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point of argument between the Eastern and Western church and each of them to this day regards the other one as heretical on this point of whether the Holy Spirit descended from the Father or--proceeds from the Father or proceeds from the Father and the Son. Now the protestant churches have followed the Roman church in this. We have taken over the Nicæan creed in the form in which the Roman church later came to hold it and in our protestant churches the double procession is held along with the Western churches. That is, as I say, purely a historical matter and something on which I do not feel we have proper Scriptural evidence to make a statement even, but it is something which is held by the Eastern and Western churches and probably by most of the protestant churches--the eternal procession of the Spirit but what that means, the eternal procession of the Spirit, is, I think, pretty hard to define. The Spirit is God, Christ is God, the Father is God, but there is only one God. How can you get much further than that by saying that the Spirit proceeds and that the Son is begotten? But now, then, you have this discussion which, in the days of Photias became extremely acute. After that it slumbers to some extent for a time. The two churches, the Eastern church and the Western church both came into difficult days. In the Eastern church they had the attack of the Mohammedans and the patriarchs of the Eastern churches had a good deal of trouble with the emperors and didn't have much time to try to assert their authority over the Western church. The Western church, on the other hand, fell into a terrific decline shortly after this. It reached the stage, as you remember, where the popes were appointed by local factions of Rome, when one woman appointed three of her lovers, one after another, and then her son, as pope, and it sank to a great state of degradation and it would have been fantastic for men of this type to have concerned themselves much with whether they were supreme over the Eastern church or not. So you can hardly say the Eastern and Western church during the next two centuries were united but simply there was not much indication of division between them. Each of them had sunk to a fairly low ebb, particularly the Western church. However, in 1059 we find the final schism between the Eastern church and the Western church.