Whoever desires to be saved should above all hold to the **catholic faith**. Anyone who does not keep it whole and unbroken will doubtless perish eternally. Now this is the catholic faith:

That we worship **one** God in **trinity**
and the trinity in unity,
neither blending their persons. .................... The three persons are **distinct**: we can tell which is which.
nor dividing their essence. ......................... The three persons are **inseparable**: "one in being."

For the person of the Father is a **distinct person**, 
the person of the Son is another,
and that of the Holy Spirit still another.
But the **divinity** of the Father, Son, and Holy Spirit is **one**, 
their glory **equal**, their majesty **coeternal**.

What quality the Father has, the Son has, and the Holy Spirit has.
The Father is **uncreated**,  
the Son is **uncreated**,  
the Holy Spirit is **uncreated**.

The Father is **immeasurable**,  
the Son is **immeasurable**,  
the Holy Spirit is **immeasurable**.

The Father is **eternal**,  
the Son is **eternal**,  
the Holy Spirit is **eternal**.

And yet there are not **three** eternal beings; 
there is but **one** eternal being.  
So too there are not three uncreated or immeasurable beings; 
there is but one uncreated and immeasurable being.

Similarly, the Father is **almighty**,  
the Son is **almighty**,  
the Holy Spirit is **almighty**.  
Yet there are not **three** almighty beings; 
there is but **one** almighty being.

Thus the Father is **God**,  
the Son is **God**,  
the Holy Spirit is **God**.  
Yet there are not **three** gods; 
there is but **one** God.

Thus the Father is **Lord**,  
the Son is **Lord**,  
the Holy Spirit is **Lord**.  
Yet there are not **three** lords; 
there is but **one** Lord.

Just as **Christian truth** compels us....................... These two doctrines are **revealed** to us by Jesus.  
to confess each person individually  
as both God and Lord,  
so catholic religion forbids us  
to say that there are three gods or lords....................... Christians see themselves as **monotheists**.

The Father was neither made nor created nor begotten from anyone........... **The Father alone has no Father**.  
The Son was neither made nor created; 
he was **begotten** from the Father alone.  
The Holy Spirit was neither made nor created nor begotten; 
he **proceeds** from the Father and the **Son**. ..................... **filioque** clause: "filio" = from the son, "que" = and
Accordingly there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits.

Nothing in this trinity is before or after, nothing is greater or smaller; in their entirety the three persons are coeternal and coequal with each other.

So in everything, as was said earlier, we must worship their trinity in their unity and their unity in their trinity.

Anyone then who desires to be saved should think thus about the trinity.

But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully.

Now this is the true faith:

That we believe and confess that our Lord Jesus Christ, God's Son,... "Lord Jesus Christ" sounds nice in Greek: "Kyrios iesous Christos" is both God and human, equally.

He is God from the essence of the Father, begotten before time; and he is human from the essence of his mother.. Mary is theotokos, "Mother of God." born in time; completely God, completely human,. Against the Apollinarians, who denied Jesus’ full humanity, with a rational soul and human flesh;... Aristotle: the soul is the form of the body. Jesus had to have a human soul, equal to the Father as regards divinity, less than the Father as regards humanity.... Both equality and inequality are revealed in the Gospels.

Although he is God and human, yet Christ is not two, but one.... Against Nestorianism: The God-Man is one person (hypostasis). He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself. The material in this section is the teaching of the fourth council, Chalcedon. He is one, certainly not by the blending of his essence,.... Against monophysitism. but by the unity of his person. For just as one human is both rational soul and flesh, so too the one Christ is both God and human.... Hypostatic [personal] union of two natures.

He suffered for our salvation;... Against docetism, which implies that God only pretended to suffer and die. he descended to hell; he arose from the dead; he ascended to heaven; he is seated at the Father's right hand; from there he will come to judge the living and the dead. The Second Advent (Latin: "coming"). At his coming all people will arise bodily and give an accounting of their own deeds.... Judgment Day is personal and perfectly just. Those who have done good will enter eternal life, and those who have done evil will enter eternal fire.... God knows perfectly how to judge the deeds of all men.

This is the catholic faith: one cannot be saved without believing it firmly and faithfully.

*This creed is named after Athanasius (A.D. 293-373), the champion of orthodoxy against Arian attacks on the doctrine of the trinity. Although Athanasius probably did not write this creed, the name persists because until the seventeenth century it was commonly ascribed to him. It is not from Greek (Eastern), but from Latin (Western) origin, and is not recognized by the Eastern Orthodox Church today. Apart from the opening and closing sentences, this creed consists of two parts, the first setting forth the orthodox doctrine of the trinity, and the second dealing chiefly with the incarnation and the two-natures doctrine. The translation above was adopted by the Christian Reformed Church Synod of 1988.*
God, the Father is God. The Father is not the Son. The Father is not the Spirit
God, the Son is God. The Son is not the Father. The Son is not the Spirit.
God, the Spirit is God. The Spirit is not the Father. The Spirit is not the Son.

There are three persons. There is only one God, one being, one entity. Never mix up what is one and what is three!

What is one is not three: one God, one being, one entity.
What is three is not one: three Persons.

Only the Son became human; not the Father or the Spirit.
Only the Son suffered; not the Father or the Spirit (vs. patripassianism, the claim that the Father suffered on the Cross).
The Son is from the Father.
The Spirit is from the Father and the Son (filioque).

In Jesus, there is only one person (Greek: hypostasis).
That single, divine person unites in Himself two natures: the nature of God and the nature of man.

This understanding of God (Trinity) and of Jesus (Incarnation) was revealed to us by Jesus and preserved by the Church. This is the orthodox interpretation of the Scriptures.

It is:
not something worked out from philosophical axioms (not self-evident),
not from observation of the universe (not empirical),
not from introspection (not subject to direct personal verification), and
not from mystical experiences (not gnostic).

This is part of the deposit of faith. We believe that God is Three-in-One because Jesus said so, and He should know. But we have no adequate "picture" or image or model of how this can be so. Faith comes from hearing and causes a view--believing is "seeing."

You may, of course, choose not to be a Trinitarian. But do not pretend then that you are believing or teaching what orthodox Christianity teaches. You will have reverted to one of the unitarian heresies rejected by the same Church that collected the Scriptures of the New Testament (Arianism, modalism, patripassianism, Sabellianism, theopaschism, Nestorianism, docetism, etc.) or one form or another of the ancient Jewish or contemporary modernist views of Jesus as a psychotic, a dupe, a demoniac, or a criminal. If the teaching comes from the disciples only and not from Jesus, then they must have been psychotic, stupid, demon-possessed, or evil.