

The Creed at the Council of Chalcedon, 451

In addition to accepting Leo's Tome, the Council of Chalcedon, the fourth ecumenical council, also issued, at the emperor's insistence, a declaration of faith. It embodied the traditional doctrine in considerable detail and in Leo's terminology. The supreme importance of the Council of Chalcedon in the development of Christology is its crystallization of an unambiguous terminology for expressing the truths of the Incarnation.

Following the holy Fathers, therefore,
we all with one accord teach the profession of faith
in the one identical Son, our Lord Jesus Christ.

We declare that he is perfect
both in his divinity and in his humanity,
truly God and truly man composed of body and rational soul;
that he is consubstantial with the Father in his divinity,
consubstantial with us in his humanity,
like us in every respect except for sin (see Heb. 4:15).

We declare that in his divinity
he was begotten of the Father before time,
and in his humanity
he was begotten in this last age of Mary the Virgin, the Mother of God,
for us and for our salvation.

We declare that the one selfsame Christ,
only-begotten Son and Lord,
must be acknowledged in two natures
without any commingling or change or division or separation;
that the distinction between the natures
is in no way removed by their union
but rather that the specific character of each nature is preserved
and they are united in one person and one hypostasis.

We declare that he is not split or divided into two persons,
but that there is one selfsame only-begotten Son,
God the Word, the Lord Jesus Christ.

This the prophets have taught about him from the beginning;
this Jesus Christ himself taught us;
this the creed of the Fathers has handed down to us.

As these truths, therefore, have been formulated with all possible accuracy and care, the holy, ecumenical council has ordained that no one may bring forward or put into writing or devise or entertain or teach to others any other faith.