

The Athanasian Creed, also known as the "Quicumque vult", was formerly recited at the office of Prime on Sundays. It is one of the four authoritative Creeds of the Catholic Church. The Anglican Church and some Protestant Churches also hold it to be authoritative. While the Creed has always been attributed to St. Athanasius (d 373 AD), it was unknown in the Eastern Churches until the 12th century and thus it is unlikely he is the author. St. Ambrose is one suggested author, but many authors have been proposed with no conclusive agreements reached. Current theory suggests it was composed in southern France in the 5th century. In 1940, the lost 'Excerpta' of St. Vincent of Lerins (flourished in 440: "quod ubique, quod semper, quod ab omnibus creditum est") was discovered, and this work contains much of the language of the Creed. Thus, either St. Vincent, or an admirer have been suggested as the author. The earliest known copy of the creed was included in a prefix to a collection of homilies by Caesarius of Arles (died 542).

## The Athanasian Creed

QUICUMQUE vult salvus esse, ante omnia opus est, ut teneat catholicam fidem:	WHOEVER wishes to be saved must, above all, keep the Catholic faith.
Quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternam peribit.	For unless a person keeps this faith whole and entire, he will undoubtedly be lost forever.
Fides autem catholica haec est: ut unum Deum in Trinitate, et Trinitatem in unitate veneremur.	This is what the catholic faith teaches: we worship one God in the Trinity and the Trinity in unity.
Neque confundentes personas, neque substantiam seperantes.	Neither confounding the Persons, nor dividing the substance.
Alia est enim persona Patris alia Filii, alia Spiritus Sancti:	For there is one person of the Father, another of the Son, another of the Holy Spirit.
Sed Patris, et Fili, et Spiritus Sancti una est divinitas, aequalis gloria, coeterna maiestas.	But the Father and the Son and the Holy Spirit have one divinity, equal glory, and coeternal majesty.
Qualis Pater, talis Filius, talis Spiritus Sanctus.	What the Father is, the Son is, and the Holy Spirit is.
Increatus Pater, increatus Filius,	The Father is uncreated, the Son is

increatus Spiritus Sanctus.	uncreated, and the Holy Spirit is uncreated.
Immensus Pater, immensus Filius, immensus Spiritus Sanctus.	The Father is boundless, the Son is boundless, and the Holy Spirit is boundless.
Aeternus Pater, aeternus Filius, aeternus Spiritus Sanctus.	The Father is eternal, the Son is eternal, and the Holy Spirit is eternal.
Et tamen non tres aeterni, sed unus aeternus.	Nevertheless, there are not three eternal beings, but one eternal being.
Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.	So there are not three uncreated beings, nor three boundless beings, but one uncreated being and one boundless being.
Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus.	Likewise, the Father is omnipotent, the Son is omnipotent, the Holy Spirit is omnipotent.
Et tamen non tres omnipotentes, sed unus omnipotens.	Yet there are not three omnipotent beings, but one omnipotent being.
Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus.	Thus the Father is God, the Son is God, and the Holy Spirit is God.
Et tamen non tres dii, sed unus est Deus.	However, there are not three gods, but one God.
Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus.	The Father is Lord, the Son is Lord, and the Holy Spirit is Lord.
Et tamen non tres Domini, sed unus est Dominus.	However, there are not three lords, but one Lord.
Quia, sicut singillatim unamquamque personam Deum ac Dominum confiteri christiana veritate compelimur: ita tres Deos	For as we are obliged by Christian truth to acknowledge every Person singly to be God and Lord, so too are we forbidden by the Catholic

aut Dominos dicere catholica religione prohibemur.	religion to say that there are three Gods or Lords.
Pater a nullo est factus: nec creatus, nec genitus.	The Father was not made, nor created, nor generated by anyone.
Filius a Patre solo est: non factus, nec creatus, sed genitus.	The Son is not made, nor created, but begotten by the Father alone.
Spiritus Sanctus a Patre et Filio: non factus, nec creatus, nec genitus, sed procedens.	The Holy Spirit is not made, nor created, nor generated, but proceeds from the Father and the Son.
Unus ergo Pater, non tres Patres: unus Filius, non tres Filii: unus Spiritus Sanctus, non tres Spiritus Sancti.	There is, then, one Father, not three Fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.
Et in hac Trinitate nihil prius aut posterius, nihil maius aut minus: sed totae tres personae coaeternae sibi sunt et coaequales.	In this Trinity, there is nothing before or after, nothing greater or less. The entire three Persons are coeternal and coequal with one another.
Ita ut per omnia, sicut iam supra dictum est, et unitas in Trinitate, et Trinitas in unitate veneranda sit.	So that in all things, as is has been said above, the Unity is to be worshipped in Trinity and the Trinity in Unity.
Qui vult ergo salvus esse, ita de Trinitate sentiat.	He, therefore, who wishes to be saved, must believe thus about the Trinity.
Sed necessarium est ad aeternam salutem, ut incarnationem quoque Domini nostri Iesu Christi fideliter credat.	It is also necessary for eternal salvation that he believes steadfastly in the incarnation of our Lord Jesus Christ.
Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Iesus Christus, Dei Filius, Deus et homo est.	Thus the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

Deus est ex substantia Patris ante saecula genitus: et homo est ex substantia matris in saeculo natus.	As God, He was begotten of the substance of the Father before time; as man, He was born in time of the substance of His Mother.
Perfectus Deus, perfectus homo: ex anima rationali et humana carne subsistens.	He is perfect God; and He is perfect man, with a rational soul and human flesh.
Aequalis Patri secundum divinitatem: minor Patre secundum humanitatem.	He is equal to the Father in His divinity, but inferior to the Father in His humanity.
Qui licet Deus sit et homo, non duo tamen, sed unus est Christus.	Although He is God and man, He is not two, but one Christ.
Unus autem non conversione divinitatis in carnem, sed assumptione humanitatis in Deum.	And He is one, not because His divinity was changed into flesh, but because His humanity was assumed unto God.
Unus omnino, non confusione substantiae, sed unitate personae.	He is one, not by a mingling of substances, but by unity of person.
Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.	As a rational soul and flesh are one man: so God and man are one Christ.
Qui passus est pro salute nostra: descendit ad inferos: tertia die resurrexit a mortuis.	He died for our salvation, descended into hell, and rose from the dead on the third day.
Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est iudicare vivos et mortuos.	He ascended into heaven, sits at the right hand of God the Father almighty. From there He shall come to judge the living and the dead.
Ad cuius adventum omnes homines resurgere habent cum corporibus suis: et reddaturi sunt de factis propriis rationem.	At His coming, all men are to arise with their own bodies; and they are to give an account of their own deeds.
Et qui bona egerunt, ibunt in vitam aeternam: qui vero mala, in	Those who have done good deeds will go into eternal life; those who

ignem aeternum.	have done evil will go into the everlasting fire.
Haec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. Amen.	This is the catholic faith. Everyone must believe it, firmly and steadfastly; otherwise He cannot be saved. Amen.