

STATEMENT OF FAITH

The Scriptures, as found in both the Old and New Testaments, serve as our final authority in all matters of faith and practice. We hold to the sacred doctrines of orthodox Christianity as expressed in the following historical creeds.

THE APOSTLES' CREED

I believe in God almighty and in Christ Jesus, his only Son, our Lord. Who was born of the Holy Spirit and the Virgin Mary. Who was crucified under Pontius Pilate and was buried and the third day rose from the dead. Who ascended into heaven and sits on the right hand of the Father whence he comes to judge the living and the dead. And in the Holy Ghost, the holy church, the remission of sins, the resurrection of the flesh, the life everlasting.

THE NICENE CREED

We 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 the ages, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from heaven, and was made flesh of the Holy Spirit and the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sits on the right hand of the Father, and comes again with glory to judge the living and dead, of whose kingdom there shall be no end.

And in the Holy Spirit, the Lord and the Life-giver, that proceeds from the Father, who with the Father and Son is worshiped together and glorified together, who spoke through the prophets.

And in one holy catholic and apostolic church. We acknowledge one baptism unto remission of sins. We look for a resurrection of the dead, and the life of the age to come.

THE DEFINITION OF CHALCEDON

Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of the natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers as handed down to us.

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THE ATHANASIAN CREED

Whosoever will be saved, before all things it is necessary that he hold the catholic faith¹, which except everyone shall have kept whole and undefiled, without doubt he will perish eternally. Now the catholic faith is this: 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, another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal.

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 infinite, the Son infinite, and the Holy Spirit infinite; the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternals but one eternal, also not three infinities, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet not three almighties but one almighty.

So the Father is God, the Son is God, and the Holy Spirit is God; and yet not three Gods but one God. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth 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 Spirit is of the Father and the Son, not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and one Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal.

So that in all things, as is aforesaid, the Trinity in Unity and the Unity in Trinity is to be worshiped. He therefore who wills to be in a state of salvation, let him think thus of the Trinity.

But it is necessary to eternal salvation that he also believe faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

He is God of the substance of the Father begotten before the worlds, and He is man of the substance of His mother born in the world; perfect God, perfect man subsisting of a reasoning soul and human flesh; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood.

Who although He be God and Man yet He is not two but one Christ; one however not by conversion of the Godhead in the flesh, but by taking of the Manhood in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell², rose again from the dead, ascended into heaven, sits at the right hand of the Father, from whence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies and shall give account for their own works. And they that have done good shall go into life eternal, and they who indeed have done evil into eternal fire.

This is the catholic faith, which except a man shall have believed faithfully and firmly he cannot be in a state of salvation.

1 Universal; the whole orthodox Christian church.

2 This refers to Christ's genuine experience of an actual death. Because he truly died, he entered into the land of the departed, also referred to as the grave. This is not to be confused with some modern teachings that wrongly propose Jesus actually suffered in hell at the hands of the Devil. The Bible teaches that atonement was "made" (and completed) in his crucifixion.