

who did attend and the resultant weight of the spiritual leadership. There appears to be no "dead wood" at Constantinople. Presiding at first was Meletius of Antioch and he was succeeded by Gregory Nazianzus, one of the greatest of the Eastern fathers.

The matter was heard rather fully and the council adopted a creed and many canonical terms beside. Breaking our margins a bit, we produce the Constantinople Creed below with the Nicene Creed on the left.

The Creeds

The Nicene Creed

We believe in one God, the Father Almighty, Maker of all things seen and unseen. And in one Lord Jesus Christ, the Son of God, begotten of the Father, Unique, that is, of the substance of the Father, God of God, Light of Light, true God of true God; begotten, not made; of one substance with the Father, by whom all things were made, those that are in Heaven and those that are on earth, Who for us men and for our salvation, came down and was incarnate and was made man, He suffered and rose again the third day, ascended into Heaven, and is coming to judge the living and the dead. And in the Holy Spirit.

b. The Constantinopolitan Creed (1) Statement

....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, 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 Ghost 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 according to the Scriptures, and ascended into heaven, and sitteth at the Right hand of the Father. And he shall come again with glory to judge both the quick and the dead. Whose Kingdom shall have no end. And we believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And we believe in one, holy, Catholic and Apostolic church. We acknowledge one baptism for the remission of sins, and we look for the resurrection of the dead and the life of the world to come. Amen.

(2) Intent

It would seem that the creed was based on the slightly older creed of Cyril of Jerusalem (d. 386). The general ideas seem to have been in expression and the intent seems not to have been to propound something new but to give new urgency to something already accepted and understood.

It also ratifies the Nicene Creed as you can tell in a simple reading of the two.

But it emphasizes the Divine Incarnation and the Divine character of the Holy Spirit. Deity marks all aspects of the Son of God...including the body with its limitations, etc. He is God incarnate.

Constantinople
Creed:

Intent

*Ratifies
Nicene
(2) Divine character
of H.S.*