



ATHANASIAN CREED

Early in the fourth century, a north African pastor named Arius began teaching that Jesus Christ was not truly God. The Church responded decisively in AD 325 with a statement of faith (The Nicene Creed), which confessed that Jesus is, in fact, true God. Toward the end of the fifth century, another creed was written that delved further into the mystery of the Trinity. Though attributed to Athanasius, a fourth-century opponent of Arius, this anonymous creed clearly came at a later stage in the debate.

The Athanasian Creed declares that its teachings concerning the Holy Trinity and our Lord's incarnation are "the catholic faith." In other words, this is what the true Church of all times and all places has confessed. More than fifteen centuries later, the Church continues to confess this truth, confident that the triune God, Father, Son, and Holy Spirit, has given Himself for our salvation.

The following translation may be spoken responsively by whole verse.

- ¹ Whoever desires to be saved must,
above all, hold the catholic faith.
- ² Whoever does not keep it whole and
undefiled will without doubt perish
eternally.
- ³ And the catholic faith is this,
⁴ that we worship one God in Trinity and
Trinity in Unity, neither confusing the
persons nor dividing the substance.
- ⁵ For the Father is one person, the Son is
another, and the Holy Spirit is another.
- ⁶ But the Godhead of the Father and of
the Son and of the Holy Spirit is
one: the glory equal, the majesty
coeternal.
- ⁷ Such as the Father is, such is the Son,
and such is the Holy Spirit:
- ⁸ the Father uncreated, the Son uncreated,
the Holy Spirit uncreated;
- ⁹ the Father infinite, the Son infinite, the
Holy Spirit infinite;
- ¹⁰ the Father eternal, the Son eternal, the
Holy Spirit eternal.
- ¹¹ And yet there are not three Eternals, but
one Eternal,
- ¹² just as there are not three Uncreated or
three Infinities, but one Uncreated and
one Infinite.
- ¹³ In the same way, the Father is almighty,
the Son almighty, the Holy Spirit
almighty;
- ¹⁴ and yet there are not three Almighty's,
but one Almighty.
- ¹⁵ So the Father is God, the Son is God,
the Holy Spirit is God;
- ¹⁶ and yet there are not three Gods, but
one God.
- ¹⁷ So the Father is Lord, the Son is Lord,
the Holy Spirit is Lord;
- ¹⁸ and yet there are not three Lords, but
one Lord.
- ¹⁹ 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.

- ²⁰ The Father is not made nor created nor
begotten by anyone.
- ²¹ The Son is neither made nor created,
but begotten of the Father alone.
- ²² The Holy Spirit is of the Father and of
the Son, neither made nor
created nor begotten, but proceeding.
- ²³ Thus, there is one Father, not three
Fathers; one Son, not three Sons; one
Holy Spirit, not three Holy Spirits.
- ²⁴ And in this Trinity none is before or
after another; none is greater or less
than another;
- ²⁵ but the whole three persons are
coeternal with each other and coequal,
so that in all things, as has been stated
above, the Trinity in Unity and Unity
in Trinity is to be worshiped.
- ²⁶ Therefore, whoever desires to be saved
must think thus about the Trinity.
- ²⁷ But it is also necessary for everlasting
salvation that one faithfully believe
the incarnation of our Lord Jesus
Christ.
- ²⁸ 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.
- ²⁹ 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:
- ³⁰ perfect God and perfect man,
composed of a rational soul and
human flesh;
- ³¹ equal to the Father with respect to His
divinity, less than the Father with
respect to His humanity.
- ³² Although He is God and man, He is not
two, but one Christ:
- ³³ one, however, not by the conversion of
the divinity into flesh, but by the
assumption of the humanity into
God;
- ³⁴ one altogether, not by confusion of sub-
stance, but by unity of person.
- ³⁵ For as the rational soul and flesh is one
man, so God and man is one Christ,
- ³⁶ who suffered for our salvation,
descended into hell, rose again the
third day from the dead,
- ³⁷ 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.
- ³⁸ At His coming all people will rise again
with their bodies and give an account
concerning their own deeds.
- ³⁹ And those who have done good will
enter into eternal life, and those who
have done evil into eternal fire.
- ⁴⁰ This is the catholic faith; whoever does
not believe it faithfully and firmly
cannot be saved.