

I believe in God the Father Almighty  
Maker of heaven and earth  
And in Jesus Christ, His only Son, our Lord  
Who was conceived by the Holy Spirit, born of the Virgin Mary  
Suffered under Pontius Pilate  
Was crucified, dead, and buried.  
He descended to hell.  
On the third day he rose from the dead  
He ascended to heaven and sits at the right hand of God the Father Almighty,  
thence, He shall come to judge the quick and the dead.  
I believe in the Holy Spirit  
The holy catholic Church  
The communion of saints  
The forgiveness of sins  
The resurrection of the body  
And the life eternal.

**The Nicene-Constantinopolitan Creed (381)**

We believe in one God, the Father, almighty, maker of heaven and earth, of all things visible and invisible.  
And in one Lord Jesus Christ, the only begotten Son of God,  
begotten from the Father [εκ του πατροs, *ex Patre*] before all ages,  
light from light, true [*alethos*, αληθωs] God from true God,  
begotten not made,  
of one substance [*homoousios*, ὁμοουσιωs] with the Father, through whom all things came into existence,  
Who because of us men and because of our salvation  
came down from heaven,  
and was incarnate from the Holy Spirit and the Virgin Mary and became man,  
and was crucified for us under Pontius Pilate, and was buried,  
and rose again on the third day according to the Scriptures  
and ascended to heaven, and sits on the right hand of the Father,  
and will come again with glory to judge living and dead,  
of Whose kingdom there will be no end.  
And in the Holy Spirit, the Lord and life-giver  
Who proceeds from the Father, Who with the Father and the Son is together worshiped and together glorified  
Who spoke through the prophets;  
in one holy catholic and apostolic Church.  
We confess one baptism to the remission of sins; we look forward to the resurrection of the dead and the life of the world to come.

**Chalcedon Definition (451)**

In agreement therefore, with the holy Fathers, we all unanimously teach that we should confess that  
our Lord Jesus Christ is one and the same Son,  
the same perfect [*teleion*, τελειωv] in Godhead and the same perfect (*teleion*) in manhood, truly God and truly man,  
the same of a rational soul and body,  
consubstantial [*homoousion*, ὁμοουσιωv] with the Father in Godhead,  
and the same consubstantial [*homoousion*, ὁμοουσιωv] with us in manhood,  
like us in all things except sin;  
begotten from the Father before all ages as regards His Godhead,  
and in the last days, the same, because of us and because of our salvation begotten from the Virgin Mary, the *Theotokos*, as regards His manhood;  
one and the same Christ, Son, Lord, only-begotten, made known in two natures  
without confusion [*asunchutos*, ασυγχυτωs]  
without change [*atreptos*, ατρεπτωs]  
without division [*achorustos*, αχωρυστωs]  
without separation [*adiairetos*, αδιαιρετωs]  
the difference of the natures being by no means removed because of the union,  
but the property of each nature being preserved and concurring in one Person [*prosopon*, προσωπωv] and one  
Subsistence [*hypostasin*, ὑποστησιw]—not parted or divided into two persons (*prosopa*, προσωπωα), but one and  
the same Son, only-begotten, divine Word, the Lord Jesus Christ,  
as the prophets of old and Jesus Christ Himself have taught us about Him and the Creed of our Fathers has handed down.

**The Quicunque Vult**  
**(The Athanasian Creed, 5th C)**

...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 the Father is, such is the Son and such is the Holy Ghost. The Father uncreated, the Son uncreated and the Holy Ghost uncreated. The Father infinite, the Son infinite and the Holy Ghost infinite. The Father eternal, the Son eternal and the Holy Ghost coeternal.

And yet there are not three eternal, but one eternal, as also there are not three infinites, nor three uncreated but one uncreated and one infinite, so likewise the Father is Almighty, the Son Almighty and the Holy Ghost Almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God and the Holy Ghost is God.

And yet there are not three Gods but one God. So likewise the Father is Lord, the Son is Lord and the Holy Ghost is Lord. And yet not three Lords, but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the catholic 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 Spirit is of 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, and one Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal.

So that in all things, as is aforesaid, the Trinity in Unity and the Unity in Trinity is to be worshipped. He, therefore, who wills to be in a state of salvation, let him think thus of the Trinity.

But it is necessary to eternal salvation that he also believe faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

He is God of the substance of the Father begotten before the worlds, and He is man of the substance of His mother born in the world; perfect God, perfect man subsisting of a reasoning soul and human flesh; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood.

Who although He be God and Man yet He is not two but one Christ; one however not by conversion of the Godhead in the flesh, but by taking of the Manhood in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again from the dead, ascended into heaven, sits at the right hand of the Father, 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 eternal, and they who indeed have done evil into eternal fire.

This is the catholic faith, which except a man shall have believed faithfully and firmly he cannot be in a state of salvation.