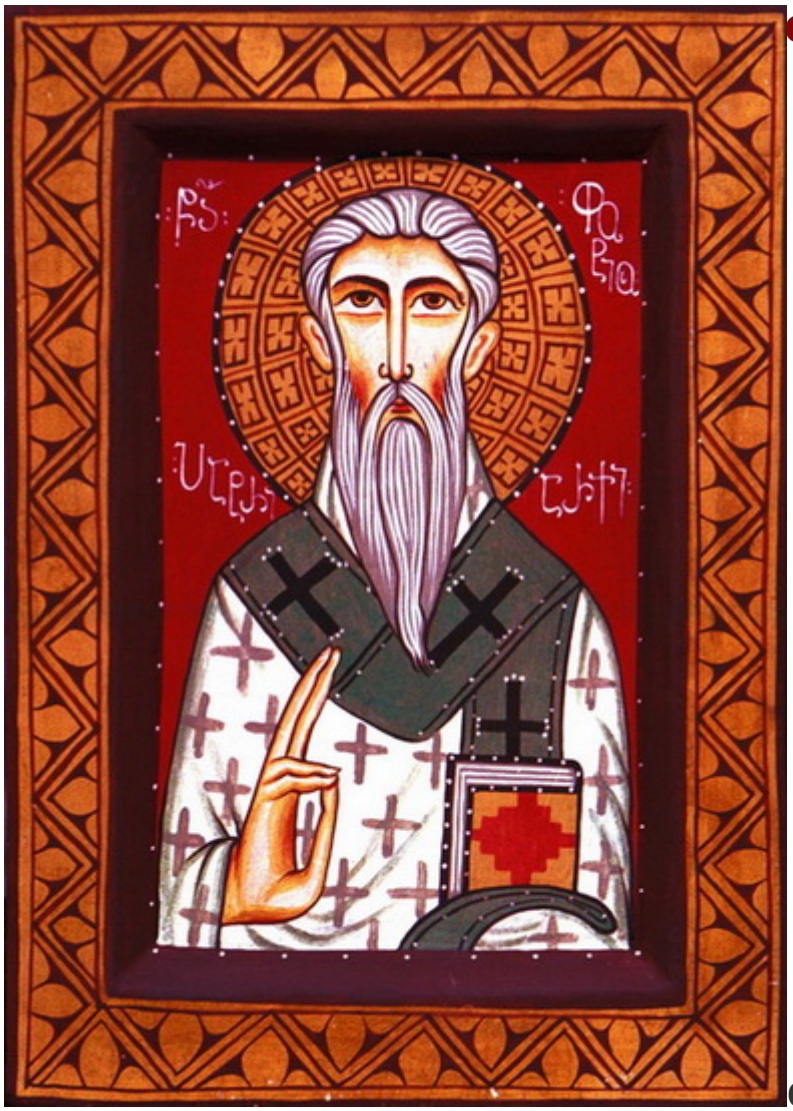
15 Φεβρουαρίου 2010

St. Photios the Great: On the Filioque and the ons and the Divine



61.

Behold the excessiveness of this impiety. If the Father is a cause of the Spirit just as He is a cause of the Son, then the generation and the procession occur at the same time, because the Son is not begotten in an interval of time and the Spirit likewise proceeds without any interval of time. But if one says, as this impious and idle chatter does, that the “Spirit also proceeds from the Son” as if from the same cause, it could lead one to conceive of the nature as mutable and changing.

62.

Do you see the manifold flexibility of this ungodly thing? If, in accordance with the theological principles of the incorporeal and supernatural nature, the Son is begotten from the Father at the same time as the Spirit proceeds from the Father and the Son, then the former procession and the latter procession each belong to a completely different person of the eternal Trinity. But if this is so, then how are the distinctions of the causes, and the divine operations of the persons maintained? And why is division induced against the indivisible, simple and unitary Person of the Spirit? For the person comes before the distinctions in energies and operations, especially because it is supported by the evidence of the superior and supernatural Word. . . .

63.

In all that is said above if something is said of one thing in the

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