

ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end.

And (we believe) in the Holy Spirit, the lord and Giver-of-Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets...

4. The Chalcedonian Creed of A. D. 451

Following the holy fathers, we teach with one voice that the Son (of God) and our Lord Jesus Christ is to be confessed as one and the same (Person), that He is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and (human) body consisting, consubstantial with the Father as touching His Godhead, and consubstantial with us as touching His manhood; made in all things like unto us, sin only excepted; begotten of His Father before the worlds according to His Godhead; but in these last days for us men and for our salvation born (into the world) of the Virgin Mary, the mother of God, according to his manhood. This one and the same Jesus Christ, the only-begotten Son (of God) must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably (united), and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning Him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith, nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed, to such as wish to be converted to the knowledge of the truth from the Gentiles, or Jews or any heresy whatever, if they be bishops or clerics, let them be deposed, the bishops from the episcopate, and the clerics from the clergy; but if they be monks or laics, let them be anathematized.

5. The Athanasian Creed (fifth-sixth centuries A. D.)

1. Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith (*catholicam fidem*):
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 God in Trinity, and Trinity in Unity (*Trinitatem in Unitate*);
4. Neither confounding the Persons (*personas*): nor dividing the substance (*substantiam*).
5. For there is one Person of the Father: another of the Son; and another of the Holy Spirit.