Πιστεύομεν εἰς ἑνα Θεόν Πατέρα, παντοκράτορα,
We believe in one God, the Father, the All-powerful,

πάντων ὑμάτων τα καὶ ἀωράτων ποιητήν.
maker of all things both visible and invisible.

Καὶ εἰς ἑνα Κύριον Ἰησοῦν Χριστόν,
And in one Lord Jesus Christ,

τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς,
Son of God, born from the Father,

μονογενή,
the only-begotten,

tουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς,
which implies being of the same substance as the Father:

Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός,
God from God, light from light,

Θεὸν ἄληθινὸν ἐκ Θεοῦ ἄληθινοῦ,
true God from true God,

γεννηθέντα, οὐ ποιηθέντα,
begotten, not made,

ὁμοούσιον τῷ Πατρί,
of one substance with the Father:

δι’ οὗ τὰ πάντα ἐγένετο,
through whom all things were made,

τὰ τε ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ,
both the things in heaven and on earth:

τὸν δὲ ἡμᾶς τοὺς ἀνθρώπους,
who for the sake of us mortals,

καὶ διὰ τὴν ἡμετέραν σωτηρίαν,
and for the cause of our salvation,

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1 Soc. i. 8.
2 In the second and fifth sessions of the Council of Chalcedon, Mansi, Concil. vi. 956; vii. 112.
3 ad Jovian. 3.
4 Athanasius reads ἐπὶ τῆς γῆς in place of ἐν τῇ γῇ.
κατελθόντα, καὶ σαρκωθέντα,
he came down, and became flesh,
καὶ ἐνανθρωπήσαντα:
and became man:
παθόντα, καὶ ἀναστάντα τῇ τρίτῇ ἡμέρᾳ:
he suffered, and rose again the third day:
ἀνελθόντα εἰς τοὺς οὐρανούς·
he departed into heaven:
ἐρχόμενον κρίναι ζωντας καὶ νεκρούς.
he is coming to judge the living and the dead.
Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον.
And [we believe] in the Holy Spirit.
Τοὺς δὲ λέγοντας:
But those who say:
‘Ἡν ποτε οὐκ ἦν,
“There was a former time when he did not exist,”
καὶ πρὶν γεννηθήναι οὐκ ἦν,
and, “prior to his being begotten he did not exist,”
καὶ ὅτι έξ οὐκ ἐντων ἐγένετο,
and that he was made out of not being,
ἡ ἐξ ἐτέρας ὑποστάσεως
or state he is of a different substance,
ἡ ὁσίας φάσκοντας εἶναι,
or of a different essence,
ἡ τρεπτὸν ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ,
or, “the Son of God is alterable” or “changeable,”
tούτους ἀναθεματίζει
such persons are condemned
ἡ καθολικὴ καὶ ἀποστολικὴ Ἑκκλησία.
by the universal and apostolic Church.

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ΣΥΜΒΟΛΟΝ ΤΗΣ ΝΙΚΑΙΑΣ
THE NICENE CREED

compiled by David Robert Palmer
http://bibletranslation.ws/palmer-translation/

5 The Chalcedon version adds καὶ πάλιν before ἐρχόμενον, “and is coming again…”
6 Later on, this creed was greatly expanded, and became much longer, even without the anathema, which was removed.