

Chalcedon

Therefore this sacred and great and universal synod, now in session, in its desire to exclude all their tricks against the truth, and teaching what has been unshakeable in the proclamation from the beginning, decrees that the creed of the 318 fathers is, above all else, to remain inviolate. And because of those who oppose the holy Spirit, it ratifies the teaching about the being of the holy Spirit handed down by the 150 saintly fathers who met some time later in the imperial city--the teaching they made known to all, not introducing anything left out by their predecessors, but clarifying their ideas about the holy Spirit by the use of scriptural testimonies against those who were trying to do away with his sovereignty.

And because of those who are attempting to corrupt the mystery of the economy and are shamelessly and foolishly asserting that he who was born of the holy virgin Mary was a mere man, it has accepted the synodical letters of the blessed Cyril, [already accepted by the Council of Ephesus] pastor of the church in Alexandria, to Nestorius and to the Orientals, as being well-suited to refuting Nestorius's mad folly and to providing an interpretation for those who in their religious zeal might desire understanding of the saving creed.

To these it has suitably added, against false believers and for the establishment of orthodox doctrines the letter of the primate of greatest and older Rome, the most blessed and most saintly Archbishop Leo, written to the sainted Archbishop Flavian to put down Eutyches's evil-mindedness, because it is in agreement with great Peter's confession and represents a support we have in common.

It is opposed to those who attempt to tear apart the mystery of the economy into a duality of sons; and it expels from the assembly of the priests those who dare to say that the divinity of the Only-begotten is passible, and it stands opposed to those who imagine a mixture or confusion between the two natures of Christ; and it expels those who have the mad idea that the servant-form he took from us is of a heavenly or some other kind of being; and it anathematizes those who concoct two natures of the Lord before the union but imagine a single one after the union.

So, following the saintly fathers, we all with one voice teach the confession of one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, of a rational soul and a body; consubstantial with the Father as regards his divinity, and the same consubstantial with us as regards his humanity; like us in all respects except for sin; begotten before the ages from the Father as regards his divinity, and in the last days the same for us and for our salvation from Mary, the virgin God-bearer as regards his humanity; one and the same Christ, Son, Lord, only-begotten, acknowledged in two natures which undergo no confusion, no change, no division, no separation; at no point was the difference between the natures taken away through the union, but rather the property of both natures is preserved and comes together into a single person and a single subsistent being; he is not parted or divided into two persons, but is one and the same only-begotten Son, God, Word, Lord Jesus Christ, just as the prophets taught from the beginning about him, and as the Lord Jesus Christ himself instructed us, and as the creed of the fathers handed it down to us.