

The Athanasian Creed (parallel)

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.

BOOK OF COMMON PRAYER

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick 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 Almightyies : but one Almighty.

AN ENGLISH PRAYER BOOK

Whosoever wishes to be saved before all things it is necessary that he hold the catholic faith,

which faith, if anyone does not keep it whole and unharmed, without doubt he will perish everlastingly.

Now, the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity, neither confusing the Persons nor dividing the divine Being.

For there is one Person of the Father, another of the Son, and another of the Holy Spirit,

but the Godhead of the Father, the Son and the Holy Spirit is all one, their glory equal, their majesty co-eternal.

Such as the Father is, such is the Son and such is the Holy Spirit: the Father uncreated, the Son uncreated and the Holy Spirit uncreated;

the Father infinite, the Son infinite and the Holy Spirit infinite; the Father eternal, the Son eternal and the Holy Spirit eternal;

and yet they are not three Eternals but one Eternal, just as they are not three Uncreateds, nor three Infinites,

but one Uncreated and one Infinite. In the same way, the Father is almighty, the Son almighty

and the Holy Spirit almighty; and yet they are not three Almightyies but one Almighty.

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.

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 Catholick 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 think thus 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;

Thus the Father is God, the Son is God and the Holy Spirit is God; and yet there are not three Gods but one God.

Thus the Father is the Lord, the Son is the Lord and the Holy Spirit is the Lord; and yet not three Lords but one Lord.

Because, just as we are compelled by Christian truth to confess each Person singly to be both God and Lord,

so are we forbidden by the catholic religion to say, There are three Gods, or three 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 no before or after, no greater or less,

but all three Persons are co-eternal with each other and co-equal.

So that in all things, as has already been said, the Trinity in Unity, and Unity in Trinity, is to be worshipped.

He therefore who wishes to be saved let him think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he should faithfully believe 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 both God and man equally.

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 reddituri 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.

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 at the right
hand of the Father, God Almighty : from whence he
will come to judge the quick and the dead.

At whose coming all men will 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 Catholick Faith : which except a man
believe faithfully, he cannot be saved.

He is God from the Being of the Father, begotten
before the worlds,
and he is man from the being of his mother, born in
the world;

perfect God and perfect man,
having both man's rational soul and human flesh;

equal to the Father as regards his divinity
and inferior to the Father as regards his humanity;

who, although he is God and man,
yet he is not two, but one Christ;

one, however, not by conversion of the Godhead
into flesh

but by the taking up of humanity into God;
utterly one, not by confusion of human and divine
being

but by unity of Christ's one Person.

For just as the rational soul and flesh are one man,
so God and man are one Christ;

who suffered for our salvation,
descended to Sheol, rose from the dead,
ascended to heaven, sat down at the right hand of
the Father,
from where he will come to judge the living and the
dead;

at whose coming all men will rise again with their
bodies

and will give an account for their own actions,
and those who have done good will go into life

everlasting
and those who have done evil into everlasting fire.

This is the catholic faith

which, if anyone does not believe it faithfully and
firmly,

he cannot be saved.