

The historical background of this creed is found in C-2 of these notes.

c. The Chalcedonian Creed --451

The third ecumenical council, Ephesus, did not produce a formal creed of such magnitude although it "resolved" some thorny issues to be discussed later. But the Council of Chalcedon produced the later of the "ecumenical" creeds and produced thereby a considerable disturbance of the church for that time. Following is an extract of the Chalcedonian Creed..again taken from Schaaf.

Following the Holy Fathers we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same Person, that he is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and (human) body consisting, consubstantial with us as touching his manhood and consubstantial with the Father as touching the Godhead; made in all things like unto us, sin only excepted; begotten of his Father before the world according to the godhead; but in these last days for us men and for our salvation born (into the world) of the Virgin Mary, the Mother of God according to his manhood.

This one and the same Jesus Christ, the only-begotten Son must be confessed to be in two natures, inconfusedly; immutable, indivisibly, inseparably (united) and that without the distinction of the natures being taken away by each union, but rather the peculiar property of each nature being preserved and being united in One Person and subsistence...etc.

The Creed defines the position known in theology as the **hypostatic union** and carried with it the customary anathemas.

The historic background material will be found in C-5 (Part II of the discussion of the Church Developing its Teaching).