



For as the rational soul and flesh is one man, so God and man is | one Christ,\*

who suffered for our salvation, descended into hell, rose again the third day | from the dead, ascended into heaven, and is seated at the right hand of the Father, God Almighty, from whence He will come to judge the living | and the dead.\*

At His coming all people will rise again with their bodies and give an account concerning | their own deeds.

And those who have done good will enter into e- | ternal life,\* and those who have done evil into e- | ternal fire.

This is the | catholic faith;\* whoever does not believe it faithfully and firmly can- | not be saved.

*Glory be to the Father and | to the Son,\* and to the Holy | Spirit.*

As it was in the be- | ginning.\* Is now and will be forever. | Amen.

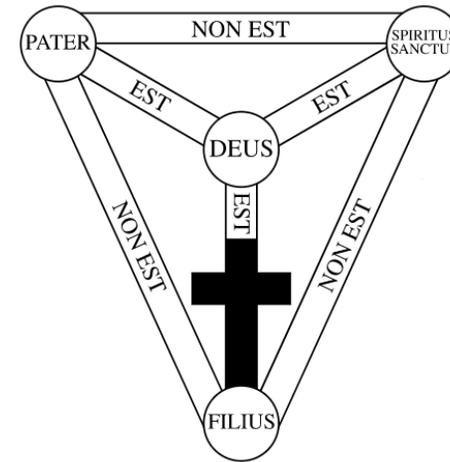
The shield of the Holy Trinity, echoing the precision of the Athanasian Creed reads: The Father is not the Son; The Father is not the Holy Spirit; The Father is God. The Son is not the Father; The Son is not the Holy Spirit; The Son is God. The Holy Spirit is not the Father; The Holy Spirit is not the Son; The Holy Spirit is God

The earliest version of this shield was made by a certain Peter of Poitiers (*Compendium Historiae in Genealogia Christi*, c. 1210). Seeing that students in some parts of France lacked text books, he would have teachings engraved on the wall of their classrooms. The Shield on the Cover of this pamphlet is a slightly schematized version thereof. Similar schematics are found in Matthew Paris' *Chronica Majora* (1250-1259 A.D.), and a 1247-1258 manuscript of the writings of John of Wallingford. In two of these manuscripts, the cross is actually shown as a detailed artistic illumination of Christ on the cross, which is not attempted here. From Wikipedia.

Text of the Athanasian Creed and *Tone K* from Lutheran Service Book © 2006, Concordia Publishing House.

QUICUMQUE VULT, COMMONLY CALLED

## THE ATHANASIAN CREED



In the third century, a north African priest named Arius began teaching that Jesus Christ was not truly God. One of Arius's greatest opponents was an Egyptian priest named Athanasius, who was instrumental in the composition of what we call "The Nicene Creed." This statement of faith was written around the year 325 to combat Arius and his followers, and re-affirmed the Scriptural truth that Jesus is both fully God and fully man. While the error of Arius fell by the wayside in north Africa and the Holy Land, it persisted in the far reaches of Spain and Gaul in western Europe. Fearing that the Arian heresy would gain prominence elsewhere in the Latin-speaking world, faithful priests constructed a longer version of the Creed that confessed in great detail the doctrine of the Trinity as it was found in Scripture and the teaching of the earliest Christians. It is for this reason the Creed uses the term "catholic" (which means "according to the whole" or "common to all Christians") to describe true religion. Thus, the "catholic" church is wholly separate from the schismatic church of Arius. Though written generations after the death of Athanasius (and the death of Arius), faithful Christians began to call this document the "Athanasian" Creed, to invoke the witness of Arius's opponent. The situation in Spain and Gaul strengthened Latin-speaking Christians to confess this Creed against those who would deny the divinity of Jesus. Arianism was defeated and European Christians continued to pay homage to this great triumph by including part of the Athanasian Creed in their version of the Nicene Creed, namely that the Holy Spirit proceeds from the Father *and* the Son. With this addition, all European Christians would remind themselves every Sunday that Jesus Christ was, is, and ever shall be very God of very God.

## TONE K

*the congregation sings the bold stanzas  
it is appropriate to bow during the GLORIA PATRI and at the Name of JESUS CHRIST*



Whoever desires to be saved must, above all, hold the catholic faith\*  
Whoever does not keep it whole and undefiled will without doubt  
perish eternally.

And the catholic faith is this,\*  
that we worship one God in Trinity and Trinity in Unity, neither  
confusing the persons nor dividing the substance.

**For the Father is one person, the Son is another, and the Holy Spirit  
is another\***

**But the Godhead of the Father and of the Son and of the Holy  
Spirit is one: the glory equal, the majesty co-eternal.**

**Such as the Father is, such is the Son, and such is the Holy Spirit:\***

**The Father uncreated, the Son uncreated, the Holy Spirit uncre-  
ated;**

the Father infinite, the Son infinite, the Holy Spirit infinite;\*  
the Father eternal, the Son eternal, the Holy Spirit eternal.

And yet there are not three Eternals, but one Eternal,\*  
just as there are not three Uncreated or three Infinities, but one  
Uncreated and one Infinite.

**In the same way, the Father is almighty, the Son almighty, the Holy  
Spirit almighty;\***

**and yet there are not three Almighty's, but one Almighty  
So the Father is God, the Son is God, the Holy Spirit is God\*  
and yet there are not three Gods, but one God.**

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord\*  
and yet there are not three Lords, but one Lord

Just as we are compelled by the Christian truth to acknowledge each  
distinct person as God and Lord,\*

so also are we prohibited by the catholic religion to say that there are  
three Gods or Lords.

**The Father is not made nor created nor begotten by anyone.\***

**The Son is neither made nor created, but begotten of the Father  
alone.**

**The Holy Spirit is of the Father and of the Son, neither made nor  
created nor begotten, but proceeding.\***

**Thus there is one Father, not three Fathers; one Son, not three  
Sons; one Holy Spirit, not three Holy Spirits.**

And in this Trinity none is before or after another; none is greater or less  
than another;\*

but the whole three persons are coeternal with each other and co-  
equal,

so that in all things, as has been stated above, the Trinity in Unity and  
Unity in Trinity is to be worshiped.\*

Therefore, whoever desires to be saved must think thus about the  
Trinity.

**But it is also necessary for everlasting salvation that one faithfully  
believe the incarnation of our Lord Jesus Christ.\***

**Therefore, it is the right faith that we believe and confess that our  
Lord Jesus Christ, the Son of God, is at the same time both God  
and man.**

**He is God, begotten from the substance of the Father before all ages;  
and He is man, born from the substance of His mother in this age:\***  
**perfect God and perfect man, composed of a rational soul and  
human flesh;**

equal to the Father with respect to His divinity, less than the Father with  
respect to His humanity.\*

Although He is one God and man, He is not two, but one Christ:  
one, however, not by the conversion of the divinity into flesh, but by the  
assumption of the humanity into God;\*

one altogether, not by confusion of substance, but by unity of person.

