

The Creed of Saint Athanasius*

The **Athanasian Creed** — also called the **Pseudo-Athanasian Creed** or *Quicumque Vult* (or *Quicumque Vult*), which is both its [Latin](#) name and its [opening words](#), meaning "Whosoever wishes" — is a [Christian statement of belief](#) focused on [Trinitarian](#) doctrine and [Christology](#). Used by Christian churches since the early [sixth century](#), it was the first creed to explicitly state the [equality](#) of the three [hypostases](#) of the Trinity. It differs from the [Nicene-Constantinopolitan Creed](#) and the [Apostles' Creed](#) in that it includes [anathemas](#) condemning those who disagree with its statements (as does the [original Nicene Creed](#)).

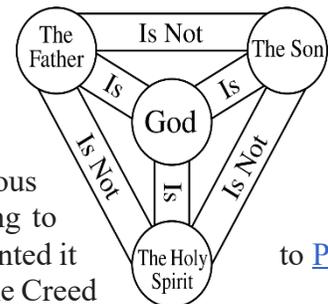
Widely accepted in [Western Christianity](#), including by the [Roman Catholic Church](#), some [Anglican](#) and [Lutheran](#) churches (it is part of the Lutheran confessions set out in the [Book of Concord](#)), and ancient [liturgical](#) churches, the Athanasian Creed over time has been used in public worship less and less frequently. However, part of it can be found as an "Authorized Affirmation of Faith" in the main volume of the [Common Worship](#) liturgy of the [Church of England](#) published in 2000.^{[1][2]}

Designed to distinguish [Nicene Christianity](#) from the heresy of [Arianism](#), the Athanasian Creed traditionally was recited at the Sunday Office of [Prime](#) in the Western Church. It has not been commonly used in the Eastern Church.

A medieval account credited [Athanasius of Alexandria](#), the famous defender of [Nicene theology](#), as the author of the Creed. According to account, Athanasius composed it during his exile in [Rome](#) and presented it [Julius I](#) as a witness to his orthodoxy. The traditional attribution of the Creed Athanasius was first called into question in 1642 by the Dutch Protestant theologian [Gerhard Johann Vossius](#).^[3]

It has since been widely accepted by modern scholars that the creed was not authored by Athanasius,^[4] that it was not originally called a creed at all^[5] and that Athanasius's name was not originally attached to it.^[6] Athanasius's name seems to have become attached to the creed as a sign of its strong declaration of Trinitarian faith. The reasoning for rejecting Athanasius as the author usually relies on a combination of the following:

1. The creed originally was most likely written in Latin, but Athanasius composed in Greek.
2. Neither Athanasius nor his contemporaries ever mention the Creed.
3. It is not mentioned in any records of the [ecumenical councils](#).
4. It appears to address theological concerns that developed after Athanasius died (including the [filioque](#)).
5. It was most widely circulated among [Western Christians](#).^{[2][7]}



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to [Pope](#)
to

The Creed of Saint Athanasius at BCP 864-865

Quicumque Vult

commonly called

The Creed of Saint Athanasius

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 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 eternal, 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 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 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 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 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;

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 Catholic Faith, which except a man believe faithfully, he cannot be saved.

*From Wikipedia

The Holy Spirit – From the Catechism 851

Q. What is the Holy Spirit?

A. The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.

Q. How is the Holy Spirit revealed in the Old Covenant?

A. The Holy Spirit is revealed in the Old Covenant as the giver of life, the One who spoke through the prophets.

Q. How is the Holy Spirit revealed in the New Covenant?

A. The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.

Q. How do we recognize the presence of the Holy Spirit in our lives?

A. We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

Q. How do we recognize the truths taught by the Holy Spirit?

A. We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.