

*The Athanasian Creed, also dubbed in Latin, Quicumque Vult (or Quicumque Vult) which means "Whosoever wishes," is a Christian statement of belief focused on Trinitarian doctrine and Christology. The creed has been used by Christian churches since the sixth century anno domini. It is the first creed in which the equality of the three persons of the Trinity are explicitly stated. It differs from the Nicene-Constantinopolitan and Apostles' Creeds in the inclusion of anathemas, or condemnations of those who disagree with the creed.*

Whosoever desires to be saved must above all things hold the catholic faith. Unless a man keep it in its entirety inviolate, he will assuredly perish eternally.

Now this is the catholic faith, that we worship one God in Trinity and Trinity in unity, without either confusing the persons or dividing the substance. For the Father's person is one, the Son's another, the Holy Spirit's another; but the Godhead of the Father, the Son, and the Holy Spirit is one, their glory is equal, their majesty coeternal.

Such as the Father is, such is the Son, such also the Holy Spirit. The Father is uncreated, the Son uncreated, the Holy Spirit uncreated. The Father is infinite, the Son infinite, the Holy Spirit infinite. The Father is eternal, the Son eternal, the Holy Spirit eternal. Yet there are not three eternals, but one eternal; just as there are not three uncreated or three infinities, but one uncreated and one infinite. In the same way the Father is almighty, the Son almighty, the Holy Spirit almighty; yet there are not three almighties, but one almighty.

Thus the Father is God, the Son God, the Holy Spirit God; and yet there are not three Gods, but there is one God. Thus the Father is Lord, the Son Lord, the Holy Spirit Lord; and yet there are not three Lords, but there is one Lord. Because just as we are obliged by Christian truth to acknowledge each person separately both

God and Lord, so we are forbidden by the catholic religion to speak of three Gods or Lords.

The Father is from none, not made nor created nor begotten. The Son is from the Father alone, not made nor created but begotten.

The Holy Spirit is from the Father and the Son, not made nor created nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this trinity there is nothing before or after, nothing greater or less, but all three persons are coeternal with each other and coequal. Thus in all things both Trinity in unity and unity in Trinity must be worshiped. So he who desires to be saved should think thus of the Trinity.

It is necessary, however, to eternal salvation that he should also faithfully believe in the Incarnation of our Lord Jesus Christ. Now the right faith is that we should believe and confess that our Lord Jesus Christ, the Son of God, is equally both God and man.

He is God from the Father's substance, begotten before time; and he is man from his mother's substance, born in time. Perfect God, perfect man composed of a rational soul and human flesh, equal to the Father in respect of his divinity, less than the Father in respect of his humanity.

Who, although he is God and man, is nevertheless not two but one Christ. He is one, however, not by the transformation of his divinity into flesh, but by the taking up of his humanity into God; one certainly not by confusion of substance, but by oneness of person. For just as rational soul and flesh are a single man, so

God and man are a single Christ.

Who suffered for our salvation, descended to hell, rose from the dead, ascended to heaven, sat down at the Father's right hand, whence he will come to judge the living and dead: at whose coming all men will rise again with their bodies, and will render an account of their deeds; and those who have behaved well will go to eternal life, those who have behaved badly to eternal fire.

This is the catholic faith. Unless a man believe it faithfully and steadfastly, he will not be saved. Amen.