

**The Nicene-Constantinopolitan Creed  
finalised at the Second Ecumenical  
Council in Constantinople in 381 AD.**

I believe in one God, Father Almighty, Creator 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 ages;

Light of Light, true God of true God, begotten,  
not created, of one essence with the Father  
through Whom all things were made.

Who for us men and for our salvation  
came down from heaven and was incarnate  
of the Holy Spirit and the Virgin Mary and became man.

He was crucified for us under Pontius Pilate,  
and suffered and was buried;

And He rose on the third day,  
according to the Scriptures.

He ascended into heaven  
and is seated at the right hand of the Father;

And He will come again with glory to judge the living  
and dead. His kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of life,  
Who proceeds from the Father, Who together with the  
Father and the Son is worshipped and glorified, Who  
spoke through the prophets.

In one, holy, catholic, and apostolic Church.  
I confess one baptism for the forgiveness of sins.  
I look for the resurrection of the dead,  
and the life of the age to come.  
Amen.

## *Commentary*

The unity and single nature of God is established by the monarchy  
of the Father but NOT as Arius taught this as superior to the Son.

Against Arius who thought that the Logos was created, the Church  
here affirms that the Son has a TIMELESS source from the Father.

Finally against Arius the Church insists that Christ is no less God  
than the Father Himself, one is essence (Greek: homoousios)

The incarnation means that God Himself comes into this world  
but not without the cooperation of the Virgin Mary.

Jesus lived a fully human life in a particular place and time and  
died a fully human death.

As God death could not hold Him so death was destroyed in  
fulfilment of the Scriptures.

The completion of Christ's work was to glorify our humanity and  
bring it back to heaven, (the Ascension).

This world is not yet full transformed. This is only complete at the  
final judgement. Christ's reign is without limit in space and time.

The Holy Spirit is also God (completing the Trinity) because He is  
"worshipped and glorified" (St Basil). This is the same Spirit we find  
in the Old Testament. Notice that the Spirit proceeds from the  
Father alone, (cf. the "filioque" clause in the post Schism west).

The Creed finally locates our ongoing struggle for salvation in the  
Church. The victory in Christ is secure but as baptised Christians we  
must press on upward to the goal, resurrection. (Philippians 3:14)