

Athanasian Creed, Quicumque Vult

[Catholic Devotions](#) January 26, 2012 [Creeds & Professions](#) / [Holy Trinity](#)

English:

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 is uncreated, the Son is uncreated, and the Holy Ghost is uncreated.

The Father is immense, the Son is immense, and the Holy Ghost is immense.

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 Immensities, nor three Uncreated, but one Uncreated, and one Immensity.

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

And yet they are not three Almighty, 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 as we are obliged by Christian truth to acknowledge every Person singly to be God and Lord, so too are we forbidden by the Catholic religion to say that there are three Gods or 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 worshiped.

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 sits at the right hand of the Father, God Almighty, from whence He shall come to judge the living 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.

Latin:

Quicumque vult salvus esse, ante omnia opus est, ut teneat Catholicam fidem:

Quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternam peribit.

Fides autem catholica haec est: ut unum Deum in Trinitate, et Trinitatem in unitate veneremur.

Neque confundentes personas, neque substantiam seperantes.

Alia est enim persona Patris alia Filii, alia Spiritus Sancti:

Sed Patris, et Filii, et Spiritus Sancti una est divinitas, aequalis gloria, coeterna maiestas.

Qualis Pater, talis Filius, talis Spiritus Sanctus.

Increatus Pater, increatus Filius, increatus Spiritus Sanctus.

Immensus Pater, immensus Filius, immensus Spiritus Sanctus.

Aeternus Pater, aeternus Filius, aeternus Spiritus Sanctus.

Et tamen non tres aeterni, sed unus aeternus.

Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes, sed unus omnipotens.

Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus.

Et tamen non tres dii, sed unus est Deus.

Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus.

Et tamen non tres Domini, sed unus est Dominus.

Quia, sicut singillatim unamquamque personam Deum ac Dominum confiteri christiana veritate compelimur: ita tres Deos aut Dominos dicere catholica religione prohibemur.

Pater a nullo est factus: nec creatus, nec genitus.

Filius a Patre solo est: non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio: non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres: unus Filius, non tres Filii: unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius, nihil maius aut minus: sed totae tres personae coaeternae sibi sunt et coaequales.

Ita ut per omnia, sicut iam supra dictum est, et unitas in Trinitate, et Trinitas in unitate veneranda sit.

Qui vult ergo salvus esse, ita de Trinitate sentiat.



Sed necessarium est ad aeternam salutem, ut incarnationem quoque Domini nostri Iesu Christi fideliter credat.

Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Iesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante saecula genitus: et homo est ex substantia matris in saeculo natus.

Perfectus Deus, perfectus homo: ex anima rationali et humana carne subsistens.

Aequalis Patri secundum divinitatem: minor Patre secundum humanitatem.

Qui licet Deus sit et homo, non duo tamen, sed unus est Christus.

Unus autem non conversione divinitatis in carnem, sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiae, sed unitate personae.

Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.

Qui passus est pro salute nostra: descendit ad inferos: tertia die resurrexit a mortuis.

Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est iudicare vivos et mortuos.

Ad cuius adventum omnes homines resurgere habent cum corporibus suis: et reddaturi sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam aeternam: qui vero mala, in ignem aeternum.

Haec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. Amen.