

<Text 8>

(Cat, 51)

### A Tract on the Apostles' Creed

I BELIEVE IN GOD THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH.<sup>1</sup> First of all, most dearly beloved, attend to what mode of expression this is at the head of the creed, and consider very carefully with what sort of beginning it commences. In the first place, then, it has I BELIEVE. You see that our Lord does not order us to discuss, but to believe, the divine sentences; nor to seek their reason, but simply and undoubtingly to exhibit faith.

IN GOD THE FATHER. Notice, that when the name of Father is joined with God in the confession, it shows that he did not first begin to be God, and afterwards Father. But without any beginning he is always both God and Father. Therefore, because the Father always has been, he has always had a Son of whom he is the Father. Whence John says: *In the beginning was the Word, and the Word was with God, and the Word was God* (Jn. 1, 1), and the rest.

ALMIGHTY. It calls God almighty, because nothing is impossible for that one, because he created heaven, the earth, the sea, mankind and all animals and reptiles, not by any act of work, but by the command alone of his Word. Therefore, let it not enter our thought how this or that was able to be made, who are ordered to confess that God is almighty.

CREATOR OF HEAVEN AND EARTH. It says that which it said above, that he accomplished all things by the power alone of his Word.

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<sup>1</sup> *Symb. Ap.*

AND I BELIEVE IN JESUS CHRIST HIS SON.<sup>2</sup> Notice, that how one must believe in the Father, so also one must believe in the Son. And because he is equal to the Father in divinity and majesty, we recognize that we owe the giving of honor and service to him as much as to the Father.

JESUS CHRIST. Jesus is interpreted Savior; Christ, however, is said from chrism: because just as kings of old were drenched with holy oil by priests, so our Lord Jesus Christ was satiated with the infusion of the Holy Spirit.<sup>3</sup>

OUR ONLY LORD.<sup>4</sup> Do not separate the Son from the excellence of God the Father. For these things which we said above about the Father were not said so that they would be alien to the Son, who said: *I and the Father are one* (Jn. 10, 30). For in the form of God he is equal to God; in the form of a servant, which he assumed on account of us, less than the Father, just as he himself says: *Because the Father is greater than me* (Jn. 14, 28). Whence also Paul says: *Who, although he was in the form of God, did not think it rape to equal himself to God* (Phil. 2, 6). Rape, indeed, is the usurpation of something foreign, while that equality is his nature. And on this account, how will the Son not be almighty, through whom all things were made, and when he is the power and the wisdom of God (cfr I Cor. 1, 24)? Concerning which wisdom it is written that *although she is one, she is all-powerful* (Sap. 7, 27).<sup>5</sup> Therefore, in the right faith we confess that the Father is almighty, the Son is almighty, and the Holy Spirit is almighty, because the Father is God, the Son is God, and the Holy Spirit is God, and nevertheless there are not three gods or three almighties, but one God and one almighty.<sup>6</sup> And thus we believe our Lord <is> one.

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<sup>2</sup> cfr *Symb. Ap.*

<sup>3</sup> From 'First of all, most dearly beloved': cfr PS.-AVG., *Serm.* 242 (col. 2192, 35/62).

<sup>4</sup> *Symb. Ap.*

<sup>5</sup> From "do not separate": cfr AVG., *Serm.* 212 (p. 176, 16/24).

<sup>6</sup> From "therefore in the right faith": cfr *Symb. Athan.* (p. 4-5, sent. 13-16).

WHO WAS CONCEIVED BY THE HOLY SPIRIT.<sup>7</sup> A virgin who merited to procreate God could not have conceived from another person than from God.

BORN OF THE VIRGIN MARY.<sup>8</sup> She could not have had a conception such as the rest of women, who remained a virgin after the birthing.

SUFFERED UNDER PONTIUS PILATE.<sup>9</sup> This Pilate was appointed judge in Judea at that time by the emperor under whom the Lord suffered: whose mention pertains to the indication of the time, not to the worthiness of that person.

WAS CRUCIFIED, DIED, AND WAS BURIED.<sup>10</sup> That cross on which he himself was crucified in the body we bear on our forehead.

DIED AND WAS BURIED. Just as he was born in the truth of the flesh, so also in the truth of the flesh he died and was buried.

ON THE THIRD DAY ROSE AGAIN FROM THE DEAD.<sup>11</sup> The delay of a three-day burial clearly shows that while his body lay in the tomb, his soul triumphed in hell.

ASCENDED TO HEAVEN, IS SEATED AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.<sup>12</sup> Thus, the condition of our nature, which he, born from a human mother, assumed, he placed above the heavens at the right hand of God the Father.

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<sup>7</sup> *Symb. Ap.*

<sup>8</sup> *Symb. Ap.*

<sup>9</sup> *Symb. Ap.*

<sup>10</sup> *Symb. Ap.*

<sup>11</sup> *Symb. Ap.*; In the *Symb. Ap.*, the phrase `descendit ad inferna' precedes this phrase. While Text 8 omits the creedal phrase `descendit ad inferna', it refers to Christ's descent to the lower world at lines 61/62.

<sup>12</sup> *Symb. Ap.*

FROM WHERE HE WILL COME TO JUDGE THE LIVING AND THE DEAD.<sup>13</sup> He will come to judge in that very flesh in which he ascended to heaven, to separate Christians from those hostile to the Christian name, the just from the unjust, the faithful from the unfaithful, the pious from the wicked, the humble from the proud, the gentle from the harsh.

I BELIEVE IN THE HOLY SPIRIT.<sup>14</sup> Notice that just as in the Father, so also one must believe in the Son, and so also in the Holy Spirit, because the Father is God, the Son is God, the Holy Spirit is God; nevertheless there is one God in whom and from whom and through whom all things are created. For who shall not have believed in even one person from this same Trinity, it will not benefit to have believed in two of them.

THE HOLY CATHOLIC CHURCH.<sup>15</sup> It should be known that we ought to believe that the church is holy, but not to believe in the church; because the church is not God, but the house of God. Catholic means spread through the whole world. The churches of various heretics are not called catholic, because they are confined to each of their places and provinces. But this one is spread from the rising of the sun to its setting with the splendor of one faith.

THE COMMUNION OF THE SAINTS.<sup>16</sup> That is, that we will have fellowship and communion of hope with all the saints who have slept in this faith which we have received, if we follow their example.

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<sup>13</sup> *Symb. Ap.*

<sup>14</sup> *Symb. Ap.*

<sup>15</sup> *Symb. Ap.*

<sup>16</sup> *Symb. Ap.*

THE FORGIVENESS OF SINS.<sup>17</sup> For it ought to be that after the forgiveness of sins which we were given in baptism by a gift of our Redeemer, we should keep a love of the full belief of this faith.

THE RESURRECTION OF THE FLESH.<sup>18</sup> We should believe that the flesh which we bear in this life under our mortal condition will be resurrected immortal and will give an account of itself by reason of its partnership with the soul.

ETERNAL LIFE.<sup>19</sup> Without any doubt we confess that we will receive eternal life, if these mysteries, which we are expounding to you, you faithfully hold and preserve with good acts.<sup>20</sup>

Moreover, the word 'symbol' takes its name from a certain likeness to the word <in Greek>: because although earthly merchants, they are as if spiritual merchants seeking the good pearl.<sup>21</sup> This pearl will be the love, which is poured into your hearts through the Holy Spirit (cfr Rm. 5, 5).<sup>22</sup>

This, then, is the symbol, which is put into your hearts through the Scriptures and ecclesiastical sermons, but must be confessed and declared by the faithful under this brief form.<sup>23</sup>

And *this*, says the Prophet, *is the covenant I will set up with them, says the Lord, putting my law in*

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<sup>17</sup> *Symb. Ap.*

<sup>18</sup> *Symb. Ap.*

<sup>19</sup> *Symb. Ap.*

<sup>20</sup> From 'WHO IS CONCEIVED BY THE HOLY SPIRIT': cfr PS.-AVG., *Serm.* 242 (col. 2192, 63-2193, 31).

<sup>21</sup> The meaning is made clear from AVG., *Serm.* 212, which reads: "The word 'symbol' takes its name from a certain likeness to the word translated <in Greek>: because merchants make a symbol among themselves by which their association is kept by a pact of faith. Also your association is a spiritual pact, so that you are like merchants seeking the good pearl." (*Symbolum autem nuncupatur a similitudine quadam, translato vocabulo; quia symbolum inter se faciunt mercatores, quo eorum societas pacto fidei teneatur. Et vestra societas est commercium spiritualium, ut similes sitis negotiatoribus bonam margaritam quaerentibus (Matth. XIII, 45).*)

<sup>22</sup> From 'Moreover, it is called': ] cfr AVG., *Serm.* 212 (p. 174, 4/9).

<sup>23</sup> From 'This is, then, the symbol': cfr AVG., *Serm.* 212 (p. 184, 117/120).

*them I will write it on their hearts* (Jer. 31, 33). That one, *who called us to his kingdom and glory* (I Thess. 2, 12), will provide that through the Holy Spirit it is written in your hearts: so that what you believe you love, and its faith operates in you through love. And thus may you please the Lord God, the Savior and giver of all good, not in a servile manner by fearing punishment, but freely by loving justice;<sup>24</sup> with he himself aiding, who lives and reigns forever and ever. Amen.<sup>25</sup>

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<sup>24</sup> From 'And this, says the Prophet': cfr AVG., *Serm.* 212 (p. 184, 106/108, 110/116).

<sup>25</sup> From 'with he himself aiding': EVSEB. GALLIC., *Hom.* 51 (p. 603, 189/190); these words are found at the close of sermons of several fifth- or sixth-century writers, but Eusebius Gallicanus appears to be the earliest.

## Commentary on Text 8

Although Both Text 7 and Text 8 make use of Ps.-Augustine, Sermon 242, neither Text is dependent on the other, but rather they made independent use of Sermon 242.

The composer of Text 8 used the whole of Sermon 242 from where Sermon 242 begins "*In primis, dilectissimi, qualis sermo sit.*" Prior to that, Sermon 242 is concerned with addressing baptismal candidates on the importance of learning the creed by heart, and repeating the text of the creed to them three times. The composer of Text 8 undoubtedly omitted this because his audience was not baptismal candidates in the liturgical setting of the *traditio symboli*. But the composer also inserts into Sermon 242 two fairly substantial sections composed of excerpts (not quoted entirely exactly, and not presented in the same order) from the authentic Augustine sermon, 212. (lines 3/31 = 242; lines 31-42 = 212; lines 48-96 = 242; lines 97-111 = 212). Here is the explanation from Sermon 212 in Text 8, lines 31/42, including a phrase added to Sermon 212 (what is underlined is not in Sermon 212):

1) "Do not separate the Son from the excellence of God the Father. For these things which we said above about the Father were not said so that they would be alien to the Son, who said: *I and the Father are one* (Jn. 10, 30). For in the form of God he is equal to God; in the form of a servant, which he assumed on account of us, less than the Father, just as he himself says: *Because the Father is greater than me* (Jn. 14, 28). Whence also Paul says: *Who, although he was in the form of God, did not think it rape to equal himself to God* (Phil. 2, 6). Rape, indeed, is the usurpation of something foreign, while that equality is his nature. And on this account, how will the Son not be almighty, through whom all things were made, and when he is the power and the

wisdom of God (cfr I Cor. 1, 24)? Concerning which wisdom it is written that: *Although she is one, she is all-powerful* (Sap. 7, 27).

It appears that the composer of Text 8 is concerned to establish Christ's divinity, but also that Christ was less than God in the form of a servant. The composer actually interrupts Sermon 212, inserting Jn. 14, 28. (The critical edition of Sermon 212 by Poque does not show that this quote was in some version of Sermon 212, although such a version may have existed).

**The one known ms of Text 8 is Cambrai, BM 204** (199), 113 f., 310 x 252 mm. (12 ¼" x 9 7/8"), in two columns of 34 lines, by many hands of two main styles. Bischoff dates f. 2-50, 52-113 s. IX<sup>ex</sup> or s. IX/X, Franco-Saxon area. From the combination of texts one might hypothesize a clerical manual for preaching and teaching. The first 59 folios consist of: a sermon attributed to Ambrose, *De corporis et anima<e> misera uita*; anonymous sermon, inc.: "In uos fratres impletur propheticum dauid eloquium"; Ambrose, *De bono mortis*; Martin of Braga, *Libellus de quattuor uirtutibus ad Mironem regem*; sermon attributed to Ambrosius Autpertus, "Incipit sermo sancti ambrosii autperti presbiteri de cupiditate, uiris secularibus utilis ualde; inc.: "Incipit de duodecim abusibus saeculi cypriani martyris. duodecim abusiua"; Augustine, *De disciplina Christiana libellus*; John Chrysostom, *Sermo de patientia et gratiarum actione*; [Ps.-]Augustine, *Tractatus de oratione dominica*, inc.: "Qualia sunt, fratres". Then follows our Text 8 (*Cat*, 51); followed by (f. 60v-61r): "Haec sunt instrumenta bonorum operum. inprimis dominum deum diligere ex tota corde"; (f. 61r-68v) Ps.-Augustine / Ps.-Ambrose and others, *Libellus de conflictu uitiorum et uirtutum*, inc.: "Apostolica uox clamat"; and (f. 68v) the names of the vices and virtues in Latin and in Old High German, inc.: "Inanis gloria, id est agelp".

Why the compiler of Cambrai 204 chose to include Text 8 in this collection of ascetical treatises may be due to its emphasis to link the creed with good works (“Without any doubt we confess that we will receive eternal life, if these mysteries, which we are expounding to you, you faithfully hold and preserve with good acts”), since it is followed by “the instruments of good works,” “on the conflict of vices and virtues” and names of the vices and virtues in Old High German. Text 8 is another example (cfr Text 2) of the inseparability of belief and works. The belief must concur with the credal faith, because only the God it describes can foster the love for God which drives our good works.

It may be noted that there is no statement about the procession of the Holy Spirit. Text 8 seems more concerned with Macedonianism, the denial that the Holy Spirit is God equally as the Father and the Son: “For who shall not have believed in even one person from this same Trinity, it will not benefit to have believed in two of them.” Presumably the “even one person” is the Holy Spirit, since this comment is under the phrase I BELIEVE IN THE HOLY SPIRIT. (Fear says in *Lives of the Visigothic Fathers* that the so-called Arianism of the Visigoths was actually Macedonianism. Perhaps for some people the filioque was not about the Holy Spirit, but about opposing the Arianism that said the Son was less than the Father even in his divinity: the filioque would insist that the Son does everything the Father does, including emitting the Holy Spirit. But this means the Father and the Son have to emit the HS together, since there is only one person who is the HS, and if they emitted the HS separately, there would be 2 holy spirits.)