

Creed of the Council of Nicaea (*Dok.* 26)

Reference	<i>Doc.</i> 26; <i>Urk.</i> 24; CPG 8512
Incipit	Πιστεύομεν εἰς ἕνα θεόν
Date	19 th June 325
Ancient sources	Athanasius, <i>De decretis Nicenae synodi</i> 37.2 (<i>AW</i> 2:36-37). Eusebius, Letter to Caesarea (<i>Dok.</i> 24, §8 = Athan., <i>De decret.</i> 24.8) Socrates, <i>H.E.</i> 1.8.28-30; <i>Anonymous Church History</i> , 2.27
Modern edition	Giuseppe Luigi Dossetti, <i>Il Simbolo di Nicea e di Constantinopoli: Edizione critica</i> , (Roma: Herder, 1967). p. 226-241.

Following extensive testimony and debate, the council approved a creed. The *Anonymous Church History* (2.27.1) states that it was “presented by the council of Nicaea under the God-loving Emperor Constantine, ... on the 19th of June, 13 days before the Kalends of July. The creed is preserved by Eusebius of Caesarea in the letter he wrote to his congregation (*Dok.* 24.8= Athan., *De decret.* 24.8), as well as by Athanasius (*De decr. Nic.* 37.2), Socrates (*H.E.* 1.8.28-30) and the *Anonymous Church History* (2.27), without any significant differences (For a comparison, see [here](#), pg. 5). In 381 it would be expanded into what today is called the “Nicene Creed.”

The Greek text below is that of G. L. Dossetti, *Il Simbolo di Nicea e di Constantinopoli: Edizione critica*, (Roma: Herder, 1967), 226-241. The English translation is that of FCC by Aaron West.

This work is licensed under CC BY-NC-SA 4.0

Πιστεύομεν εἰς ἕνα θεόν πατέρα παντοκράτορα πάντων ὀρατῶν τε καὶ ἀορατῶν ποιητήν.	We believe in one God, the Father Almighty, Maker of all things seen and unseen.
Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι’ οὗ τὰ πάντα ἐγένετο τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῆ, τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.	And in one Lord, Jesus Christ the Son of God, begotten of the Father, the only-begotten, that is, of the essence of the Father, God from God, Light from Light, true God from true God, begotten, not made, of the same being as the Father, through whom all things came to be, both the things in heaven and on earth, who for us humans and for our salvation came down and was made flesh, becoming human, who suffered and rose again on the third day, ascended into heaven,

	who is coming to judge the living and the dead.
Καὶ εἰς τὸ ἅγιον πνεῦμα.	And in the Holy Spirit.
Τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι οὐκ ἦν” καὶ ὅτι οὐκ ἐξ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.	The catholic and apostolic church condemns those who say concerning the Son of God that “there was a time when he was not” or “he did not exist before he was begotten” or “he came to be from nothing” or who claim that he is of another subsistence or essence, or a creation, or changeable, or alterable.

Last updated on 4/30/2024 by AGC