

SYMBOLUM ATHANASIANUM

3.

Q

UICUMQUE vult salvus esse, ante omni-a opus est, ut teneat ca-tholicam fi-dem:

Quam ni-si quisque integram invi-o-latamque servaverit, absque dubi-o in aeter-num per- i-

bit. Fides autem catholi-ca haec est: ut unum Deum in Trinita-te, et Trinitatem in u-nitate

venere-mur. Neque confundentes personas, neque substantiam separantes. A-li-a est enim

persona Patris a-li-a Fi-li- i, a-li-a Spiritus Sancti: Sed Patris, et Fi-li-i, et Spiritus Sanc-ti


u-na est di-vi-nitas, aequalis glori-a, coaeterna maiestas. Qualis Pater, ta-lis Fi-lius, ta-lis Spi-

ritus Sanc-tus. Increatus Pater, increatus Fi-lius, increatus Spiritus Sanctus. Immensus Pater,

immensus Fi-lius, immensus Spiritus Sanctus. Aeternus Pater, aeternus Fi-lius, aeternus Spi-ri-

tus Sanctus. Et tamen non tres aeter-ni, sed unus aeter-nus. Sicut non tres increa-ti, nec tres

immensi, sed unus increa-tus, et unus immensus. Similiter omnipotens Pater, omnipotens Fi-



lius, omnipotens Spi-ri-tus Sanctus. Et tamen non tres omni-poten-tes, sed unus omnipotens.



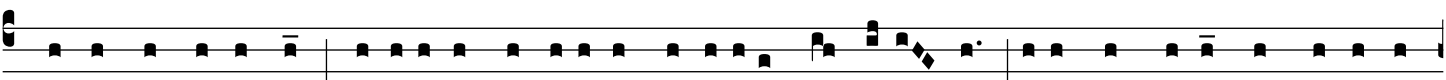
I-ta Deus Pater, Deus Fi-li-us, Deus Spir-i-tus Sanctus. Et tamen non tres di-i, sed unus



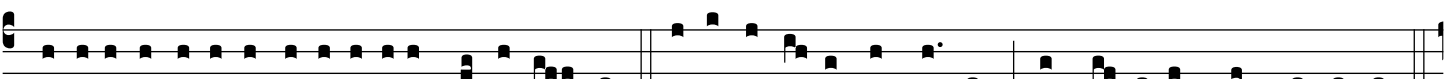
est De- us. I-ta Dominus Pater, Dominus Fi-li-us, Dominus Spir-i-tus Sanctus. Et tamen



non tres Domini, sed unus est Domi- nus. Quia, sicut singillatim unamquamque personam




Deum ac Dominum confiter-i christi-a-na ver-i-tate compelli- mur: i-ta tres Deos aut Dominos



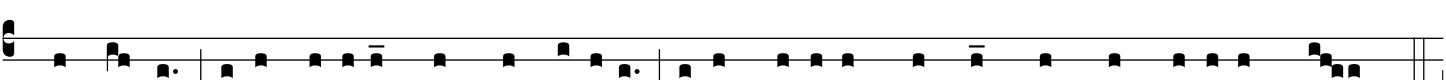
dicere catholi-ca re-li-gi-one prohi-be-mur. Pater a nullo est factus: nec cre-atus, nec gen-i-tus.-



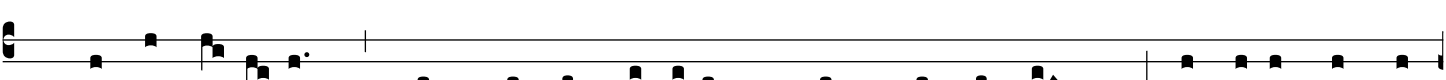
Fi-li-us a Patre solo est: non factus, nec creatus, sed gen- i- tus. Spiritus Sanctus a Patre




et Fi-li-o: non factus, nec cre-a-tus, nec gen-i-tus, sed pro-ce- dens. Unus ergo Pater, non




tres Patres: unus Fi-li-us, non tres Fi-li-i: unus Spiritus Sanctus, non tres Spiritus Sanc- ti.



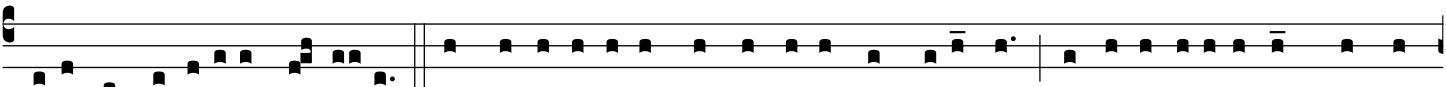
Et in hac Tri-ni-ta-te nihil prius aut poster-i-us, nihil maius aut mi-nus:- sed totae tres per-



sonae coaeternae si-bi sunt et coaequal-es. Ita ut per omnia, sicut iam supra dictum est,



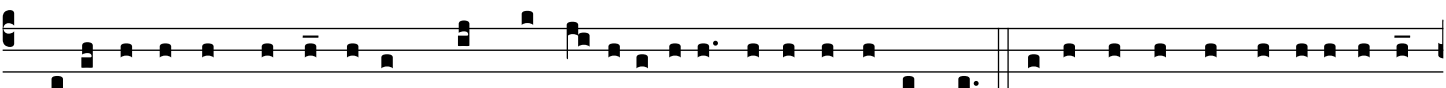
et u-nitas in Trinita-te, et Trinitas in u-nitate veneranda sit. Qui vult er-go salvus esse,



i-ta de Trinitate sen-ti-at. Sed necessa-rium est ad aeternam salutem, ut incarnati-onem quoque



Domini nostri Iesu Christ-i fi-deliter credat. Est ergo fides recta ut credamus et confi-te-a-mur,



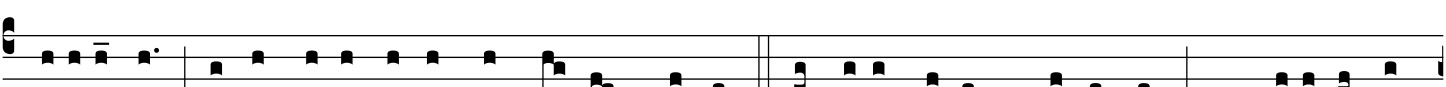
quia Dominus noster Iesus Christus, De-i Fi-lius, Deus et homo est. Deus est ex substanti-a Patris



ante saecula gen-i-tus: et homo est ex substanti-a matris in saeculo na-tus. Perfectus Deus,



perfectus homo: ex an-i-ma ra-ti-onali et humana carne subsistens. Aequalis Patri secundum di-



vinitatem: minor Patre secundum human-i-tatem. Qui licet Deus sit et homo, non duo tamen,



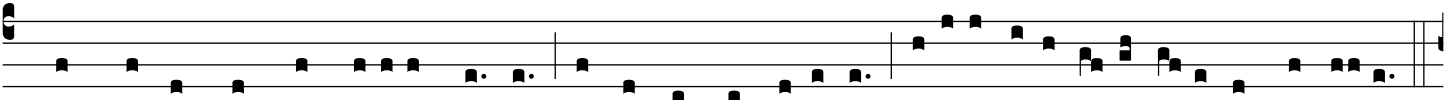
sed unus est Christus. Unus autem non conversi-one divinitatis in carnem, sed assumpti-one



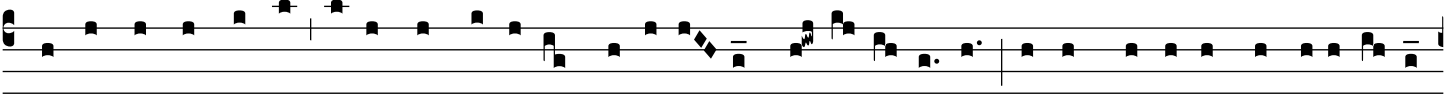
humanitatis in De-um. Unus omnino, non confusi-one substantiae, sed u-nitate perso-nae.



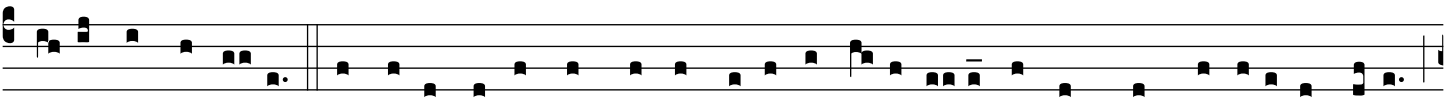
Nam sicut a-ni-ma ra-ti-onalis et caro unus est homo: i-ta Deus et homo unus est Christus.



Qui passus est pro salute nostra: descendit ad inferos: terti-a di-e resurrexit a mortu-is.



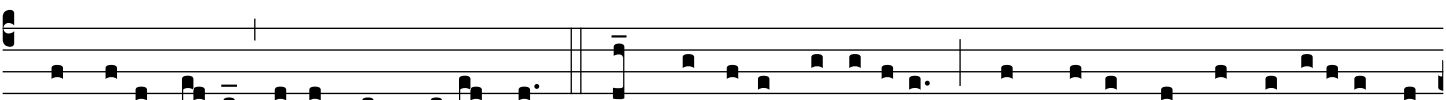
Ascendit ad caelos, sedet ad dexteram De-i Pa-tris om-ni-potentis: i-nde venturus est iudi-ca-re



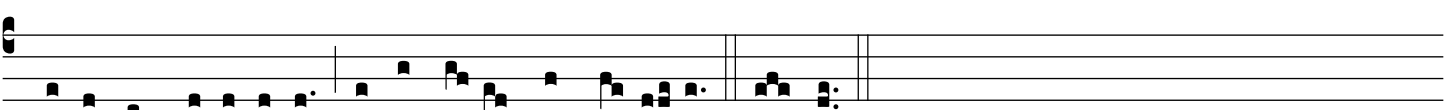
vivos et mortu-os. Ad cuius adventum omnes homines resurge-re habent cum corporibus suis:



et redditu-ri sunt de factis propriis ra-ti-o-nem. Et qui bona egerunt, i-bunt in vitam aeter-nam:



qui vero mala, in i-gnem aeternum. Haec est fides catholica, quam ni-si quisque fi-deliter fir-



miterque crediderit, salvus es-se non poter-it. A-men.