

The Athanasian Creed

[1] Whoever desires to be saved should above all hold to the catholic¹ faith.
[2] Anyone who does not keep it whole and unbroken will doubtless perish eternally.

[3] Now this is the catholic faith: that we worship one God in Trinity and the Trinity in unity, [4] neither confounding their persons nor dividing the essence. [5] For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. [6] But the divinity of the Father, Son, and 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 is uncreated, the Son is uncreated, the Holy Spirit is uncreated. [9] The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. [10] The Father is eternal, the Son is eternal, the Holy Spirit is eternal. [11] And yet there are not three eternal beings; there is but one eternal being. [12] So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being. [13] Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty. [14] Yet there are not three almighty beings; there is but one almighty being. [15] Thus, the Father is God, the Son is God, the Holy Spirit is God. [16] Yet there are not three gods; there is but one God. [17] Thus, the Father is Lord, the Son is Lord, the Holy Spirit is Lord. [18] Yet there are not three lords; there is but one Lord. [19] Just as Christian truth compels us to confess each person individually as both God and Lord, [20] so catholic religion forbids us to say that there are three gods or lords. [21] The Father was neither made nor created nor begotten from anyone. [22] The Son was neither made nor created; he was begotten from the Father alone. [23] The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son. [24] Accordingly, there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits. [25] None in this Trinity is before or after, none is greater or smaller; [26] in their entirety the three persons are coeternal and coequal with each other. [27] So in everything, as was said earlier, the unity in Trinity, and the Trinity in

¹ “Catholic” means universal; that is, there is one church across all times, places, and peoples (Belgic Confession, art. 27; Heidelberg Catechism, Q&A 54).

ATHANASIAN CREED

unity, is to be worshipped. [28] Anyone then who desires to be saved should think thus about the Trinity.

[29] But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully. [30] Now this is the true faith: that we believe and confess that our Lord Jesus Christ, God's Son, is both God and man, equally. [31] He is God from the essence of the Father, begotten before time; and he is man from the essence of his mother, born in time; [32] completely God, completely man, with a rational soul and human flesh; [33] equal to the Father as regards divinity, less than the Father as regards humanity. [34] Although he is God and man, yet Christ is not two, but one. [35] He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself. [36] He is one, certainly not by the blending of his essence, but by the unity of his person. [37] For just as one man is both rational soul and flesh, so too the one Christ is both God and man. [38] He suffered for our salvation; he descended to hell;² he arose from the dead on the third day; [39] he ascended to heaven; he is seated at the Father's right hand; [40] from there he will come to judge the living and the dead. [41] At his coming all people will arise bodily [42] and give an accounting of their own deeds. [43] Those who have done good will enter eternal life, and those who have done evil will enter eternal fire.

[44] This is the catholic faith: that one cannot be saved without believing it firmly and faithfully.

² See Heidelberg Catechism, Q&A 44; Canons of Dort, 2.4.