

The Definition of Chalcedon – 451 AD

On the Two Natures of Christ

We, now, 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 rational soul and body; of one substance with the Father with respect to his deity, and of one substance with us with respect to his humanity; in all things like unto us, without sin; begotten before all ages of the Father, with respect to his deity, and in these latter days, for us and for our salvation, born of the Virgin Mary, the God-bearer, with respect to his humanity; one and the same Christ, Son, Lord, Only-Begotten, to be acknowledged in two natures, inconfusedly, 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.

Please note that the reference to Mary as *theotokos*--translated here as "the God-bearer," or traditionally as "the Mother of God"--means that the child Mary bore was God incarnate. It does not imply that Mary enjoys ontological parity with or superiority to God.