

Councils Between Nicaea and Constantinople

Year	Place	343	Philippopolis	358	Sirmium	369	Rome
325	I Nicaea	343	Serdica	358	Antioch	c. 370	Alexandria
327	Antioch	343/81	Laodicea	358	Ancyra	370s	Armenia
328	Alexandria	345	Carthage	359	Sirmium	374	Pazoukome
330	Antioch	345	Antioch	359	Ariminum	374	Rome
332	Antioch	345	Milan	359	Nike (Thrace)	374	Valentia/ Valence
334	Alexandria	346	Jerusalem	359	Seleucia		
334	Caesarea	346	Alexandria	360	Constantinople	375	Ancyra
	(Palestine)	346	Cologne	360	Paris	376	Iconium
335	Tyre	347	Carthage	360/1	Antioch	376	Rome
335	Jerusalem	347	Sirmium	361	Paris	377/8	Sirmium
335	Tyana	347	Milan	362	Antioch	378	Antioch (Caria)
335/6	Constantinople	348	Carthage	362	Alexandria	378	Rome
336	Carthage	349	Sirmium	363	Carthage	378/9	Antioch
	(Donatist)	351	Sirmium	363	Alexandria	380	Rome
338	Constantinople	353	Alexandria	363	Antioch	380	Caesaraugusta/ Saragossa
338	“Mareotic”	353	Rome	364	Caria		
	(Egypt)	353	Arles	364/5	Lampsacus	380	Milan
338/9	Alexandria	c. 355	Gangra	365	Sicily	380	Antioch
339	Antioch	355	Milan	366	Nicomedia	381 ?	Side
341	Antioch	356/7	Baeterrae	366	Symrna	381	Aquilea
341	Rome	357	Antioch	366	Singidunum	381	II
341	Alexandria	357	Sirmium	366/7	Antioch		Constantinople
343	Rome	357	“Gallic”	367	Tyana		

Antioch “Dedication” Creed (341)

Second Creed

We believe, conformably to the evangelical and apostolic tradition, in one God, the Father Almighty, the framer, and maker, and provider of the universe, from whom are all things.

And in one Lord Jesus Christ, His Son, only-begotten God (John 1:18), by whom are all things, who was begotten before all ages from the Father, God from God, whole from whole, sole from sole, perfect from perfect, King from King, Lord from Lord, Living Word, Living Wisdom, true Light, Way, Truth, Resurrection, Shepherd, Door, both unalterable and unchangeable; exact image of the godhead, essence, will, power and glory of the Father; the first born of every creature, who was in the beginning with God, God the Word, as it is written in the Gospel, ‘and the Word was God’ (John 1:1); by whom all things were made and in whom all things consist; who in the last days descended from above, and was born of a Virgin according to the Scriptures, and was made man, Mediator between God and man, and Apostle of our faith, and Prince of life, as He says, ‘I came down from heaven, not to do my own will, but the will of Him that sent me’ (John 6:38); who suffered for us and rose again on the third day, and ascended into heaven, and sat down on the right hand of the Father, and is coming again with glory and power to judge the living and the dead.

And in the Holy Ghost, who is given to those who believe for comfort, and sanctification, and initiation, as also our Lord Jesus Christ enjoined His disciples, saying, ‘Go and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost’ (Matthew 28:19); namely of a Father who is truly Father, and a Son who is truly Son, and of the Holy Ghost who is truly Holy Ghost, the names not being given without meaning or effect, but denoting accurately the peculiar subsistence, rank, and glory of each that is named, so that they are three in subsistence, and in agreement one.

Holding then this faith, and holding it in the presence of God and Christ, from beginning to end, we anathematize every heretical heterodoxy. And if any teaches, beside the sound and right faith of the Scriptures, that time, or season, or age, either is or has been before the generation of the Son, be he anathema. Or if anyone says, that the Son is a creature as one of the creatures, or an offspring as one of the offspring’s, or a work as one of the works, and not the aforesaid articles one after another, as the divine Scriptures have delivered, or if he teaches or preaches beside what we received, be he anathema. For all that has been delivered in the divine Scriptures whether by prophets or apostles, do we truly and reverently both believe and follow.

Fourth Creed

We believe in one God, the Father Almighty, creator and maker of all things; from whom all fatherhood in heaven and on earth is named (Ephesians 3:15).

And in His only-begotten Son, our Lord Jesus Christ, who before all ages was begotten from the Father, God from God, Light from Light, by whom all things were made in the heavens and on the earth, visible and invisible, being Word, and Wisdom, and Power, and Life, and True Light; who in the last days was made man for us, and was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead the third day, and was taken up into heaven, and sat down on the right hand of the Father; and is coming at the consummation of the age, to judge the living and the dead, and to render to everyone

Antioch (345)

Macrostich (Long-Lined) Creed

We believe in on God the Father Almighty, the Creator and Maker of all things, from whom all fatherhood in heaven and on earth is named.

And in His Only-begotten Son our Lord Jesus Christ, who before all ages was begotten from the Father, God from God, Light from Light, by whom all things were made, in heaven and one the earth, visible and invisible, being Word and Wisdom and Power and Life and True Light, who in the last days was made man for us, and was born of the Holy Virgin, crucified and died and was buried, and rose again from the dead on the third day, and was taken up into heaven, and sat down on the right hand of the Father, and is coming at the consummation of the age to judge the living and the dead, and to render to everyone according to his works; whose kingdom endured unceasingly unto all the ages; for He sits on the right hand of the Father, not only in this age, but also in that which is to come.

And we believe in the Holy Ghost, that is, the Paraclete, which, having promised to the apostles, He sent forth after the ascension into heaven, to teach them and to remind of all things; through whom also shall be sanctified the souls of those who sincerely believe in Him.

But those who say that the Son was from nothing, or from other subsistence and not from God; and that there was a time or age when He was not, the catholic and holy church regards as aliens. Likewise those who say that there are three Gods, or that Christ is not God, or that before the ages He was neither Christ nor Son of God, or that Father and Son or Holy Ghost are the same, or that the Son is ingenerate, or that the Father

according to his works; whose kingdom endures indissolubly into the infinite ages; for He shall be seated on the right hand of the Father, not only in this age but in that which is to come.

And in the Holy Ghost, that is, the Paraclete; which, having promised to the Apostles, He sent forth after His ascension into heaven, to teach them and to remind of all things; through whom also shall be sanctified the souls of those who sincerely believe in Him.

But those who say that the Son was from nothing, or from other subsistence and not from God, and, there was a time when He was not, the catholic church regards as aliens.

begat the Son not by choice or will: the holy and catholic church anathematizes.

1. For neither is it safe to say that the Son is from nothing, (since this is nowhere spoken of Him in divinely inspired Scripture,) nor again of any other subsistence before existing beside the Father, but from God alone do we define Him genuinely to be generated. For the divine Word teaches that the Ingenerate and Unbegone, the Father of Christ, is One.

2. Nor may we, adopting the hazardous position, 'There was once when He was not,' from unscriptural sources, imagine any interval of time before Him, but only the God who has generated Him apart from time; for through Him both times and ages came to be. Yet we must not consider the Son to be co-unbegun and co-ingenerate with the Father; for no one can be properly called Father or Son of one who is co-unbegun and co-ingenerate with Him. But we acknowledge that the Father who alone is unbegun and ingenerate, has generated inconceivably and incomprehensibly to all; and that the Son has been generated before ages, and in no wise to be ingenerate Himself like the Father, but to have the Father who generated Him as His beginning; for 'the head of Christ is God' (1 Corinthians 11:3).

3. Nor again, in confessing three realities and three persons, of the Father and the Son and the Holy Ghost according to the Scriptures, do we therefore make Gods three; since we acknowledge the self-complete and ingenerate and unbegun and invisible God to be one only, the God and Father (John 20:17) of the Only-begotten, who alone has being from Himself, and alone vouchsafes this to all others bountifully.

4. Nor again, in saying that the Father of our Lord Jesus Christ is one only God, the only ingenerate, do we therefore deny that Christ also is God before ages; as the disciples of Paul of Samosata, who say that after the incarnation He was by advance made God, from being made by nature a mere man. For we acknowledge, that though He be subordinate to His Father and God, yet, being before ages begotten of God, He is God perfect according to nature and true, and not first man and then God, but first God and then becoming man for us, and never having been deprived of being.

5. We abhor besides, and anathematize those who make a pretence of saying that He is but the mere word of God and unexisting, having His being in another – now as if pronounced, as some speak, now as mental – holding that He was not Christ or Son of God or mediator or image of God before ages; but that He first became Christ and Son of God, when He took our flesh from the virgin, not quite four hundred years ago. For they will have it that then Christ began His kingdom, and that it will have an end after the consummation of all and the judgment. Such are the disciples of Marcellus and Scotinus of Galatian Ancyra, who, equally with Jews, rejected Christ's existence before ages, and His Godhead, and unending kingdom, upon pretence of supporting the divine monarchy. We, on the contrary, regard Him not as simply God's pronounced word or self, and Son of God and Christ, being and abiding with His Father before ages, and that not in foreknowledge only, and ministering to Him for the whole framing whether of things visible or invisible. For it is He to whom the Father said, 'Let us make man in our image, after our likeness' (Genesis 1:26), who also was seen in His own person by the patriarchs, gave the law, was spoken by the prophets, and at last became man and manifested His own Father to all men, and reigns to never-ending ages. For Christ has taken no recent dignity, but we have believed Him to be perfect from the first and like in all things to the Father.

6. And those who say that the Father and Son and Holy Ghost are the same, and irreligiously take the three names of one and the same reality and person, we justly proscribe from the Church, because they suppose the illimitable and impassible Father to be also limitable and passable through His becoming man. For such are they whom Romans call Patripassians, and we Sabellians. For we acknowledge that the unchangeable Godhead and that Christ who was sent fulfilled the economy of the Incarnation.

7. And at the same time those who irreverently say that the Son has been generated not by choice or will, thus encompassing God with a necessity which excludes choice and purpose, so that He begat the Son unwillingly, we account as most irreligious and alien to the Church; in that they have dared to define such things concerning God, beside the common notions concerning Him, so, beside the intention of divinely inspired Scripture. For we, knowing that God is absolute and sovereign over Himself, have a religious judgment that He generated the Son voluntarily and freely. Yet, as we have a reverent belief in the Son's words concerning Himself (Proverbs 8:22), 'The Lord created me a beginning of His ways for His works,' we do not understand Him to have been originated like the creatures or works which through Him came to be. For it is irreligious and alien to the ecclesiastical faith, to compare the Creator with handiworks created by Him, and to think that He has the same manner of origination with the rest. For divine Scripture teaches us assuredly and truly that the Only-begotten Son was generated sole and solely. Yet, in saying that the Son is in Himself, and both lives and exists like the Father, we do not on that account separate Him from the Father, imagining place and interval between their union in the way of bodies. For we believe that they are united with each other without mediation or distance, and that they exist inseparably. All the Father encompassing the Son, and all the Son hanging and adhering to the Father, and alone resting on the Father's breast continually. Believing then in the all-perfect triad, the most holy, that is, in the Father, and the Son, and the Holy Ghost, and calling the Father God, and the Son God, yet we confess in them, not two Gods, but one dignity of Godhead, and one exact harmony of dominion, the Father alone being head over the whole universe wholly, and over the Son Himself, and the Son subordinated to the Father; but, excepting Him, ruling over all things after Him which through Himself have come to be, and granting the grace of the Holy Ghost unsparingly to the saints at the Father's will. For that such is the account of the Divine Monarchy towards Christ, the sacred oracles have delivered to us.

Thus much, in addition to the faith before published in epitome, we have been compelled to draw forth at length, not in any officious display, but to clear away all unjust suspicion concerning our opinions among those who are ignorant of our affairs; and that all in the West may know, both the audacity of the slanders of the heterodox, and as to the Orientals, their ecclesiastical mind in the Lord, to which the divinely inspired Scriptures bear witness without violence, where men are not perverse.

Sirmium (351)

We believe in one God, the Father Almighty, the Creator and Maker of all things, 'from whom all fatherhood in heaven and earth is named.'

And in his only-begotten Son, our Lord Jesus Christ, who before all the ages was begotten from the Father, God from God, light from light, by whom all things were made, in heaven and on the earth, visible and invisible, being Word and Wisdom and True Light and Life, who in the last of days was made man for us, and was born of the holy virgin, and crucified and died and was buried, and rose again from the dead the third day, and was taken up into heaven, and sat down on the right hand of the Father, and is coming at the consummation of the age, to judge the living and the dead, and to render to everyone according to his works; whose kingdom being unceasing endures unto the infinite ages; for He shall sit on the right hand of the Father, not only in this age, but also in that which is to come.

And in the Holy Ghost, that is, the Paraclete; which, having promised to the Apostles to send forth after His ascension into heaven, to teach and to remind them of all things, He did send; through whom also are sanctified the souls of those who sincerely believe in Him.

1. But those who say that the Son was from nothing or from other subsistence and not from God, and that there was a time or age when He was not, the holy and catholic church regards as aliens.

2. Again we say, whoever says that the Father and the Son are two Gods, be he anathema.

3. And whosoever, saying that Christ is God, before ages Son of God, does not confess that He has subserved the Father for the framing of the universe be he anathema.

4. Whoever presumes to say that the ingenerate, or a part of Him, was born of Mary, be he anathema.

5. Whoever says that according to foreknowledge the Son is before Mary and not that, generated from the Father before ages, He was with God, and that through Him all things were originated, be he anathema.

6. Whoever shall pretend that the essence of God is dilated or contracted, be he anathema.

7. Whoever says that the essence of God being dilated made the Son, or shall name the dilation of His essence Son, be he anathema.

8. Whoever calls the Son of God the mental or pronounced Word, be he anathema.

9. Whoever says that the Son from Mary is man only, be he anathema.

10. Whoever, speaking of Him who is from Mary, God and man, thereby means God the Ingenerate, be he anathema.

11. Whoever explains, 'I God the first and I the last, and besides me there is no God' (Isaiah 44:6), which is said for the denial of idols and of gods that are not, to the denial of the only-begotten, before ages God, as Jews do, be he anathema.

12. Whoever hearing 'the Word was made flesh' (John 1:14), considers that the Word has changed into flesh, or shall say that He has undergone alteration by taking flesh, be he anathema.

13. Whoever hearing the only-begotten Son of God to have been crucified, shall say that His Godhead has undergone corruption, or passion, or alteration, or diminution, or destruction, be he anathema.

14. Whoever says that 'Let us make man' (Genesis 1:26), was not said by the Father to the Son, but by God to Himself, be he anathema.

15. Whoever says that Abraham saw, not the Son, but the ingenerate God or part of Him, be he anathema.

16. Whoever says that Jacob wrestled, not the Son as man, but the ingenerate God or part of Him, be he anathema.

17. Whoever shall explain, 'The Lord rained fire from the Lord' (Genesis 19:24), was not the Father and the Son, and says that He rained from Himself, be he anathema. For the Son, being Lord, rained from the Father who is Lord.

18. Whoever, hearing that the Father is Lord and the Son Lord and the Father and Son Lord, for there is Lord from Lord, says there are two Gods, be he anathema. For we do not place the Son in the Father's order, but as subordinate to the Father; for He did not descend upon Sodom without the Father's will, nor did He rain from Himself, but from the Lord, that is, the Father authorizing it. Nor is He of Himself set down on the right hand, but He hears the Father saying, 'Sit on my right hand' (Psalms 110:1).

19. Whoever says that the Father and the Son and the Holy Ghost are one Person, be he anathema.

20. Whoever, speaking of the Holy Ghost as Paraclete, shall mean the ingenerate God, be he anathema.

21. Whoever denies, what the Lord taught us, that the Paraclete is other than the Son, for He said, 'and the Father shall send you another Paraclete, whom I will ask' (John 14:16) be he anathema.

22. Whoever says that the Holy Ghost is part of the Father or of the Son, be he anathema.

23. Whoever shall say that the Father and the Son and the Holy Ghost are three Gods, be he anathema.

24. Whoever says that the Son of God came to be at the will of God, as one of the works, be he anathema.

25. Whoever says that the Son has been generated, the Father not wishing it, be he anathema. For not by compulsion, led by physical necessity, did the Father, as He wished not, generate the Son, but He

at once willed, and, after generating Him from Himself apart from time and passion, manifested Him.

26. Whoever says that the Son is without beginning and ingenerate, as if speaking of two unbegun and two ingenerate, and making two Gods, be he anathema. For the Son is the head, namely the beginning of all; and God is the head, namely the beginning of Christ. And so to one unbegun beginning of the universe do we religiously refer all things through the Son.

27. And in accurate delineation of the idea of Christianity we say this again: Whoever does not say that Christ is God, Son of God, as being before ages, and having subserved the Father in the framing of the universe, but that from the time that He was born of Mary, from there He was called Christ and Son, and took an origin of being God, be he anathema.

Sirmium - The Second (Blasphemy) Creed (357)

It is held for certain that there is one God, the Father Almighty, as also is preached in all the world.

And His one only-begotten Son, our Lord Jesus Christ, generated from Him before the ages; and that we may not speak of two Gods, since the Lord Himself has said, 'I go to my Father and your Father, and my God and your God' (John 20:17). On this account He is God of all, as also the Apostle taught: 'Is He God of the Jews only, is He not also of the Gentiles? Yes of the Gentiles also; since there is one God who shall justify the circumcision from faith, and the uncircumcision through faith' (Romans 3:29, 30). And everything else agrees, and has no ambiguity.

But since many persons are disturbed by questions concerning what is called in Latin substantia, but in Greek ousia, that is, to make it understood more exactly, as to 'coessential,' or what is called, 'like-in-essence,' there ought to be no mention of any of these at all, nor exposition of them in the Church, for this reason and for this consideration, that in divine Scripture nothing is written about them, and that they are above men's knowledge and above men's understanding; and because no one can declare the Son's generation, as it is written, 'Who shall declare His generation?' (Isaiah 53:8) For it is plain that the Father only knows how He generated the Son, and again the Son how He has been generated by the Father. And to none can it be a question that the Father

is greater. For no one can doubt that the Father is greater in honor and dignity and Godhead, and in the very name of Father, the Son Himself testifying, 'The Father that sent me is greater than I' (John 10:29, 14:28) And no one is ignorant, that it is catholic doctrine, that there are two persons of Father and Son, and that the Father is greater, and the Son subordinated to the Father together with all things which the Father has subordinated to Him, and that the Father has no beginning, and is invisible, and immortal, and impassible; but that the Son has been generated from the Father, God from God, light from light, and that His origin, as aforesaid, no one knows, but the Father only. And that the Son Himself and our Lord and God, took flesh, that is, a body, that is, man, from Mary the virgin, as the Angel preached beforehand; and as all the Scriptures teach, and especially the apostle himself, the doctor of the Gentiles, Christ took man of Mary the virgin, through which he has suffered.

And the whole faith is summed up, and secured in this, that a Trinity should ever be preserved, as we read in the Gospel, 'Go and baptize all the nations in the name of the Father and of the Son and of the Holy Ghost' (Matthew 28:19). And entire and perfect is the number of the Trinity; but the Paraclete, the Holy Ghost, sent forth through the Son, came according to the promise, that He might teach and sanctify the Apostles and all believers.

Arminium/Seleucia (359) “Dated Creed”

The catholic faith was published in the presence of our master, the most religious and gloriously victorious Emperor, Constantius, Augustus, the eternal and august, in the consulate of the most illustrious Flavii, Eusebius and Hypatius, in Sirmium on the eleventh of the Calends of June

We believe in One only and true God, the Father Almighty, creator and framer of all things.

And in one only-begotten Son of God, who, before all ages, and before all origin, and before all conceivable time, and before all comprehensible essence, was begotten impassibly from God; through whom the ages were disposed and all things were made; and Him begotten as the only-begotten, only from the only Father, God from God. Like to the Father who begat Him, according to the Scriptures; whose origin no one knows save the Father alone who begat Him. We know that He, the only-begotten Son of God, at the Father's bidding came from the heavens for the abolishment of sin, and was born of the virgin Mary, and conversed with the disciples, and fulfilled the Economy according to the Father's will, and was crucified, and died and descended into the parts beneath the earth, and

Constantinople (360) The Homoian Creed

We believe in one God, Father Almighty, from whom are all things.

And in the only-begotten Son of God, begotten from God before all ages and before every beginning, by whom all things were made, visible and invisible, and begotten as only-begotten, only from the Father only, God from God, like to the Father that begat Him according to the Scriptures; whose origin no one knows, except the Father alone who begat Him. He as we acknowledge the only-begotten Son of God, the Father having sent Him, came here from the heavens, as it is written, for the undoing of sin and death, and was born of the Holy Ghost, of Mary the virgin according to the flesh, as it is written, and conversed with the disciples, and having fulfilled the whole Economy according to the Father's will, was crucified and died and was buried and ascended to the parts below the earth, at whom hades itself shuddered; who also rose from the dead on the third day, and abode with the disciples, and forty days being fulfilled, was taken up into the heavens, and sits on the right hand of the Father to come in the last day of the resurrection in

regulated the things there, whom the gate-keepers of hell saw (Job 38:17) and shuddered; and He rose from the dead the third day, and conversed with the disciples, and fulfilled all the Economy, and when the forty days were full, ascended into the heavens, and sits on the right hand of the Father, and is coming in the last day of the resurrection in the glory of the Father, to render to everyone according to his works.

And in the Holy Ghost, whom the only-begotten of God Himself, Jesus Christ, had promised to send to the race of men, the Paraclete, as it is written, 'I go to my Father, and I will ask the Father, and He shall send unto you another Paraclete, even the Spirit of truth He shall take of mine and shall teach and bring to your remembrance all things' (John 14:16, 17, 26, 16:14)

But whereas the term 'essence,' has been adopted by the Fathers in simplicity, and gives offence as being misconceived by the people, and is not contained in the Scriptures, it has seemed good to remove it, that it be never in any case used of God again, because the divine Scriptures nowhere use it of Father and Son. But we say that the Son is like the Father in all things, as also the Holy Scriptures say and teach.

the Father's glory, that He may render to every man according to his works.

And in the Holy Ghost, whom the only-begotten Son of God Himself, Christ, our Lord and God, promised to send to the race of man, as Paraclete, as it is written, 'the Spirit of truth' (John 16:13), which He sent to the them when He had ascended into the heavens.

But the name of 'essence,' which was set down by the Fathers in simplicity, and, being unknown by the people, caused offense, because the Scriptures do not contain it, it has seemed good to abolish, and for the future to make no mention of it at all; since the divine scriptures have made no mention of the essence of Father and Son. For neither ought 'subsistence' to be named concerning Father, Son and Holy Ghost. But we say that the Son is like the Father, as the divine Scriptures say and teach; and all the heresies, both those which have been already condemned, and whatever are of modern date, being contrary to this published statement, be they anathema.

Constantinople (381)

Πιστεύομεν εἰς ἓνα θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων·

καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, [3] τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτέριαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα [4] σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα [5] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς [6] καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς [7] καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκροὺς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ ἐκ λαλήσαν διὰ τῶν προφητῶν· [9] εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· [10] ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· [11] προσδοκῶμεν ἀνάστασιν νεκρῶν [12] καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

End

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

And [we believe] in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us, humans, and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human. For our sake he was crucified under Pontius Pilate. He suffered death and was buried. He rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

And [we believe] in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. [We believe] in one holy universal and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.