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## The Council of Chalcedon's “Definition of the Faith” (451 AD)

Taken from J.N.D Kelly, *Early Christian Doctrines* (London: Continuum, 1977<sup>5</sup>), pp.339-40

In agreement, therefore, with the holy fathers<sup>1</sup>, we all unanimously teach that we should confess that our Lord Jesus Christ is one and the same Son, the same perfect in Godhead and the same perfect in manhood, truly God and truly man, the same of a rational soul and body, consubstantial with the Father in Godhead, and the same consubstantial with us in manhood, like us in all things except sin; begotten from the Father before the ages as regards his Godhead, and in the last days, the same, because of us and because of our salvation begotten from the Virgin Mary the *Theotokos*, as regards his manhood; one and the same Christ, Son, Lord, only-begotten, made known in two natures without confusion, without change, without division, without separation, the difference of the natures being by no means removed because of the union, but the property of each nature being preserved and coalescing in one *prosopon* and one *hupostasis* - not parted or divided into two *prosopa*, but one and the same Son, only-begotten, divine Word, the Lord Jesus Christ, as the prophets of old and Jesus Christ Himself have taught us about Him and the creed of our fathers has handed down.

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<sup>1</sup> The “holy fathers” are those who met at the Councils of Nicaea (325 AD) and Constantinople (381 AD). Just prior to this extract, the Chalcedonian document includes the full text of the creeds produced at both of these important councils, and reaffirms them.