../cathen/05141a.htm) as to the double Procession of the Holy Ghost (../cathen/07409a.htm) grew into open denial, inside the Church (../cathen/03744a.htm) the doctrine (../cathen/05075b.htm) of the Filioque was declared to be a dogma (../cathen/05089a.htm) of faith (../cathen/05752c.htm) in the Fourth Lateran Council (../cathen/09018a.htm) (1215), the Second council of Lyons (../cathen/09476c.htm) (1274), and the Council of Florence (../cathen/06111a.htm) (1438-1445). Thus the Church (../cathen/03744a.htm) proposed in a clear and authoritative form the teaching of Sacred Scripture (../bible) and tradition (../cathen/15006b.htm) on the Procession of the Third Person of the Holy Trinity (../cathen/07409a.htm).

As to the Sacred Scripture (../cathen/13635b.htm), the inspired (../cathen/08045a.htm) writers call the Holy Ghost (../cathen/07409a.htm) the Spirit (../cathen/14220b.htm) of the Son (../cathen/14142b.htm) (Galatians 4:6 (../bible/gal004.htm#vrs6)), the Spirit (../cathen/14220b.htm) of Christ (../cathen/08374c.htm) (Romans 8:9 (../bible/rom008.htm#vrs9)), the Spirit (../cathen/14220b.htm) of Jesus Christ (../cathen/08374c.htm) (Philippians 1:19 (../bible/phi001.htm#vrs19)), just as they call Him the Spirit (../cathen/14220b.htm) of the Father (Matthew 10:20 (../bible/mat010.htm#vrs20)) and the Spirit of God (../cathen/07409a.htm) (1 Corinthians 2:11 (../bible/1co002.htm#vrs11)). Hence they attribute to the Holy Ghost (../cathen/07409a.htm) the same relation to the Son (../cathen/14142b.htm) as to the Father.

Again, according to Sacred Scripture (../bible), the Son (../cathen/14142b.htm) sends the Holy Ghost (../cathen/07409a.htm) (Luke 24:49 (../bible/luk024.htm#vrs49); John 15:26 (../bible/joh015.htm#vrs26); 16:7 (../bible/joh016.htm#vrs7); 20:22 (../bible/joh020.htm#vrs22); Acts 2:33 (../bible/act002.htm#vrs33); Titus 3:6 (../bible/tit003.htm#vrs6)), just as the Father sends the Son (../cathen/14142b.htm) (Romans 3:3 (../bible/rom003.htm#vrs3); etc.), and as the Father sends the Holy Ghost (../cathen/07409a.htm) (John 14:26 (../bible/joh014.htm#vrs26)).

Now the "mission" or "sending" of one Divine Person (../cathen/11726a.htm) by another does not mean merely that the Person (../cathen/11726a.htm) said to be sent assumes a particular character, at the suggestion of Himself in the character of Sender, as the Sabellians maintained; nor does it imply any inferiority in the Person (../cathen/11726a.htm) sent, as the Arians (../cathen/01707c.htm) taught; but it denotes, according to the teaching of the weightier theologians (../cathen/14580a.htm) and Fathers, the Procession of the Person (../cathen/11726a.htm) sent from the Person (../cathen/11726a.htm) Who sends. Sacred Scripture (../bible) never presents the Father as being sent by the Son (../cathen/14142b.htm), nor the Son (../cathen/14142b.htm) as being sent by the Holy Ghost (../cathen/07409a.htm). The very idea (../cathen/07630a.htm) of the term "mission" implies that the person (../cathen/11726a.htm) sent goes forth for a certain purpose by the power of the sender, a power exerted on the person (../cathen/11726a.htm) sent by way of a physical impulse, or of a command, or of prayer (../cathen/12345b.htm), or finally of production; now, Procession, the analogy (../cathen/01449a.htm) of production, is the only manner admissible in God (../cathen/06608a.htm). It follows that the inspired writers present the Holy Ghost (../cathen/07409a.htm) as proceeding from the Son (../cathen/14142b.htm), since they present Him as sent by the Son (../cathen/14142b.htm).

Finally, St. John (16:13-15) (../bible/joh016.htm#vrs13) gives the words of Christ (../cathen/08374c.htm): "What things soever he [the Spirit] shall hear, he shall speak; ...he shall receive of mine, and shew it to you. All things whatsoever the Father hath, are mine." Here a double consideration is in place. First, the Son (../cathen/14142b.htm) has all things that the Father hath, so that He must resemble the Father in being the Principle from which the Holy Ghost (../cathen/07409a.htm) proceeds. Secondly, the Holy Ghost (../cathen/07409a.htm) shall receive "of mine" according to the words of the Son (../cathen/14142b.htm); but Procession is the only conceivable way of receiving which does not imply dependence or inferiority. In other words, the Holy Ghost (../cathen/07409a.htm) proceeds from the Son (../cathen/14142b.htm).

The teaching of Sacred Scripture ([../bible](#)) on the double Procession of the Holy Ghost ([../cathen/07409a.htm](#)) was faithfully preserved in Christian tradition ([../cathen/15006b.htm](#)). Even the Greek Orthodox grant that the Latin ([../cathen/09022a.htm](#)) Fathers ([../cathen/06001a.htm](#)) maintain the Procession ([../cathen/12446c.htm](#)) of the Holy Ghost ([../cathen/07409a.htm](#)) from the Son ([../cathen/14142b.htm](#)). The great work on the Trinity by Petavius ([../cathen/11743a.htm](#)) (Lib. VII, cc. iii sqq.) develops the proof ([../cathen/12454c.htm](#)) of this contention at length. Here we mention only some of the later documents in which the patristic ([../cathen/11560a.htm](#)) doctrine has been clearly expressed:

- the dogmatic ([../cathen/05089a.htm](#)) letter ([../cathen/09202a.htm](#)) of St. Leo I ([../cathen/09154b.htm](#)) to Turribius, Bishop ([../cathen/02581b.htm](#)) of Astorga ([../cathen/02018d.htm](#)), Epistle 15 ([../fathers/3604015.htm](#)) (447);
- the so-called Athanasian Creed ([../cathen/02033b.htm](#));
- several councils held at Toledo in the years 447, 589 (III), 675 (XI), 693 (XVI);
- the letter ([../cathen/09202a.htm](#)) of Pope Hormisdas ([../cathen/07470a.htm](#)) to the Emperor Justius, Ep. lxxix (521);
- St. Martin I's ([../cathen/09723c.htm](#)) synodal utterance against the Monothelites ([../cathen/10502a.htm](#)), 649-655;
- Pope Adrian I's ([../cathen/01155b.htm](#)) answer to the Caroline Books ([../cathen/03371b.htm](#)), 772-795;
- the Synods ([../cathen/14388a.htm](#)) of Mérida ([../cathen/10202a.htm](#)) (666), Braga ([../cathen/02728a.htm](#)) (675), and Hatfield (680);
- the writing of Pope Leo III ([../cathen/09157b.htm](#)) (d. 816) to the monks ([../cathen/10487b.htm](#)) of Jerusalem ([../cathen/08344a.htm](#));
- the letter ([../cathen/09202a.htm](#)) of Pope Stephen V ([../cathen/14289c.htm](#)) (d. 891) to the Moravian ([../cathen/10561a.htm](#)) King Suentopolcus (Suatopluk), Ep. xiii;
- the symbol of Pope Leo IX ([../cathen/09160c.htm](#)) (d. 1054);
- the Fourth Lateran Council ([../cathen/09018a.htm](#)), 1215;
- the Second Council of Lyons ([../cathen/09472a.htm](#)), 1274; and the
- Council of Florence ([../cathen/06111a.htm](#)), 1439.

Some of the foregoing conciliar ([../cathen/14388a.htm](#)) documents may be seen in Hefele ([../cathen/07191a.htm](#)), "Conciliengeschichte" (2d ed.), III, nn. 109, 117, 252, 411; cf. P.G. XXVIII, 1557 sqq. Bessarion ([../cathen/02527b.htm](#)), speaking in the Council of Florence ([../cathen/06111a.htm](#)), inferred the tradition ([../cathen/15006b.htm](#)) of the Greek Church ([../cathen/06752a.htm](#)) from the teaching of the Latin; since the Greek and Latin ([../cathen/09022a.htm](#)) Fathers ([../cathen/06001a.htm](#)) before the ninth century were the members of the same Church ([../cathen/03744a.htm](#)), it is antecedently improbable that the Eastern ([../cathen/05230a.htm](#)) Fathers should have denied a dogma ([../cathen/05089a.htm](#)) firmly maintained by the Western ([../cathen/09022a.htm](#)). Moreover, there are certain considerations which form a direct proof ([../cathen/12454c.htm](#)) for the belief ([../cathen/02408b.htm](#)) of the Greek ([../cathen/05230a.htm](#)) Fathers ([../cathen/06001a.htm](#)) in the double Procession of the Holy Ghost ([../cathen/07409a.htm](#)).

- First, the Greek ([../cathen/05230a.htm](#)) Fathers ([../cathen/06001a.htm](#)) enumerate the Divine Persons in the same order as the Latin ([../cathen/09022a.htm](#)) Fathers ([../cathen/06001a.htm](#)); they admit that the Son ([../cathen/14142b.htm](#)) and the Holy Ghost ([../cathen/07409a.htm](#)) are logically ([../cathen/09324a.htm](#)) and ontologically ([../cathen/11258a.htm](#)) connected in the same way as the Son ([../cathen/14142b.htm](#)) and Father [St. Basil ([../cathen/02330b.htm](#)), Epistle 38 ([../fathers/3202038.htm](#)); *Against Eunomius* I.20 ([../fathers/290101.htm](#)) and III ([../fathers/290103.htm](#)), *sub init.*]
- Second, the Greek ([../cathen/05230a.htm](#)) Fathers ([../cathen/06001a.htm](#)) establish the same relation between the Son ([../cathen/14142b.htm](#)) and the Holy Ghost ([../cathen/07409a.htm](#)) as between the Father and the Son ([../cathen/14142b.htm](#)); as the Father is the fountain of the Son ([../cathen/14142b.htm](#)), so is the Son ([../cathen/14142b.htm](#)) the fountain of the Holy Ghost ([../cathen/07409a.htm](#)) (Athanasius ([../cathen/02035a.htm](#)), Ep. ad Serap. I, xix, sqq.; *On the Incarnation* 9 ([../fathers/2802.htm](#)); Orat. iii, adv. Arian., 24; Basil, *Against Eunomius* V ([../fathers/290105.htm](#)); cf. Gregory of Nazianzus ([../cathen/07010b.htm](#)), Oration 43, no. 9 ([../fathers/310243.htm](#))).
- Third, passages are not wanting in the writings of the Greek ([../cathen/05230a.htm](#)) Fathers ([../cathen/06001a.htm](#)) in which the Procession of the Holy Ghost ([../cathen/07409a.htm](#)) from the Son ([../cathen/14142b.htm](#)) is clearly

maintained: Gregory Thaumaturgus (../cathen/07015a.htm), "Expos. fidei sec.", vers. saec. IV, in Rufinus (../cathen/13221b.htm), Hist. Eccl., VII, xxv; Epiphanius, Haer., c. lxii, 4; Gregory of Nyssa (../cathen/07016a.htm), Hom. iii in orat. domin.; Cyril of Alexandria (../cathen/04592b.htm), "Thes.", as. xxxiv; the second canon of synod (../cathen/14388a.htm) of forty bishops (../cathen/02581b.htm) held in 410 at Seleucia (../cathen/13689b.htm) in Mesopotamia; the Arabic versions of the Canons of St. Hippolytus (../cathen/07360c.htm); the Nestorian (../cathen/10755a.htm) explanation of the Symbol (../cathen/04478a.htm).

The only Scriptural (../cathen/13635b.htm) difficulty deserving our attention is based on the words of Christ (../cathen/08374c.htm) as recorded in John 15:26 (../bible/joh015.htm#vrs26), that the Spirit proceeds from the Father, without mention being made of the Son (../cathen/14142b.htm). But in the first place, it can not be shown that this omission amounts to a denial; in the second place, the omission (../cathen/11251b.htm) is only apparent, as in the earlier part of the verse the Son (../cathen/14142b.htm) promises to "send" the Spirit. The Procession of the Holy Ghost (../cathen/07409a.htm) from the Son (../cathen/14142b.htm) is not mentioned in the Creed of Constantinople (../cathen/11049a.htm), because this Creed (../cathen/04478a.htm) was directed against the Macedonian error (../cathen/12174a.htm) against which it sufficed to declare the Procession of the Holy Ghost (../cathen/07409a.htm) from the Father. The ambiguous expressions found in some of the early writers of authority are explained by the principles which apply to the language of the early Fathers generally.

Historical importance of the *filioque*

It has been seen that the Creed of Constantinople (../cathen/11049a.htm) at first declared only the Procession of the Holy Ghost (../cathen/07409a.htm) from the Father; it was directed against the followers of Macedonius (../cathen/12174a.htm) who denied the Procession of the Holy Spirit (../cathen/07409a.htm) from the Father. In the East, the omission of Filioque did not lead to any misunderstanding. But conditions (../cathen/04211a.htm) were different in Spain (../cathen/14169b.htm) after the Goths (../cathen/11347d.htm) had renounced Arianism (../cathen/01707c.htm) and professed the Catholic (../cathen/03449a.htm) faith (../cathen/05752c.htm) in the Third Synod (../cathen/14388a.htm) of Toledo, 589. It cannot be ascertained who first added the Filioque to the Creed (../cathen/11049a.htm); but it appears to be certain (../cathen/03539b.htm) that the Creed (../cathen/11049a.htm), with the addition of the Filioque, was first sung in the Spanish Church (../cathen/03744a.htm) after the conversion (../cathen/04347a.htm) of the Goths (../cathen/11347d.htm). In 796 the Patriarch (../cathen/11549a.htm) of Aquileia (../cathen/01661c.htm) justified and adopted the same addition at the Synod (../cathen/14388a.htm) of Friaul, and in 809 the Council of Aachen (../cathen/01001a.htm) appears to have approved of it.

The decrees (../cathen/04670a.htm) of this last council were examined by Pope Leo III (../cathen/09157b.htm), who approved of the doctrine (../cathen/05075b.htm) conveyed by the Filioque, but gave the advice to omit the expression in the Creed (../cathen/11049a.htm). The practice of adding the Filioque was retained in spite of the papal advice, and in the middle of the eleventh century it had gained a firm foothold in Rome (../cathen/13164a.htm) itself. Scholars do not agree as to the exact time (../cathen/14726a.htm) of its introduction into Rome (../cathen/13164a.htm), but most assign it to the reign of Benedict VIII (../cathen/02428e.htm) (1014-15).

The Catholic doctrine (../cathen/05075b.htm) was accepted by the Greek deputies who were present at the Second Council of Florence, in 1439, when the Creed (../cathen/11049a.htm) was sung both in Greek and Latin, with the addition of the word *Filioque*. On each occasion it was hoped (../cathen/07465b.htm) that the Patriarch (../cathen/11549a.htm) of Constantinople (../cathen/04301a.htm) and his subjects had abandoned the state of heresy (../cathen/07256b.htm) and schism (../cathen/13529a.htm) in which they had been living since the time of Photius (../cathen/12043b.htm), who about 870 found in the Filioque an excuse for throwing off all dependence on Rome (../cathen/13164a.htm). But however sincere the individual Greek bishops (../cathen/02581b.htm) may have been, they failed to carry their people with them, and the breach between East and West (../cathen/13535a.htm) continues to this day.

It is a matter for surprise that so abstract a subject as the doctrine of the double Procession of the Holy Ghost ([../cathen/07409a.htm](http://www.newadvent.org/cathen/07409a.htm)) should have appealed to the imagination ([../cathen/07672a.htm](http://www.newadvent.org/cathen/07672a.htm)) of the multitude. But their national feelings had been aroused by the desire of liberation from the rule of the ancient rival of Constantinople; the occasion of lawfully obtaining their desire appeared to present itself in the addition of Filioque to the Creed ([../cathen/11049a.htm](http://www.newadvent.org/cathen/11049a.htm)) of Constantinople. Had not Rome ([../cathen/13164a.htm](http://www.newadvent.org/cathen/13164a.htm)) overstepped her rights ([../cathen/13055c.htm](http://www.newadvent.org/cathen/13055c.htm)) by disobeying the injunction of the Third Council, of Ephesus (431), and of the Fourth, of Chalcedon ([../cathen/03555a.htm](http://www.newadvent.org/cathen/03555a.htm)) (451)?

It is true ([../cathen/15073a.htm](http://www.newadvent.org/cathen/15073a.htm)) that these councils had forbidden to introduce another faith ([../cathen/05752c.htm](http://www.newadvent.org/cathen/05752c.htm)) or another Creed ([../cathen/04478a.htm](http://www.newadvent.org/cathen/04478a.htm)), and had imposed the penalty of deposition ([../cathen/04737b.htm](http://www.newadvent.org/cathen/04737b.htm)) on bishops ([../cathen/02581b.htm](http://www.newadvent.org/cathen/02581b.htm)) and clerics ([../cathen/04049b.htm](http://www.newadvent.org/cathen/04049b.htm)), and of excommunication ([../cathen/05678a.htm](http://www.newadvent.org/cathen/05678a.htm)) on monks ([../cathen/10487b.htm](http://www.newadvent.org/cathen/10487b.htm)) and laymen ([../cathen/08748a.htm](http://www.newadvent.org/cathen/08748a.htm)) for transgressing this law ([../cathen/09053a.htm](http://www.newadvent.org/cathen/09053a.htm)); but the councils had not forbidden to explain the same faith ([../cathen/05752c.htm](http://www.newadvent.org/cathen/05752c.htm)) or to propose the same Creed ([../cathen/04478a.htm](http://www.newadvent.org/cathen/04478a.htm)) in a clearer way. Besides, the conciliar ([../cathen/14388a.htm](http://www.newadvent.org/cathen/14388a.htm)) decrees ([../cathen/04670a.htm](http://www.newadvent.org/cathen/04670a.htm)) affected individual ([../cathen/07762a.htm](http://www.newadvent.org/cathen/07762a.htm)) transgressors, as is plain from the sanction ([../cathen/13428a.htm](http://www.newadvent.org/cathen/13428a.htm)) added; they did not bind the Church ([../cathen/03744a.htm](http://www.newadvent.org/cathen/03744a.htm)) as a body. Finally, the Councils of Lyons and Florence did not require the Greeks to insert the Filioque into the Creed ([../cathen/11049a.htm](http://www.newadvent.org/cathen/11049a.htm)), but only to accept the Catholic doctrine ([../cathen/05075b.htm](http://www.newadvent.org/cathen/05075b.htm)) of the double Procession of the Holy Ghost ([../cathen/07409a.htm](http://www.newadvent.org/cathen/07409a.htm)).

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