Stephen F. Brown’s most widely circulating publications by far are four books entitled *Judaism*, *Christianity*, *Protestantism*, and—more important for present purposes—*Catholic and Orthodox Christianity*, all part of the *Facts on File* series for use in English-speaking secondary schools. In *Catholic and Orthodox Christianity* Brown and his co-author, Khaled Anatolios, include historical and doctrinal material and touch on the disagreements between the two main Christian branches. In the later Middle Ages the most significant differences between “Greeks” and “Latins”, as they were then termed by Westerners, were the procession of the Holy Spirit, the type of bread for the Eucharist, the position of the pope in the Church, and—added in the mid-thirteenth century—Purgatory. The crucial occasions of medieval Greek-Latin discussions over these issues are the dispute in Constantinople in 1054, the Second Council of Lyons in 1274, and the Council of Ferrara-Florence in 1438–39, although the conquest of Constantinople during the Fourth Crusade in 1204 marks an important watershed.

It is in the general context of the Second Council of Lyons that the Italian Franciscan Matthew of Aquasparta’s pertinent writings must be approached. For reasons that need not concern us here, in 1274, after a lengthy period of negotiation, the Byzantine Emperor Michael VIII Palaeologos accepted the *professio fidei* that Pope Clement IV had proposed to him in 1267, adopting the Latin position on the doctrinal differences between the two groups. The resulting union