

## THE APOSTLES' CREED

*The APOSTLES' CREED is the most ancient of the creeds. Although it was not written by the Apostles, it is called the Apostles' Creed because of its great antiquity. From the beginning a baptismal creed, it is a statement of personal faith. Forms of this creed can be found from very early times in the Church, a half-century or so from the last writings of the New Testament. Clearly Trinitarian, its primary intent was to affirm the true humanity of Christ.*

**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 Ghost;  
Born of the Virgin Mary;  
Suffered under Pontius Pilate;  
Was crucified, dead, and buried;  
He descended into hell.  
The third day He rose again from the dead;  
He ascended into heaven;  
And sitteth on the right hand of God the Father Almighty;  
From thence He shall come to judge the quick and the dead.

**I believe in** the Holy Ghost;

The holy Catholic Church;  
The communion of saints;  
The forgiveness of sins;  
The resurrection of the body;  
And the life everlasting. AMEN.

## THE NICENE CREED

*The NICENE CREED originated at the first ecumenical council of the undivided Church, the Council of Nicaea (A.D. 325), and an expanded form was adopted by the second ecumenical council, the Council of Constantinople (A.D. 381). It was formulated to answer heresies that denied the biblical doctrine of the Trinity and of the eternal deity of Christ the Second Person of the Trinity. It differs slightly from the Apostles' Creed in that it is not just a statement of personal faith; rather, it is a statement of what the Church believes—what we all together confess as the one true faith.*

**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 of his 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, and for our salvation came down from heaven,  
and was incarnate by the Holy Ghost 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 is seated at the right hand of the Father;  
and he shall come again, with glory,  
to judge both the living and the dead;  
whose kingdom shall have no end.

**And we 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 we believe one Holy Catholic and Apostolic Church;  
we acknowledge one baptism for the remission of sins;  
and we look for the resurrection of the dead,  
and the life of the world to come. AMEN.

## THE CREED OF CHALCEDON

*The CREED, or SYMBOL OF CHALCEDON was adopted by the fourth ecumenical council of the undivided Church at Chalcedon in October, A.D. 451. It embraces the Niceno-Constantinopolitan Creed that had been adopted at the second ecumenical council in A.D. 381, and the Christology set forth by Leo the Great at Ephesus in 449. While the First Council of Nicaea (A.D. 325) had established the eternal, pre-existent deity of Christ, this creed speaks about the nature of the incarnate Word of God. It essentially completes the orthodox Christology of the ancient Church. This symbol is well summarized in Westminster Shorter Catechism 21, which teaches, "The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continues to be, God and man in two distinct natures, and one person, forever."*

**F**ollowing, then, the holy Fathers, we all unite with one consent in teaching all people to confess

the one and only Son, our Lord Jesus Christ. He himself is perfect in deity and also perfect in humanity; truly God and truly man, with a rational [that is, a human] soul and a body. He is of one substance with God as far as his deity is concerned and of one substance with us ourselves as far as his humanity is concerned. Thus, he is like us in all respects, except for sin. Before time began, he was begotten of the Father, according to his deity, and now in these last days, for us and for our salvation, he himself was born of the Virgin Mary, who is God-bearer according to his humanity.

**We also teach** that we understand and receive this one and only Christ, Son, Lord, Only-Begotten,

in two natures; and we do this without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is by no means taken away by the union, but rather, the properties of each nature are preserved, and both natures concur in one Person and in one hypostasis [reality, substance]. They are not divided or cut into two persons, but are together the one and only and only-begotten Word of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of Fathers [that is, the Nicene Creed] has handed down to us.

## THE ATHANASIAN CREED

*The ATHANASIAN CREED is thought to have been written late in the fifth century A.D. After setting forth the orthodox doctrine of the Trinity, the creed gives significant attention to the Incarnation and the two natures of Christ, in agreement with the Chalcedonian Symbol. Along with the other ecumenical creeds, it has long been recognized in the Western Church as “a brief sum of the Christian faith, agreeable to the Word of God and anciently received in the churches of Christ.”*

**Whosoever will be saved**, before all things it is necessary that he hold the catholic faith;  
Which faith except every one 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 Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the 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 incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternal but one eternal. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Spirit is God;

**And yet** they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; And yet they are not three Lords but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion to say; There are 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 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 Spirit, not three Holy Spirits. And in this Trinity none is afore or after another; none is greater or less than another. But the whole three persons are co-eternal, and coequal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. 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 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 is God and man, yet He is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of that 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 on the right hand of the Father, God, Almighty; From thence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account of 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.