

THE ICCEC ENGLISH VERSIONS
OF THE NICENE CREED
AUTHORIZED BY THE PATRIARCH'S COUNCIL
OCTOBER 16, 2007

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 his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance 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 Spirit and 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 in accordance with the Scriptures,
and ascended into heaven,
and is seated at the right hand of the Father;
and he shall come again, with glory,
to judge the living and the dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit the Lord, and Giver of Life,
who proceeds from the Father (and the Son);
who with the Father and the Son together is worshiped
and glorified;
who has spoken through the Prophets.
And I believe in 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.

We 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 his Father before all worlds,
God of God, Light of Light,
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ICCEC ENGLISH VERSIONS
OF THE NICENE CREED
EXPLANATORY DOCUMENT

Introduction: It is the considered opinion of the Bishops of the Charismatic Episcopal Church, that the contemporary English version of the Nicene Creed, as contained on pages 326 and 358 of the 1979 Book of Common Prayer, is in some respects linguistically and theologically inaccurate. It was determined, therefore, to correct these inaccuracies by adopting the traditional English version of the Nicene Creed, as contained on page 327 of the 1979 Book of Common Prayer, with certain modifications. A brief explanation of the inaccuracies and the modifications follows.

1. “We believe” versus “I believe.” While it is acknowledged that there is some controversy within the Church Catholic as to which of these forms is more appropriately used in the liturgy, it is the position of the Bishops of our Communion that both versions are valid, accurate, and historic. It is, therefore, the decision of the Bishops that both forms be authorized for use in the ICCEC.

2. “Seen and unseen” versus “visible and invisible.” Whereas seen and unseen reflect subjective observation, visible and invisible reflect objective truth. Thus the latter more accurately reflects the intent of the Creed, not only to affirm the existence of both the physical and the spiritual realms of creation, but also to acknowledge that God the Father is the creator of both realms.

3. “The only Son of God” versus “the only-begotten Son of God.” Not only is the latter a more accurate translation of both the Latin and Greek, it is more theologically accurate. All Christians are sons of God by adoption, only Jesus is the Son of God by nature. The inclusion of the word begotten in the Creed protects the uniqueness of the Son by nature, without denying the existence of the sons by adoption.

4. “Of one Being with the Father” versus “being of one substance with the Father.” While a much more theologically complex subject, the use of the word substance rather than being serves to better express the intent of the Creed regarding the nature of the Trinity. To say that Jesus is of one being with the Father, could easily lead to the false conclusion that the Father, Son, and Spirit are not three distinct persons, but three manifestations of the one divine person or being. To say that Jesus is of one substance with the Father, clarifies His distinctiveness from the Father, while maintaining His unity with the Father as being of the same nature.

5. “By the power of the Holy Spirit he became incarnate” versus “incarnate by the Holy Spirit.” The inclusion of the word power introduces the notion of an impersonal force separate from the person of the Holy Spirit Himself. The scripture is clear, however, that it was the person, not just the power, of the Holy Spirit who effected the incarnation.

6. “Incarnate by the Holy Spirit from, or of, the Virgin Mary,” versus “incarnate by the Holy Spirit and the Virgin Mary.” Although the latter is not used in either the traditional or contemporary English versions of the Nicene Creed in the Book of Common Prayer, it is not only a more accurate translation, it more accurately expresses the role of the Virgin Mary in the incarnation. The Holy Spirit gave Jesus His divine nature; the Virgin Mary gave Him His human nature. The incarnation truly was by the Holy Spirit and the Virgin Mary.

7. “Proceeds from the Father and the Son,” versus “proceeds from the Father.” Given the extremely controversial nature of the filioque clause, and the deep division and confusion it has caused within the Church Catholic, no definitive decision was made in this regard. It is, therefore, the position of the Bishops that, at least for the present, the phrase be optional.

Implementation of these authorized English versions of the Nicene Creed is left to the direction of the Bishops in their various jurisdictions. More detailed information is available on the ICCEC website. The papers posted are original works written by members of the US Theological Working Group.

Attested: The Most Reverend David R. Simpson, Chairman
US House of Bishops Theological Working Group