

## Definition of the Union of the Divine and Human Natures in the Person of Christ

### *Council of Chalcedon, 451 A.D., Act V*

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance (homoousios) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer (Theotokos); one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Onlybegotten

God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us. Homoousios = This is the orthodox term used to describe the relation of the Father's nature to the Son's. It means that the Father and the Son are of the same (homo) nature (ousios), not similar ([homoiousios](#)) or different ([heteroousios](#)) as seen in John's assertion that the Word (Jesus) is God ([John 1:1](#)).

Theotokos = As a title for the Virgin Mary, *Theotokos* was recognized by the [Orthodox Church](#) at [Third Ecumenical Council](#) held at Ephesus in 431. It had already been in use for some time in the devotional and liturgical life of the Church. The [theological](#) significance of the title is to emphasize that Mary's son, Jesus, is fully God, as well as fully human, and that Jesus' two natures (divine and human) were united in a single [Person](#) of the [Trinity](#). The competing view at that council was that Mary should be called *Christotokos* instead, meaning "Birth-giver to Christ." This was the view advocated by [Nestorius](#), then [Patriarch of Constantinople](#). The intent behind calling her *Christotokos* was to restrict her role to be only the mother of "Christ's humanity" and not his divine nature.

Kenosis = According to [Catholic theology](#), the abasement of the Word consists in the assumption of humanity and the simultaneous occultation of the Divinity. [Christ's](#) abasement is seen first in His subjecting Himself to the [laws](#) of human birth and growth and to the lowliness of fallen [human nature](#). His likeness, in His abasement, to the fallen nature does not compromise the actual loss of [justice](#) and [sanctity](#), but only the pains and penalties attached to the loss. These fall partly on the body, partly on the [soul](#), and consist in liability to suffering from internal and external causes.