Apostles' Creed

This creed is called the Apostles' Creed not because it was produced by the apostles themselves but because it contains a brief summary of their teachings. It sets forth their doctrine "in sublime simplicity, in unsurpassable brevity, in beautiful order, and with liturgical solemnity." In its present form it is dated no later than the fourth century. More than any other Christian creed, it may justly be called an ecumenical symbol of faith.

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1. I believe in God the Father, Almighty, Maker of heaven and earth:

2. And in Jesus Christ, his only begotten Son, our Lord:

3. Who was conceived by the Holy Ghost, born of the Virgin Mary:

4. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:

5. The third day he rose again from the dead:

6. He ascended into heaven, and sits at the right hand of God the Father Almighty:

7. From thence he shall come to judge the quick and the dead:

8. I believe in the Holy Ghost:

9. I believe in the holy catholic church: the communion of saints:

10. The forgiveness of sins:

1l. The resurrection of the body:

12. And the life everlasting. Amen.

Athanasian Creed

This creed is named after Athanasius (A.D. 293-373), the champion of orthodoxy against Arian attacks on the doctrine of the trinity. Although Athanasius did not write this creed and it is improperly named after him, the name persists because until the seventeenth century it was commonly ascribed to him. It is not from Greek (Eastern), but from Latin (Western) origin, and is not recognized by the Eastern Orthodox Church today. Apart from the opening and closing sentences, this creed consists of two parts, the first setting forth the orthodox doctrine of the trinity, and the second dealing chiefly with the incarnation and the two-natures doctrine.

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1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;

2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

4. Neither confounding the persons nor dividing the substance.

5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.

6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.

7. Such as the Father is, such is the Son, and such is the Holy Spirit.

8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.

9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

10. The Father eternal, the Son eternal, and the Holy Spirit eternal.

11. And yet they are not three eternals but one eternal.

12. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.

13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.

14. And yet they are not three almighties, but one almighty.

15. So the Father is God, the Son is God, and the Holy Spirit is God;

16. And yet they are not three Gods, but one God.

17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;

18. And yet they are not three Lords but one Lord.

19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;

20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.

21. The Father is made of none, neither created nor begotten.

22. The Son is of the Father alone; not made nor created, but begotten.

23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

25. And in this Trinity none is afore or after another; none is greater or less than another.

26. But the whole three persons are coeternal, and coequal.

27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

28. He therefore that will be saved must thus think of the Trinity.

29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.

32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.

33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

34. Who, although He is God and man, yet He is not two, but one Christ.

35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.

36. One altogether, not by confusion of substance, but by unity of person.

37. For as the reasonable soul and flesh is one man, so God and man is one Christ;

38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;

39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;

40. From thence He shall come to judge the quick and the dead.

41. At whose coming all men shall rise again with their bodies;

42. and shall give account of their own works.

43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.

44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

Nicene Creed

The Nicene Creed, also called the Nicaeno-Constantinopolitan Creed, is a statement of the orthodox faith of the early Christian church in opposition to certain heresies, especially Arianism. These heresies, which disturbed the church during the fourth century, concerned the doctrine of the trinity and of the person of Christ. Both the Greek (Eastern) and the Latin (Western) church held this creed in honor, though with one important difference: the Western church insisted on the inclusion of the phrase "and the Son" (known as the "filioque") in the article on the procession of the Holy Spirit; this phrase still is repudiated by the Eastern Orthodox church. In its present form this creed goes back partially to the Council of Nicea (A.D. 325) with additions by the Council of Constantinople (A.D. 381). It was accepted in its present form at the Council of Chalcedon in 451, but the "filioque" phrase was not added until 589. However, the creed is in substance an accurate and majestic formulation of the Nicene faith.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.