

**THE CREEDS OF NICÆA;
CONSTANTINOPLE;
ATHANASIUS**

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The creeds of Nicæa; Constantinople; Athanasius by William Selwyn

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WILLIAM SELWYN

**THE CREEDS OF NICÆA;
CONSTANTINOPLE;
ATHANASIUS**

THE CREEDS
OF
NICÆA;
CONSTANTINOPLE;
ATHANASIUS;

WITH EXTRACTS AND REMARKS BEARING

ON THE

“WARNING CLAUSES”

AND THE

“PROCESSION.”



BY

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NOTICE.

HAVING ventured to make two proposals in Convocation respecting the Athanasian Creed, I am unwilling to put them forth again, without indicating more fully the grounds on which they rest.

The following pages contain the Creeds of Nicæa, Constantinople, Athanasius, with extracts from Eastern and Western documents and writers, bearing on the "Warning Clauses," and on the "Procession" of the HOLY SPIRIT.

These are printed as far as possible from original sources; in an inquiry like this, Dr Routh's maxim, "Verify quotations," is especially needful. In other cases, from Pearson, Waterland, Routh, Suicer's *Thesaurus*. Heurtley, *de Fide et Symbolo*, has been my greatest help.

I could have wished to make the extracts more full: but enough, I trust, is given to illustrate and confirm the proposals made in the speech which follows them; the subject is coming on again in Convocation: and time presses.

The Conclusions to which these documents and the facts of history seem to lead are presented for consideration in the closing pages.

DEVS ECCLESIAE SVÆ PACEM ET VNITATEM CON-
CEDAT:

AVGVSTISSIMAM REGINAM NOSTRAM VICTORIAM
CONSERVET:

PACEM VNIVERSO REGNO ET OMNIBVS CHRISTIA-
NIS LARGIATVR.

SYMBOLVM NICÆNVN
ANNO CHRISTI CCCXXV.

1. ΠΙΣΤΕΥΟΜΕΝ εἰς ἕνα Θεὸν Πατέρα παντοκράτορα,
πάντων ὁρατῶν τε καὶ ἀορατῶν ποιητὴν·
2. Καὶ εἰς ἕνα Κύριον, Ἰησοῦν Χριστόν,
τὸν Υἱὸν τοῦ Θεοῦ,
γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ,
τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς,
Θεὸν ἐκ Θεοῦ,
Φῶς ἐκ Φωτὸς,
Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ,
γεννηθέντα, οὐ ποιηθέντα,
ὁμοούσιον τῷ Πατρί·
δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῆ·
3. Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν
κατελθόντα,
καὶ σαρκωθέντα,
ἐνανθρωπήσαντα,
4. Παθόντα,
5. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,
6. Ἀνελθόντα εἰς τοὺς οὐρανοὺς,
7. Ἐρχόμενον
κρίναι ζῶντας καὶ νεκρούς·
8. Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον.

ΤΟΥΣ δὲ λέγοιτας, Ἦν ποτὲ ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ τοῦ Θεοῦ ἐκκλησία.

SYMBOLVM CONSTANTINOPOLITANVM

ANNO CHRISTI CCCLXXXI.

1. ΠΙΣΤΕΥΟΜΕΝ εἰς ἕνα Θεὸν Πατέρα παντοκράτορα,
ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων·
2. Καὶ εἰς ἕνα Κύριον, Ἰησοῦν Χριστὸν,
τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ,
τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων,
Φῶς ἐκ Φωτὸς,
Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ,
γεννηθέντα οὐ ποιηθέντα,
ὁμοούσιον τῷ Πατρί·
δι' οὗ τὰ πάντα ἐγένετο·
3. Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν
κατελθόντα ἐκ τῶν οὐρανῶν,
καὶ σαρκωθέντα
ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς Παρθένου,
καὶ ἐνανθρωπήσαντα·
4. Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου,
καὶ παθόντα,
καὶ ταφέντα·
5. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,
κατὰ τὰς γραφάς·
6. Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς
καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς,
7. Καὶ πάλιν ἐρχόμενον μετὰ δόξης
κρίναι ζῶντας καὶ νεκρούς·
οὗ τῆς βασιλείας οὐκ ἔσται τέλος·
8. Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον,
τὸ Κύριον,
καὶ τὸ ζωοποιόν,
τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον,
τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον,
τὸ λαλῆσαν διὰ τῶν προφητῶν·
9. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν·
10. Ὁμολογοῦμεν ἕν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν·
11. Προσδοκῶμεν ἀνάστασιν νεκρῶν·
12. Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος.

Apud Concil. Chalced. Act. II. Edit. Harduin, p. 288: edit. Labbe, p. 381.
Socr. H. E. v. 8: Routh, *Ormisc.* p. 382: Heurtley, p. 17.

FIDES SANCTI ATHANASII.

QUICUMQUE vult salvus esse, ante omnia opus est ut teneat Catholicam Fidem.

Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit.

Fides autem Catholica hæc est, ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur :

Neque confundentes Personas, neque Substantiam separantes.

Alia est enim Persona Patris, alia Filii, alia Spiritus Sancti.

Sed Patris, et Filii, et Spiritus Sancti, una est Divinitas, æqualis Gloria, coæterna Majestas.

Qualis Pater, talis Filius, talis et Spiritus Sanctus.

Increatus Pater, increatus Filius, increatus et Spiritus Sanctus.

Immensus Pater, immensus Filius, immensus et Spiritus Sanctus.

Æternus Pater, æternus Filius, æternus et Spiritus Sanctus.

Et tamen non tres æterni, sed unus æternus.

Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.

Similiter, Omnipotens Pater, Omnipotens Filius, Omnipotens et Spiritus Sanctus.

Et tamen non tres Omnipotentes, sed unus Omnipotens.

Ita Deus Pater, Deus Filius, Deus et Spiritus Sanctus.

Et tamen non tres Dii, sed unus est Deus.

Ita Dominus Pater, Dominus Filius, Dominus et Spiritus Sanctus.

Et tamen non tres Domini, sed unus est Dominus.

Quia sicut singillatim unamquamque Personam et Deum et Dominum confiteri Christiana veritate compellimur; ita tres Deos aut Dominos dicere Catholica religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.

Filius a Patre solo est, non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus est, sed procedens.

Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus, sed totæ tres Personæ coæternæ sibi sunt, et coæquales.

Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse, ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo Fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est.

Deus est ex substantia Patris ante sæcula genitus: Homo ex substantia Matris in sæculo natus.

Perfectus Deus, perfectus Homo ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem: minor Patre secundum Humanitatem.

Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem, sed adsumptione Humanitatis in Deum.

Unus omnino, non confusione Substantiæ, sed unitate Personæ.

Nam sicut anima rationalis et caro unus est Homo, ita Deus et Homo unus est Christus.

Qui passus est pro salute nostra;

Descendit ad inferos;

Tertia die resurrexit a mortuis.

Ascendit ad cælos;

Sedet ad dexteram Patris;

Inde venturus judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem:

Et qui bona egerunt, ibunt in vitam æternam; qui vero mala, in ignem æternum.

Hæc est Fides Catholica, quam nisi quisque fideliter, firmiterque crediderit, salvus esse non poterit.