

The Filioque doctrine

The Latin word *Filioque*, meaning “and from the Son,” recited in the West in the part of the Nicene Creed referring to the Holy Spirit, expresses a concept first clearly enunciated by St. Augustine, the great Church Father (354-430).

Augustine is careful to point out that there can be no question of the Father and Son appearing as two separate causes of the Holy Spirit: “It must be admitted that the Father and Son are one God, and one Creator, and one Lord relatively to the creature, so they are beginning relatively to the Holy Spirit” [*De Trinitate*, V, 14].

This all has the very important consequence of making the Holy Spirit—and that is to say divine reason and love—wholly accessible to mankind, to concrete human individuals. Through the action of Christ on the one hand, and of the Holy Spirit on the other, each human being can partake of divine wisdom. . . .

[In the area of epistemology and politics] the central thesis of this concept of the Trinity and of this theory of the procession of the Holy Spirit, which we can refer to as the *Filioque*, asserts nothing less than that every human being is endowed with reason, a spark of divinity that imbues each one of us with powers that are potentially divine. This potential can be expressed through progressive changes in the order of nature or good works. A human individual filled with the Holy Spirit is capable of knowing the order of nature and of acting upon it. Since the Son is a cause, we too, who are made in the image of God, can be efficient causes. In other words, we can assume the role of helpers or assistants to God, in a process of creation which was not completed and ended on the Seventh Day, but which is still ongoing and open-ended.

Augustine’s concept of the Trinity brings man where he belongs, near to God, and able to partake in some degree of the Godhead. Any other concept of the Trinity will not only explode the internal relations of the Three-Person God, but will also increase the distance between God and man, reducing the latter to the status of a degraded beast, and mortifying the divine potential of his reason.

—Adapted from “St. Augustine and the Trinity,” by Webster G. Tarpley, in St. Augustine, Father of European and African Civilization, *Schiller Institute*, 1985.

press: *Spain in America*. This was the basic reader for history on Latin America. On the cover is the cross, the sword, and, of course, the poor Indian, being crushed. This is by one of the most famous historians, Charles Gibson. I’ll read the last sentence of his book: “What our government proposes as its policy, is an Alliance for Progress. But what the colonial and modern history of Spain in America so steadfastly informs us, is that Spanish America is less concerned with progress, than we are.”

For Gibson, the banks have had nothing to do with the lack of progress in Latin America. Any number of U.S. military interventions in the Caribbean have had nothing to do with it. It’s somehow the fault of Spain.

The Black Legend says that Spain contributed little to Europe, and then died; that Spain vanished from the face of the Earth, sometime in the sixteenth century, or even the fifteenth century; that Spain has always been dictatorial and authoritarian; that it’s always been controlled massively by corruption. When I say Spain, I also mean the New World, that is, Latin America, Ibero-America; the Black Legend says that since it was colonized by Spain, it too has suffered all the same problems. It says that Spain is run by bigotry—and everybody immediately brings up the Inquisition, this most horrifying thing, which destroyed, with religious persecution, every kind of freedom in Spain and in the New World.

The Black Legend says too, that Spain was responsible for the biggest genocide ever, and that anywhere between (it’s been said) 20 and 40 million Indians were murdered, by the Spanish conquest of the New World.

We’re going to answer these charges, but we first have to situate this historically.

The Council of Florence confronts the Ottoman Empire

As Lyndon LaRouche has said in *Project A*,¹ one must situate all modern history from the standpoint of the Council of Florence (1438). The Council of Florence was absolutely essential, in hammering out precisely the view that we have adopted as an organization, since last year, of the *Filioque* (see box). This concept of the Trinity is essential, precisely because it puts man in a position to exercise creative reason; it is a fundamental concept, not just as a great idea, but as one with consequences. To hold onto these ideas and fight for these ideas, has consequences. It’s like Lyndon LaRouche’s economic program. This, and his scientific and musical ideas, are all tremendous ideas, and things which one would like to discuss, read about, and study endlessly. But sometimes one forgets, that there are consequences to holding these ideas. The enemy persecutes you, and puts you in jail, for holding these ideas. Lyndon LaRouche is in jail now for his ideas.

That is so because our enemy is an oligarchical enemy, which is out to destroy Christianity.

That being the case, we are not talking merely about