

The Chalcedonian Creed^{1, 2, 3}

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul⁴ and body; consubstantial⁵ with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood;⁶ one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, unconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

¹ [You can Download Christian Confessions, Creeds, and Statements of Faith for free at apostles-creed.org/documents-creeds-catechisms-confessions.](http://apostles-creed.org/documents-creeds-catechisms-confessions)

² The CREED OF CHALCEDON was adopted at the fourth and fifth sessions of the fourth œcumenical Council, held at Chalcedon, opposite Constantinople, A.D. 451 (Oct. 22d and 25th). Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*. Vol. 1. New York: Harper & Brothers, 1890. Public Domain.

³ Indicates the essential elements of Christological truth, and the boundary-lines of Christological error. Ibid.

⁴ Against Apollinaris, who denied that Christ had a ψυχὴ λογικὴ, *anima rationalis*, or νοῦς, πνεῦμα, and who reduced the Incarnation to the assumption of a human body (σῶμα) with an animal soul (ψυχὴ ἄλογος), inhabited by the Divine Logos. But the rational spirit of man requires salvation as much as the body. Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*. Vol. 2. New York: Harper & Brothers, 1890. Public Domain.

⁵ Ὁμοούσιος, *consubstantialis* (al. *coessentialis*), is used in both clauses, though with a shade of difference. Christ's *homoousia* with the Father implies numerical unity, or identity of essence (God being one in being, or *monoousios*); Christ's *homoousia* with men means only generic unity, or equality of nature. Ibid.

⁶ The predicate θεοτόκος, *the Bringer-forth of God, Dei genitrix* (al. *quæ Deum peperit*, or even *divini numinis creatrix*), is directed against Nestorius, and was meant originally not so much to exalt the Virgin Mary, as to assert the true divinity of Christ and the realness of the Incarnation. Basil of Seleucia: Θεὸν σαρκωθέντα τεκοῦσα θεοτόκος ὀνομάζεται. It is immediately after qualified by the phrase κατὰ τὴν ἀνθρωπότητα (*secundum humanitatem*), in distinction from κατὰ τὴν θεότητα (*secundum deitatem*). This is a very important limitation, and necessary to guard against Mariolatry, and the heathenish, blasphemous, and contradictory notion that the uncreated, eternal God can be born in time. Mary was the mother not merely of the human *nature* of Jesus of Nazareth, but of the theanthropic *person* of Jesus Christ; yet not of his eternal Godhead (the λόγος ἄσαρκος), but of his incarnate person, or the Logos united to humanity (the λόγος ἔνσαρκος). In like manner, the subject of the Passion was the theanthropic *person*; yet not according to his divine nature, which in itself is incapable of suffering, but according to his human nature, which was the organ of suffering. There is no doubt, however, that the unscriptural terms θεοτόκος, *Dei genitrix, Deipara, mater Dei*, which remind one of the heathen mothers of gods, have greatly promoted Mariolatry, which aided in the defeat of Nestorius at the Council of Ephesus, 431. It is safer to adhere to the New Testament designation of Mary as μήτηρ Ἰησοῦ, or μήτηρ τοῦ Κυρίου (Luke 1:43). Ibid.