

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 Almighties,*
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.