

that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning Him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith, nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed, to such as wish to be converted to the knowledge of the truth from the Gentiles, or Jews or any heresy whatever, if they be bishops or clerics, let them be deposed, the bishops from the episcopate, and the clerics from the clergy; but if they be monks or laics, let them be anathematized.

* These four famous words, which attempt to preserve the distinction of natures in the one Person, are (in the Greek) ἀσυγχυτως, ἀτρεπτως, ἀδιαιρετως, ἀχωριστως; and (in the Latin) *inconfuse, immutabiliter, indivise, inseparabiliter* (the Chalcedonian Creed was composed in Greek and then translated into Latin). The elements, "without confusion, without change," were directed against Eutychianism; and the elements, "without division, without separation, were directed against Nestorianism (two major heresies of that day).

4. In the *Athanasian Creed* (fifth century A.D.)

1. Whosoever will be saved: before all things it is necessary that he hold the catholic faith [*catholicam fidem*]:
2. Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
3. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity [*Trinitatem in Unitate*];
4. Neither confounding the Persons [*personas*] nor dividing the substance [*substantiam*].
5. For there is one Person of the Father: another of the Son: and another of the Holy Spirit.
6. But the Godhead [*divinitas*] of the Father, of the Son, and of the Holy Spirit, is all one: the glory equal, the majesty coeternal.
7. Such as the Father is: such is the Son: and such is the Holy Spirit.
8. The Father uncreated [*increatus*] the Son uncreated: and the Holy Spirit uncreated.
9. The Father unlimited [*immensus*] the Son unlimited: and the Holy Spirit unlimited.
10. The Father eternal: the Son eternal: and the Holy Spirit eternal.
11. And yet they are not three eternal: but one eternal [*unus aeternus*]
12. As also there are not three uncreated: not three unlimiteds, but one uncreated: and one unlimited.
13. So likewise the Father is omnipotent [*omnipotens*] the Son omnipotent: and the Holy Spirit omnipotent.
14. And yet they are not three omnipotents: but one omnipotent.
15. So the Father is God [*deus*]: the Son is God: and the Holy Spirit is God.
16. And yet they are not three Gods: but one God.