
Book Review

Why the Eastern rites reject the *Filioque*

by Nicholas F. Benton

The Nicene Creed: Our Common Faith

by *Emilianos Timiadis*

The Fortress Press

Philadelphia, 1983, 128 pp.

The Metropolitan of Sylbriia and representative of the Ecumenical Patriarchate at the World Council of Churches' headquarters in Geneva, Switzerland, has published through the Lutheran Church a revealing identification of the "paradigm shift" by which would occur a new global religious reunification.

Timiadis's little book is especially influential among the clergymen and scholars orchestrating the "ecumenical dialogues" that are retooling Christianity. Led by Hans Küng and Martin Marty, schismatic Roman Catholics otherwise known as Tübingen theologians are calling for a "new world religion" based on a "paradigm shift" to an Oriental model of Christianity, hostile to the principle of scientific and technological progress, and especially to nation states dedicated to such principles, such as the United States.

The Great Schism that split Christianity into its Eastern and Western branches originally occurred over the issue of the *Filioque* clause in the Nicene Creed. It is both instructive and lawful, therefore, that in 1983 the Metropolitan Timiadis, while advocating policies to undermine the strategic interests of the United States, singles out the *Filioque* doctrine as the principal obstacle in the "ecumenical dialogue" leading to reunification and a new one-world religion. That is, it is not the *Filioque* clause, per se, but the culture which it represents, that must be changed.

The relationship between Timiadis's attack on the *Filioque* clause in the Nicene Creed, and his rejection of the Book of Genesis's injunction that "man should fill the earth

and subdue it" defines the theological content of the Eastern churches' current control over the foreign policy and KGB operations of the Soviet Union.

This control is based on the Eastern Church's commitment to a 14th-century Third Rome prophecy, which asserted that Moscow would follow Rome and Constantinople as the third, and final, seat of world empire. This control is the principal factor operative in Yuri Andropov's ravings against the Reagan administration's commitment to develop an energy beam defensive weapons system, and his deployment of "peace activists" in the United States and Europe to sabotage this policy.

Timiadis' book confirms that the Eastern Orthodox Church is, in its theology and practice, fundamentally irreconcilable with the Western Christian tradition as exemplified by the Augustinian founders of the modern nation-state, and always has been.

The 'imitation of Christ'

The *Filioque* clause adds the words "and from the Son" to the Nicene Creed's affirmation that the Holy Spirit proceeds "from the Father."

It was St. Augustine, in his theological work defining the content of Christianity against the heresies, *On the Trinity*, who first explicated the importance of asserting that the Holy Spirit proceeds not from the Father only, but from the "Father and the Son."

The Council of Toledo was the first to officially proclaim the *Filioque* in 447 A.D., and it was generally included in the practice of the Church until 809, when Pope Leo III (795-816) rejected it. In 867, when Nicholas I reintroduced it, he was declared excommunicated by Photius, the Bishop of Constantinople. Then, in 1014 Pope Benedict VIII officially proclaimed it, finally paving the way for the rupture between East and West in 1054.

With the distinction represented by the *Filioque* clause—its Augustinian view that the Holy Spirit proceeds from the Son as well as the Father—the Church affirms that man's relationship to God is mediated (by way of the Holy Spirit) not simply to a "direct encounter" with God the Father (and the "risen Son"), but through the historical Jesus Christ.

That is, it is by connection with the life of the historical Jesus Christ that the Christian encounters the "grace of the Holy Spirit"—and while this connection is mediated through the canonical Biblical accounts, the Church, and the apostolic succession, the most profound implication is taking into one's self the historical Christ as the archetype of human identity: the notion of "being in a state of grace" is inseparable from imitating Christ in day-to-day life.

This identity for the Christian, as Augustine indicates, compels the powers of human reason to unlock the lawfulness of nature for the purpose of increasing man's dominion. It is the basis for a commitment to scientific, technological, and cultural progress to overcome backwardness, poverty, disease, and oppression, to bring man into greater "atonement" with the laws of God's ongoing process of creation. As one

can find in the works of John Milton, the voice of the Commonwealth faction in England which conceived the American republican project, assertion of this notion of human identity was the basis of the fight to establish the modern nation state. These strategists succeeded in establishing the United States as a constitutional republic rooted in the *Filioque* principle of man's self-perfection.

Rejecting the individual's connection to the historical Christ as a mediation of grace, the Eastern Church, like the Gnostic heretics in earlier periods, asserts that man's relationship with God stands outside history, in a direct encounter with the "Holy Spirit proceeding from the Father, alone."

In this view, the believer becomes not "Christ-like" in the moral fashion indicated above, but "God-like"—even though God is "totally other and unknowable."

This is the root of the Eastern Church's preoccupation with asceticism and withdrawal from the world, a world regarded as contaminated and inherently evil. In this view, the notion of "imitation of Christ" simply refers to the personal victory of Jesus over the flesh.

And while the Holy Spirit in this Gnostic view fills man with cultish "emotional rapture," Timiadis tips off the underlying Isis cult nature of the Eastern Church by identifying the Mother of God as "an expression of the incarnation of the Logos."

EIR founder Lyndon LaRouche, in a 1973 article published in *The Campaigner* magazine entitled "The Case of Ludwig Feuerbach," identified Feuerbach's odd substitution of the Virgin Mary for the Holy Spirit in the Trinity in his work, *The Essence of Christianity*, as a flaw revealing unresolved Oedipal rage along the lines of the Great Mother cultists identified by Augustine in his *City of God*. Such factors, LaRouche commented, are typically at the root of epistemological flaws, heresies, and the propagation of downright evil, embodied in irrational opposition to scientific and technological progress.

By placing the Mother of God in the position of a Logos proceeding from the Father, the Isis image is placed over that of the historical Christ in the Eastern Church. In Eastern Rite churches, the dominant figure depicted is the Virgin.

The World Council of Churches effort is not confined to direct "ecumenical" negotiations involving the Eastern rite, but extends to fundamentalist currents with their stress on irrationalism and fixation on "direct revelation" and "personal salvation."

The future of the United States, and of civilization as a whole, depends on a massive mobilization of the historic American commitment to scientific and technological progress that built this nation into the greatest power on earth. In the 1980s, as Mr. Andropov knows, this means a crash development of beam weapons and their vast technological spin-offs for the domestic economy. Wherever this is undermined by subversion, irrationalism, or passivity in the face of crisis, it is the work of the enemies of the *Filioque*.

KISSINGER'S PLOT TO TAKE OVER THE REAGAN ADMINISTRATION

The surprise naming of Henry Kissinger to head the President's Bipartisan Commission on Central America is part of a long-standing attempt to subvert the Reagan presidency. Henry Kissinger's return to official life is far more significant than the Central American appointment would suggest.

This two-part study by **EIR** Washington bureau chief Richard Cohen is essential reading for any citizen concerned with the future of the United States as a republic. Part One was written in late 1982, long before anyone else recognized the Kissinger operation. It documents the months-long process of inserting, with the friendly offices of Secretary of State George Shultz, "Kissinger's boys" throughout the administration. Part Two analyzes recent developments, including Kissinger's boast at a cocktail party in Israel, just before his nomination to the Commission, that "within two weeks I will be back in government; within a short period after that, I will be running the government."

The report is available for \$250.00.

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