

THE ATHANASIAN CREED

Whosoever will be saved, *
before all things it is necessary that he hold the Catholic Faith.

Which Faith except everyone do keep whole and undefiled, *
without doubt he shall perish everlastingly.

And the Catholic Faith is this: *

That we worship one God in Trinity, and Trinity in Unity,
Neither confounding the Persons, *
nor dividing the Substance.

For there is one Person of the Father, another of the Son, *
and another of the Holy Ghost.

But the Godhead of the Father, of the Son,
and of the Holy Ghost, is all one, *

the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, *
and such is the Holy Ghost.

The Father uncreate, the Son uncreate, *
and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, *
and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, *
and the Holy Ghost eternal.

And yet they are not three eternals, *
but one eternal.

As also there are not three incomprehensibles, nor three uncreated, *
but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, *
and the Holy Ghost Almighty.

And yet they are not three Almighty's, *
but one Almighty.

So the Father is God, the Son is God, *
and the Holy Ghost is God.

And yet they are not three Gods, *
but one God.

So likewise the Father is Lord, the Son Lord, *
and the Holy Ghost Lord.

And yet not three Lords, *
but one Lord.

For like as we are compelled by the Christian verity *
to acknowledge every Person by himself to be both God and Lord,

So are we forbidden by the Catholic Religion, *
to say, There be three Gods, or three Lords.

The Father is made of none, *
neither created, nor begotten.

The Son is of the Father alone, *
not made, nor created, but begotten.

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

So there is one Father, not three Fathers; one Son, not three Sons; *

one Holy Ghost, not three Holy Ghosts.
And in this Trinity none is afore, or after other; *
none is greater, or less than another;
But the whole three Persons are co-eternal together *
and co-equal.
So that in all things, as is aforesaid, *
the Unity in Trinity and the Trinity in Unity is to be worshipped.
He therefore that will be saved *
must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation *
that he also believe rightly the Incarnation of our Lord Jesus Christ.
For the right Faith is, that we believe and confess, *
that our Lord Jesus Christ, the Son of God, is God and Man;
God, of the Substance of the Father, begotten before the worlds; *
and Man, of the Substance of his Mother, born in the world;
Perfect God and perfect Man, *
of a reasonable soul and human flesh subsisting;
Equal to the Father, as touching his Godhead; *
and inferior to the Father, as touching his Manhood.
Who, although he be God and Man, *
yet he is not two, but one Christ;
One, not by conversion of the Godhead into flesh, *
but by taking of the Manhood into God;
One altogether; not by confusion of Substance, *
but by unity of Person.
For as the reasonable 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.
He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, *
from whence he shall come to judge the quick and the dead.
At whose coming all men shall rise again with their bodies *
and shall give account for their own works.
And they that have done good shall go into life everlasting; *
and they that have done evil into everlasting fire.

This is the Catholic Faith, *
which except a man believe faithfully, he cannot be saved.