

SYMBOLUM NICÆNO-CONSTANTINOPOLITANUM.

THE NICÆNO-CONSTANTINOPOLITAN CREED.

(a) *Forma Recepta Ecclesiae Orientalis. A.D. 381.*

THE RECEIVED TEXT OF THE GREEK CHURCH. ¹	LATIN VERSION OF DIONYSIUS EXIGUUS.
<p>Πιστεύομεν εἰς ἓν ΘΕΟΝ ΠΑΤΕΡΑ παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἓνα κύριον ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθεοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί· δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος.</p>	<p><i>Credimus in unum DEUM PATREM omnipotentem; factorem cæli et terræ, visibilium omnium et invisibilium. Et in unum Dominum JESUM CHRISTUM, Filium Dei [unigenitum], natum ex Patre ante omnia sæcula [Lumen de Lumine], Deum verum de Deo vero, natum [genitum], non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et [propter] salutem nostram descendit de cælis et incarnatus est de Spiritu Sancto ex Maria virgine et humanatus [homo factus] est; et crucifixus est pro nobis sub Pontio Pilato [passus] et sepultus est; et resurrexit tertia die [secundum scripturas]; ascendit in cælum [cælos], sedet ad dexteram Patris; iterum venturus, cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in SPIRITUM SANCTUM, Dominum et vivificantem [vivificantem], ex Patre procedentem, cum Patre et Filio adorandum et conglorificandum,</i></p>

¹ See the *History*, pp. 24 sqq. The Greek text is found in the Acts of the First Council of Constantinople in MANSI, *Conc. Tom. III. p. 565*, and twice in the Acts of the Council of Chalcedon, Act. II. Tom. VI. p. 957, and Act. V. Tom. VII. p. 111; also in the Acts of the Third Constantinop. Council, Act. XVIII. Tom. XI. p. 633. See HAHN, p. 111, and HORT, pp. 73 sqq

<p>Καὶ εἰς τὸ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ, τὸ κύριον, (καὶ) τὸ ζωοποιόν,² τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συνπροσκυνοῦμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.</p>	<p><i>qui locutus est per sanctos prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confitemur unum baptismum in remissionem peccatorum. Expectamus resurrectionem mortuorum et vitam futuri saeculi. Amen.</i></p>

² Mansi gives three readings: τὸ κυρ. τὸ ζωοπ. , τὸ κυρ. καὶ ζωοπ. , and τὸ κυρ. καὶ τὸ ζωοπ. . See the critical note of Dr. Hort, p. 81.

(b) *Forma Recepta, Ecclesiae Occidentalis.*

THE RECEIVED TEXT OF THE ROMAN CATHOLIC CHURCH.³	THE RECEIVED TEXT OF THE PROTESTANT CHURCHES.
<p><i>Credo in unum DEUM PATREM omnipotentem; factorem caeli et terrae, visibilia omnium et invisibilia. Et in unum Dominum JESUM CHRISTUM, Filium Dei unigenitum, et ex Patre natum ante omnia saecula [Deum de Deo], Lumen de Lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die, secundum Scripturas; et ascendit in caelum, sedet ad dexteram Patris; et iterum venturus est, cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in SPIRITUM SANCTUM, Dominum et vivificantem, qui ex Patre [Filioque] procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum; et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.</i></p>	<p>I 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 worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on 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 [I believe] in the Holy Ghost, the Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And [I believe] one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen</p>

³ The Latin text is from the *Canons and Decrees of the Council of Trent*, third session, held Feb. 4, 1546, when the Nicene Creed was solemnly professed by this Synod as the '*symbolum fidei, quo sancta Romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portae inferi nunquam praevalerunt.*' The same text is incorporated in the *Profession of the Tridentine Faith*. The punctuation varies in different editions.
