

The Athanasian Creed

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

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

P For the Father is one person,
C **the Son is another,**
P and the Holy Spirit is another.
C **But the Godhead of the Father and of the Son and of the Holy Spirit is one: the glory equal, the majesty coeternal.**

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

P the Father uncreated,
C **the Son uncreated,**
P the Holy Spirit uncreated;

P the Father infinite,
C **the Son infinite,**
P the Holy Spirit infinite;

P the Father eternal,
C **the Son eternal,**
P the Holy Spirit eternal.

P And yet there are not three Eternals, but one Eternal,
C **just as there are not three Uncreated or three Infinites, but one Uncreated and one Infinite.**

P In the same way, the Father is almighty,
C **the Son almighty,**
P the Holy Spirit almighty;
C **and yet there are not three Almightyies, but one Almighty.**

P So the Father is God,
C **the Son is God,**
P the Holy Spirit is God;
C **and yet there are not three Gods, but one God.**

P So the Father is Lord,
C **the Son is Lord,**
P the Holy Spirit is Lord;
C **and yet there are not three Lords, but one Lord.**

P Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord,
C **so also are we prohibited by the catholic religion to say that there are three Gods or Lords.**



P The Father is not made nor created nor begotten by anyone.
C **The Son is neither made nor created, but begotten of the Father alone.**
P The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding.

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

P And in this Trinity none is before or after another;
C **none is greater or less than another;**
P but the whole three persons are coeternal with each other and coequal,

P so that in all things, as has been stated above,
C **the Trinity in Unity and Unity in Trinity is to be worshiped.**
P Therefore, whoever desires to be saved must think thus about the Trinity.

P But it is also necessary for everlasting salvation
C **that one faithfully believe the incarnation of our Lord Jesus Christ.**
P Therefore, it is the right faith that we believe and confess
C **that our Lord Jesus Christ, the Son of God, is at the same time both God and man.**

P He is God, begotten from the substance of the Father before all ages;
C **and He is man, born from the substance of His mother in this age:**
P perfect God and perfect man, composed of a rational soul and human flesh;
C **equal to the Father with respect to His divinity, less than the Father with respect to His humanity.**

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

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

P For as the rational soul and flesh is one man,
C **so God and man is one Christ,**
P who suffered for our salvation, descended into hell, rose again the third day from the dead,
C **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.**

P At His coming all people will rise again with their bodies
C **and give an account concerning their own deeds.**
P And those who have done good will enter into eternal life,
C **and those who have done evil into eternal fire.**

P This is the catholic faith;
C **whoever does not believe it faithfully and firmly cannot be saved.**