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# The Creeds of Nicaea & Constantinople Compared

## Nicaea (325 AD)<sup>1</sup>

We believe in one God the Father Almighty, Maker of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten as only-begotten of the Father, that is of the substance (*ousia*) of the Father, God from God,

Light from Light, true God from true God, begotten not made, of one substance (*homoousion*) with the Father, through whom all things came into existence, both things in heaven and things on earth;

who because of us men and because of our salvation came down, and was incarnate and became man, suffered and rose again on the third day and ascended into the heavens, and will come again to judge the living and the dead:

And in the Holy Spirit.

But those who say, “there was a time when he did not exist”, and “Before being begotten he did not exist”, and that he came into being from non-existence, or who allege that the Son of God is of another *hypostasis* or *ousia*, or is alterable or changeable, these the Catholic and Apostolic Church condemns.

## Constantinople (381 AD)<sup>2</sup>

We believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible;

And in one Lord Jesus Christ, the only begotten Son of God, begotten from the Father before all ages,

Light from Light, true God from true God, begotten not made, of one substance (*homoousion*) with the Father, through whom all things came into existence,

who because of us men and because of our salvation came down from heaven, and was incarnate from 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 will come again with glory to judge the living and the dead, of whose kingdom there will be no end;

And in the Holy Spirit, the Lord and life-giver, who proceeds from the Father, who with the Father and the Son is together worshipped and together glorified, who spoke through the prophets;

in one holy Catholic and apostolic Church. We confess one baptism to the remission of sins; we look forward to the resurrection of the dead and the life of the world to come. Amen.

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<sup>1</sup> R.P.C Hanson, *The Search for the Christian Doctrine of God: The Arian Controversy 318-381 AD* (Edinburgh: T&T Clark, 1988), p.163 (with minor alterations)

<sup>2</sup> J.N.D Kelly, *Early Christian Creeds* (Harlow: Longman, 1972<sup>3</sup>), pp.297-8 (with minor alterations)

