

WRITINGS OF COUNCIL OF EPHESUS

by Council of Ephesus

Writings of Council of Ephesus (c. AD 431). Council of Ephesus was an early church father whose writings have been preserved for the edification of the church.

17 Chapters

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Writings of Council of Ephesus

Decree of the Council Against Nestorius

Decree of the Council Against Nestorius. (Found in All the Concilia in Greek with Latin Versions.)

Notes.

Decree of the Council Against Nestorius. (Found in All the Concilia in Greek with Latin Versions.)

As, in addition to other things, the impious Nestorius has not obeyed our citation, and did not receive the holy bishops who were sent by us to him, we were compelled to examine his ungodly doctrines. We discovered that he had held and published impious doctrines in his letters and treatises, as well as in discourses which he delivered in this city, and which have been testified to. Compelled thereto by the canons and by the letter (αὐτοῦ καὶ τῆς ἐπιστολῆς, k.t.l.) of our most holy father and fellow-servant Coelestine, the Roman bishop, we have come, with many tears, to this sorrowful sentence against him, namely, that our Lord Jesus Christ, whom he has blasphemed, decrees by the holy Synod that Nestorius be excluded from the episcopal dignity, and from all priestly communion.

Notes. The words for which I have given the original Greek, are not mentioned by Canon Bright in his Article on St. Cyril in Smith and Wace's Dictionary of Christian Biography; nor by Ffoulkes in his article on the Council of Ephesus in Smith and Cheetham's Dictionary of Christian Antiquities. They do not appear in Canon Robertsons History of the Church. And strangest of all, Dean Milman cites the Sentence in English in the text and in Greek in a note but in each case omits all mention of the letter of the Pope, marking however in the Greek that there is an omission. (Lat. Chr., Bk. II., Chap. III.)¹ I also note that the translation in the English edition of Hefele's History of the Councils (Vol. III., p. 51) is misleading and inaccurate, "Urged by the canons, and in accordance with the letter etc." The participle by itself might mean nothing more than "urged" (vide Liddell and Scott on this verb and also ἐπειγών) but the adverb which precedes it, αὐτοῦ καὶ, certainly is sufficient to necessitate the coacti of the old Latin version which I have followed, translating "compelled thereto." It will also be noticed that while the prepositions used with regard to the "canons" and the "letter" are different, yet that their grammatical relation to the verb is identical is shewn by the τε-καὶ, which proves the translation cited above to be utterly incorrect.

Hefele for the "canons" refers to canon number lxxiv. of the Apostolic Canons; which orders an absent bishop to be summoned thrice before sentence be given against him.

1: Complaint of all this has very justly been made recently by the Rev. Luke Rivington, a Roman Catholic writer, in his work The Primitive Church and the See of Peter , p 336.

Decree of the Synod in the Matter of Euprepus and Cyril

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Note.

Decree of the Synod in the Matter of Euprepus and Cyril.

(Found in Latin only. Labbe and Cossart, Concilia, Tom. III., col. 810.) The petition of the most pious bishops Euprepus and Cyril, which is set forth in the papers they offered, is honest. Therefore from the holy canons and the external laws, which have from ancient custom the force of law,¹ let no innovation be made in the cities of Europa, but according to the ancient custom they shall be governed by the bishops by whom they have been formerly governed. For since there never was a metropolitan who had power otherwise, so neither hereafter shall there be any departure from the ancient custom.

Note.

(Hist. of the Councils, Vol. III., p. 77.)

Two Thracian bishops, Euprepus of Biza (Bizya) and Cyril of Coele, gave occasion for a decree, praying for protection against their Metropolitan, Fritilas of Heraclea, who had gone over to the party of John of Antioch, and at the same time for the confirmation of the previous practice of holding two bishoprics at the same time. The Synod granted both.

1: The text, as the side note remarks, "seems to be mutilated and depraved" in this passage, but the meaning is clear enough as given by Hefele in the note.

Extracts from the Acts. Session 1 Part 1

Extracts from the Acts. Session I.

Extracts from the Acts. Session I.

[Before the arrival of the Papal Legates.] (Labbe and Cossart, Concilia Tom. III., col. 459 et seqq.)
The Nicene Synod set forth this faith: We believe in one God, etc. When this creed had been recited, Peter the Presbyter of Alexandria, and primicerius of the notaries said:

We have in our hands the letter of the most holy and most reverend archbishop Cyril, which he wrote to the most reverend Nestorius, filled with counsel and advice, on account of his aberration from the right faith. I will read this if your holiness [i.e., the holy Synod] so orders. The letter began as follows: *Katafluarou=si me\`n, w9j a0k0ou/w, k.t.l. Intelligo quosdam meae, etc.*

Extracts from the Acts. Session 1 Part 2

Extracts from the Acts. Session I. (Continued).

Extracts from the Acts. Session I. (Continued).

(Labbe and Cossart, Concilia, Tom. III., col. 462.) And after the letter was read, Cyril, the bishop of Alexandria, said: This holy and great Synod has heard what I wrote to the most religious Nestorius, defending the right faith. I think that I have in no respect departed from the true statement of the faith, that is from the creed set forth by the holy and great synod formerly assembled at Nice. Wherefore I desire your holiness [i.e. the Council] to say whether rightly and blamelessly and in accordance with that holy synod I have written these things or no.

[A number of bishops then gave their opinion, all favourable to Cyril; after these individual opinions the Acts continue (col. 491):] And all the rest of the bishops in the order of their rank deposed to the same things, and so believed, according as the Fathers had set forth, and as the Epistle of the most holy Archbishop Cyril to Nestorius the bishop declared.

Palladius, the bishop of Amused, said, The next thing to be done is to read the letter of the most reverend Nestorius, of which the most religious presbyter Peter made mention; so that we may understand whether or no it agrees with the exposition of the Nicene fathers. ... And after this letter was read, Cyril, the bishop of Alexandria, said, What seems good to this holy and great synod with regard to the letter just read? Does it also seem to be consonant to the faith set forth by the holy Synod assembled in the city of Nice?

[The bishops, then as before, individually express their opinion, and at last the Acts continue (col. 502):]

All the bishops cried out together: Whoever does not anathematize Nestorius let him be anathema. Such an one the right faith anathematizes; such an one the holy Synod anathematizes. Whoever communicates with Nestorius let him be anathema! We anathematize all the apostles of Nestorius: we all anathematize Nestorius as a heretic: let all such as communicate with Nestorius be anathema, etc., etc.

Juvenal, the bishop of Jerusalem said: Let the letter of the most holy and reverend Coelestine, archbishop of the Church of Rome, be read, which he wrote concerning the faith.

[The letter of Coelestine was read and no opinion expressed.]

Peter the presbyter of Alexandria, and primicerius of the notaries said: Altogether in agreement with the things just read are those which his holiness Cyril our most pious bishop wrote, which I now have at hand, and will read if your piety so shall order.

[The letter was read which begins thus:] Tou= Swth=roj h9mw=n le/gontoj e0nargw=, k.t.l.Cum Salvator noster, etc.

Extracts from the Acts. Session 1 Part 3

Extracts from the Acts. Session I. (Continued).

Extracts from the Acts. Session I. (Continued).

(L. and C., Cone., Tom. III., Col. 503.)

[No action is recorded in the Acts as having been taken. A verbal report was made by certain who had seen Nestorius during the past three days, that they were hopeless of any repentance on his part. On the motion of Flavian, bishop of Philippi, a number of passages from the Fathers were read; and after that some selections from the writings of Nestorius. A letter from Capreolus, Archbishop of Carthage, was next read, excusing his absence; after the reading of the letter, which makes no direct reference to Nestorius whatever, but prays the Synod to see to it that no novelties be tolerated, the Acts proceed. (Col. 534).]

Cyril, the bishop of the Church of Alexandria, said: As this letter of the most reverend and pious Capreolus, bishop of Carthage, which has been read, contains a most lucid expression of opinion, let it be inserted in the Acts. For it wishes that the ancient dogmas of the faith should be confirmed, and that novelties, absurdly conceived and impiously brought forth, should be reprobated and proscribed.

All the bishops at the same time cried out: These are the sentiments (fwnai/) of all of us, these are the things we all say-the accomplishment of this is the desire of us all.

[Immediately follows the sentence of deposition and the subscriptions. It seems almost certain that something has dropped out here, most probably the whole discussion of Cyril's XII. Anathematisms.]

Extracts from the Acts. Session 2 Part 1

Extracts from the Acts. Session II.

Extracts from the Acts. Session II.

(Labbe and Cossart, Concilia, Tom. III., col. 609.) The most pious and God-beloved bishops, Arcadius and Projectus, as also the most beloved-of-God Philip, a presbyter and legate of the Apostolic See, then entered and took their seats.¹

Philip the presbyter and legate of the Apostolic See said: We bless the holy and adorable Trinity that our lowliness has been deemed worthy to attend your holy Synod. For a long time ago (pa/lai) our most holy and blessed pope Coelestine, bishop of the Apostolic See, through his letters to that holy and most pious man Cyril, bishop of Alexandria, gave judgment concerning the present cause and affair (w#risen) which letters have been shown to your holy assembly. And now again for the corroboration of the Catholic (kaqolikh=j) faith, he has sent through us letters to all your holinesses, which you will bid (kelou/sate) to be read with becoming reverence (prepo/ntwj) and to be entered on the ecclesiastical minutes.

Arcadius, a bishop and legate of the Roman Church said: May it please your blessedness to give order that the letters I of the holy and ever-to-be-mentioned-with-veneration Pope Coelestine, bishop of the Apostolic See, which have been brought by us, be read, from which your reverence will be able to see what care he has for all the Churches.

Projectus, a bishop and legate of the Roman Church said, May it please, etc. [The same as Arcadius had said verbatim] And afterwards the most holy and beloved-of-God Cyril, bishop of the Church of Alexandria, spoke as is next in order contained; Siricius, notary of the holy Catholic (kaqolikh/j) Church of Rome read it.

Cyril, the bishop of Alexandria said: Let the letter received from the most holy and altogether most blessed Coelestine, bishop of the Apostolic See of Rome be read to the holy Synod with fitting honour.

Siricius, notary of the holy Catholic (kaqolikh=j) Church of the city of Rome read it. And after it was read in Latin, Juvenal, the bishop of Jerusalem said: Let the writings of the most holy and blessed bishop of great Rome which have just been read, be entered on the minutes. And all the most reverend bishops prayed that the letter might be translated and read.

Philip, the presbyter of the Apostolic See and Legate said: The custom has been sufficiently complied with, that the writings of the Apostolic See should first be read in Latin.² But now since your holiness has demanded that they be read in Greek also, it is necessary that your holiness's desire should be satisfied; We have taken care that this be done, and that the Latin be turned into Greek. Give order therefore that it be received and read in your holy hearing.

Arcadius and Projectus, bishops and legates said, As your blessedness ordered that the writings which we brought should be brought to the knowledge of all, for of our holy brethren bishops there are not a few who do not understand Latin, therefore the letter has been translated into Greek and if you so command let it be read.

Flavian, the bishop of Philippi said: Let the translation of the letter of the most holy and beloved of God, bishop of the Roman Church be received and read.

Peter, the presbyter of Alexandria and primicerius of the notaries read as follows:

1: It should be noted that in the Acts Cyril is described as having "the place of the most holy and sacred Archbishop of the Roman Church C(lestine." Hefele says "that Cyril presided as Pope's vicar is asserted also by Mennas of Constantinople and other Greek bishops in their letter to Pope Vigilius, in Mausi, t. ix., p. 62; Hardouin, t. iii.. p.10." (Hef., Hist. of the Councils , Vol.111., p.46, n. 4.)

2: This seems to me to be the climax of improbable statements. There are many other things which will induce the curious reader to suspect that the Acts are not in good shape.

Extracts from the Acts. Session 2 Part 2

Extracts from the Acts. Session II. (Continued.) Extracts from the Acts. Session II. (Continued.) (Labbe and Cossart, Concilia, Tom. III., col. 617.) And all the most reverend bishops at the same time cried out. This is a just judgment. To Coelestine, a new Paul To Cyril a new Paul! To Coelestine the guardian of the faith! To Coelestine of one mind with the synod! To Coelestine the whole Synod offers its thanks! One Coelestine! One Cyril! One faith of the Synod! One faith of the world!

Projectus, the most reverend bishop and legate, said: Let your holiness consider the form (tu/pon) of the writings of the holy and venerable pope Coelestine, the bishop, who has exhorted your holiness (not as if teaching the ignorant, but as reminding them that know) that those things which he had long ago defined, and now thought it right to remind you of, ye might give command to be carried out to the uttermost, according to the canon of the common faith, and according to the use of the Catholic Church.

Firmus, the bishop of Caesarea in Cappadocia said: The Apostolic and holy see of the most holy bishop Coelestine, hath previously given a decision and type (tu/pon) in this matter, through the writings which were sent to the most God beloved bishops, to wit to Cyril of Alexandria, and to Juvenal of Jerusalem, and to Rufus of Thessalonica, and to the holy churches, both of Constantinople and of Antioch. This we have also followed and (since the limit set for Nestorius's emendation was long gone by, and much time has passed since our arrival at the city of Ephesus in accordance with the decree of the most pious emperor, and thereupon having delayed no little time so that the day fixed by the emperor was past; and since Nestorius although cited had not appeared) we carried into effect the type (tu/pon) having pronounced against him a canonical and apostolical judgment. Arcadius the most reverend bishop and legate, said: Although our sailing was slow, and contrary winds hindered us especially, so that we did not know whether we should arrive at the destined place, as we had hoped, nevertheless by God's good providence ... Wherefore we desire to ask your blessedness, that you command that we be taught what has been already decreed by your holiness.

Philip, presbyter and legate of the Apostolic See said: We offer our thanks to the holy and venerable Synod, that when the writings of our holy and blessed pope had been read to you, the holy members by our [or your] holy voices,¹ ye joined yourselves to the holy head also by your holy acclamations. For your blessedness is not ignorant that the head of the whole faith, the head of the Apostles, is blessed Peter the Apostle. And since now our mediocrity, after having been tempest-tossed and much vexed, has arrived, we ask that ye give order that there be laid before us what things were done in this holy Synod before our arrival; in order that according to the opinion of our blessed pope and of this present holy assembly, we likewise may ratify their determination.

Theodotus, the bishop of Ancyra said: The God of the whole world has made manifest the justice of the judgment pronounced by the holy Synod by the writings of the most religious bishop

Coelestine, and by the coming of your holiness. For ye have made manifest the zeal of the most holy and reverend bishop Coelestine, and his care for the pious faith. And since very reasonably your reverence is desirous of learning what has been done from the minutes of the acts concerning the deposition of Nestorius your reverence will be fully convinced of the justice of the sentence, and of the zeal of the holy Synod, and the symphony of the faith which the most pious and holy bishop Coelestine has proclaimed with a great voice, of course after your full conviction, the rest shall be added to the present action.[In the Acts follow two short letters from Coelestine, one to the Emperor and the other to Cyril, but nothing is said about them, or how they got there, and thus abruptly ends the account of this session.] 1: This seems to be ceertainly corrupt. I have literally followed the Greek.

Extracts from the Acts. Session 3

Extracts from the Acts. Session III.

Extracts from the Acts. Session III.

(Labbe and Cossart, Concilia, Tom. III., col. 621.)

Juvenal the bishop of Jerusalem said to Arcadius and Projectus the most reverend bishops, and to Philip the most reverend presbyter; Yesterday while this holy and great synod was in session, when your holiness was present, you demanded after the reading of the letter of the most holy and blessed bishop of Great Rome, Coelestine, that the minutes made in the Acts with regard to the deposition of Nestorius the heretic should be read. And thereupon the Synod ordered this to be done. Your holiness will be good enough to inform us whether you have read them and understand their power.

Philip the presbyter and legate of the Apostolic See said: From reading the Acts we have found what things have been done in your holy synod with regard to Nestorius. We have found from the minutes that all things have been decided in accordance with the canons and with ecclesiastical discipline. And now also we seek from your honour, although it may be useless, that what things have been read in your synod, the same should now again be read to us also; so that we may follow the formula (tu/pw|) of the most holy pope Coelestine (who committed this same care to us), and of your holiness also, and may be able to confirm (bwbaiw=sai) the judgment.

[Arcadius having seconded Philip's motion, Memnon directed the acts to be read which was done by the primicerius of the notaries.]

Philip the presbyter and legate of the Apostolic See said: There is no doubt, and in fact it has been known in all ages, that the holy and most blessed Peter, prince (e!carkoj) and head of the Apostles, pillar of the faith, and foundation (qeme/lioj) of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race, and that to him was given the power of loosing and binding sins: who down even to to-day and forever both lives and judges in his successors. The holy and most blessed pope Coelestine, according to due order, is his successor and holds his place, and us he sent to supply his place in this holy synod, which the most humane and Christian Emperors have commanded to assemble, bearing in mind and continually watching over the Catholic faith. For they both have kept and are now keeping intact the apostolic doctrine handed down to them from their most pious and humane grandfathers and fathers of holy memory down to the present time, etc.

[There is no further reference in the speech to the papal prerogatives.]

Arcadius the most reverend bishop and legate of the Apostolic See said: Nestorius hath brought us great sorrow. . . . And since of his own accord he hath made himself an alien and an exile from us, we following the sanctions handed down from the beginning by the holy Apostles, and by the Catholic Church (for they taught what they had received from our Lord Jesus Christ), also following

the types (tu/poij) of Coelestine, most holy pope of the Apostolic See, who has condescended to send us as his executors of this business, and also following the decrees of the holy Synod [we give this as our conclusion]: Let Nestorius know that he is deprived of all episcopal dignity, and is an alien from the whole Church and from the communion of all its priests.

Projectus, bishop and legate of the Roman Church said: Most clearly from the reading, etc, . . . Moreover I also, by my authority as legate of the holy Apostolic See, define, being with my brethren an executor (e0kbibasth\j) of the aforesaid sentence, that the beforenamed Nestorius is an enemy of the truth, a corrupter of the faith, and as guilty of the things of which he was accused, has been removed from the grade of Episcopal honour, and moreover from the communion of all orthodox priests.

Cyril, the bishop of Alexandria said: The professions which have been made by Arcadius and Projectus, the most holy and pious bishops, as also by Philip, the most religious presbyter of the Roman Church, stand manifest to the holy Synod. For they have made their profession in the place of the Apostolic See, and of the whole of the holy synod of the God-beloved and most holy bishops of the West. Wherefore let those things which were defined by the most holy Coelestine, the God-beloved bishop, be carried into effect, and the vote east against Nestorius the heretic, by the holy Synod, which met in the metropolis of Ephesus be agreed to universally; for this purpose let there be added to the already prepared acts the proceedings of yesterday and today, and let them be shewn to their holiness, so that by their subscription according to custom, their canonical agreement with all of us may be manifest.

Arcadius the most reverend bishop and legate of the Roman Church, said: According to the acts of this holy Synod, we necessarily confirm with our subscriptions their doctrines. The Holy Synod said: Since Arcadius and Projectus the most reverend and most religious bishops and legates and Philip, the presbyter and legate of the Apostolic See, have said that they are of the same mind with us, it only remains, that they redeem their promises and confirm the acts with their signatures, and then let the minutes of the acts be shewn to them.[The three then signed.]

The 12 Anathematisms of St. Cyril Against Nestorius

The XII. Anathematisms of St. Cyril Against Nestorius.

I.

Notes. The XII. Anathematisms of St. Cyril Against Nestorius.

(Found in St. Cyril's Opera. Migne, Pat. Graec, Tom. LXXVII., Col. 119; and the Concilia.)

I.

IF anyone will not confess that the Emmanuel is very God, and that therefore the Holy Virgin is the Mother of God (Qeo/tokoj), inasmuch as in the flesh she bore the Word of God made flesh [as it is written, "The Word was made flesh": let him be anathema.

Notes. The Anathematisms of the Heretic Nestorius Against Cyril.

(Found best in Migne's edition of Marius Mercator.)

I.

If anyone says that the Emmanuel is true God, and not rather God with us, that is, that he has united himself to a like nature with ours, which he assumed from the Virgin Mary, and dwelt in it; and if anyone calls Mary the mother of God the Word, and not rather mother of him who is Emmanuel; and if he maintains that God the Word has changed himself into the flesh, which he only assumed in order to make his Godhead visible, and to be found in form as a man, let him be anathema.

Petavius.¹ (De Incarnatione, Lib. vj. cap. xvij.) In this anathematism certain words are found in the Greek copy of Dionysius which are lacking in the ordinary copies, viz. "according as it is written, 'And the Word was made flesh';" unless forsooth Dionysius supplied them of his own authority. For in the Lateran Synod in the time of Martin I. this anathematism was quoted without the appended words. This anathematism breaks to pieces the chief strength of the Nestorian impiety Forit sets forth two facts. The one that the Emmanuel, that is he who was born of a woman and dwelt with us, is God: the other, that Mary who bare such an one is Mother of God. That Christ is God is clearly proved from the Nicene Creed, and he shews that the same that was in the beginning the Son of God, afterwards took flesh and was born of Mary, without any change or confusion of natures.

St. Cyril explains that by sarkikw=j, carnaliter, he meant nothing else than kata\ sa/rka, secundum carnem, "according to the flesh." And it was necessary to use this expression to overthrow the perfidy of Nestorius; so that we may understand that the most holy Virgin was the parent not of a simple and bare man, but of God the Word, not in that he was God, but in that he had taken flesh. For God the Father was the parent of the same Son qei>\kw=j2 (divinely) as his mother was sarkikw=j (after the flesh). And the word (sarkikw=j) in no degree lessens the dignity of his

begetting and bringing forth; for it shews that his flesh was not simulated or shadowed forth; but true and like to ours. Amphilochius distinctly uses the word, saying "Except he had been born carnally (sarkikw=j), never wouldest thou have been born spiritually (pneumatikw=j)." Cf. St. Gregory Nazianzen (Orat. 51).

Theodoret misunderstood St. Cyril to teach in this first anathematism that the Word was changed into the flesh he assumed. But Cyril rightly treated this whole accusation as a foolish calumny.

1: Petavius gives a seholution on every anathematism and a résumé of the Orientals' objections and of Theodoret's criticisms, with answers.

2: This is a late form of Qeiws, but used only in its secondary sense.

The Canons

The Canons of the Two Hundred Holy and Blessed Fathers Who Met at Ephesus.1

Canon I.

Notes. The Canons of the Two Hundred Holy and Blessed Fathers Who Met at Ephesus.1 (Critical Annotations on the text will be found in Dr. Routh's Scriptorum Eccl. Opusc. Tom. II. [Ed. III.] p. 85.) The holy and ecumenical Synod, gathered together in Ephesus by the decree of our most religious Emperors, to the bishops, presbyters, deacons, and all the people in every province and city: When we had assembled, according to the religious decree [of the Emperors], in the Metropolis of Ephesus, certain persons, a little more than thirty in number, withdrew from amongst us, having for the leader of their schism John, Bishop of Antioch. Their names are as follows: first, the said John of Antioch in Syria, John of Damascus, Alexander of Apamea, Alexander of Hierapolis, Himerius of Nicomedia, Fritilas of Heraclea, Helladius of Tarsus, Maximin of Anazarbus, Theodore of Marcianopolis, Peter of Trajanopolis, Paul of Emissa, Polychronius of Heracleopolis, Euthyrius of Tyana, Meletius of NeoCaesarea, Theodoret of Cyrus, Apringius of Chalcedon, Macarius of Laodicea Magna, Zosys of Ebus, Sallust of Corycus in Cilicia, Hesychius of Castabala in Cilicia, Valentine of Mutloblaca, Eustathius of Parnassus, Philip of Theodosia, and Daniel, and Dexianus, and Julian, and Cyril, and Olympius, and Diegenes, Polius, Theophanes of Philadelphia, Trajan of Augusta, Aurelius of Irenopolis, Mysaeus of Aradus, Helladius of Ptolemais. These men, having no privilege of ecclesiastical communion on the ground of a priestly authority, by which they could injure or benefit any persons; since some of them had already been deposed; and since from their refusing to join in our decree against Nestorius, it was manifestly evident to all men that they were all promoting the opinions of Nestorius and Celestius; the Holy Synod, by one common decree, deposed them from all ecclesiastical communion, and deprived them of all their priestly power by which they might injure or profit any persons.

Canon I.

Whereas it is needful that they who were detained from the holy Synod and remained in their own district or city, for any reason, ecclesiastical or personal, should not be ignorant of the matters which were thereby decreed; we, therefore, notify your holiness and charity that if any Metropolitan of a Province, forsaking the holy and Ecumenical Synod, has joined the assembly of the apostates, or shall join the same hereafter; or, if he has adopted, or shall hereafter adopt, the doctrines of Celestius, he has no power in any way to do anything in opposition to the bishops of the province, since he is already cast forth from all ecclesiastical communion and made incapable of exercising his ministry; but he shall himself be subject in all things to those very bishops of the province and to the neighbouring orthodox metropolitans, and shall be degraded from his episcopal rank.

Notes.

Ancient Epitome of Canon I.

If a metropolitan, having deserted his synod, adheres or shall adhere to Celestine, let him be cast out.

Nicholas Hydruntinus.

Scholion concerning Celestine and Celestius. Whose finds at the end of the fourth canon of the Holy Synod of Ephesus [and the same is true of this first canon. Ed.] "Clerics who shall have consented to Celestine or Nestorius, should be deposed," let him not read "Celestine" with an "n," but "Celestius" without the "n." For Celestine was the holy and orthodox Pope of Rome, Celestius was the heretic. It is perfectly certain that this was no accident on the part of Aristenus, for in his commentary on Canon V., he expressly says that "Celestine was Bishop of Rome" and goes on to affirm that, "The Holy Synod decreed that they who embraced the opinions of Nestorius and Celestine," etc. What perhaps is equally astonishing is that Nicholas Hydruntinus, while correcting the name, still is of opinion that Celestius was a pope of Rome and begins his scholion with the title. *peri Kelesti/nou kai\ kelesti/ou Papw=n Rw/mhj*. Beveridge well points out that this confusion is all the more remarkable as in the Kalendar of the Saints observed at that very time by the Greeks, on the eighth day of April was kept the memory of "Celestine, Pope of Rome, as a Saint and Champion against the Nestorian heretics." (Bev., Annot, in C. v.).

Simeon the Logothete adds to this epitome the words, *kai\ to\ e0ch=j a0dioi/khtoj* which are necessary to make the sense complete.

1:

The Definition Against the Messalians

The Definition of the Holy and Ecumenical Synod of Ephesus Against the Impious Messalians Who are Also Called Euchetae and Enthusiasts.

Note on the Messalians or Massalians. The Definition of the Holy and Ecumenical Synod of Ephesus Against the Impious Messalians Who are Also Called Euchetae and Enthusiasts.

(Found in Latin only. Labbe and Cossart, Concilia, Tom. III., col. 809.) When the most pious and religious bishops, Valerian and Amphilochius had come to us, they proposed that we should consider in common the case of the Messalians, that is the Euchetes or Enthusiasts, who were flourishing in Pamphylia, or by what other name this most contaminating heresy is called. And when we were considering the question, the most pious and religious bishop Valerian, presented to us a synodical schedule which had been drawn up concerning them in the great city of Constantinople, under Sisinnius of blessed memory: What we read therein was ap-proved by all, as well composed and as a due presentation of the case. And it seemed good to us all, and to the most pious bishops Valerian and Amphilochius and to all the most pious bishops of the provinces of Pamphylia and Lycaonia, that all things contained in that Synodical chart should be confirmed and in no way rescinded; also that the action taken at Alexandria might also be made firm, so that all, those who throughout the whole province are of the Messalian or Enthusiastic heresy, or suspected of being tainted with that heresy, whether clerics or laymen, may come together; and if they shall anathematize in writing, according to the decrees pronounced in the aforesaid synod [their errors], if they are clergymen they may remain such; and if laymen they may be admitted to communion. But if they refuse to anathematize, if they were presbyters or deacons or in any other ecclesiastical grade, let them be cast out of the clergy and from their grade, and also from communion; if they be lay-men let them be anathematized.

Furthermore those convicted of this heresy are no more to be permitted to have the rule of our monasteries, lest tares be sown and increase. And we give command that the most pious bishops Valerian and Amphilochius, and the rest of the most reverend bishops of the whole province shall pay attention that this decree be carried into effect. In addition to this it seemed good that the filthy book of this heresy, which is called the "Asceticon," should be anathematized, as composed by heretics, a copy of which the most religious and pious Valerian brought with him. Likewise anything savouring of their impiety which may be found among the people, let it be anathema.

Moreover when they come together, let there be commended by them in writing such things as are useful and necessary for concord, and communion, and arrangement (*dispositionem vel dispensationem*). But should any question arise in connexion with the present business, and if it should prove to be difficult and ambiguous, what is not approved by the most pious bishops Valerian and Amphilochius, and the other bishops throughout the province, they ought to discuss all things by reference to what is written. And if the most pious bishops of the Lycians or of the Lycaonians shall have been passed over; nevertheless let not a Metropolitan be left out of whatever province he may be. And let these things be inserted in the Acts so that if any have need

of them they would find how also to expound these things more diligently to others.

Note on the Messalians or Massalians.

(Tillemont, Memoires, Tom. VIII., Seconde Partie. Condensed.)

St. Epiphanius distinguishes two sorts of persons who were called by the name of Messalians, the one and the more ancient were heathen, the other were Christian in name. The Messalians who bore the Christian name had no beginning, nor end, nor chief, nor fixed faith. Their first writers were Dadoes, Sabas, Adelphus, Hermes, Simeon and some others. Adelphus was neither monk nor clerk, but a layman. Sabas had taken the habit of an anchorite and was surnamed "the Eunuch," because he had mutilated himself. Adelphus was of Mesopotamia and was considered their leader, so that they are sometimes called "Adelphians." They are also called "Eustathians." "Euchites" is the Greek equivalent of "Messalians" in Hebrew. They were also called "Enthusiasts" or "Corentes" because of the agitation the devils caused them, which they attributed to the Holy Spirit.

St. Epiphanius thought that these heretics sprang up in the time of Constance, although Theodoret does not put them down until the days of Valentinian. They came from Mesopotamia, but spread as far as Antioch by the year 376.

They pretended to renounce the world, and to give up their possessions, and under the habit of monks they taught Manichaeian impieties, and others still more detestable. Their principal tenet was that everyone inherited from his ancestors a demon, who had possession of his soul from the moment of his birth, and always led it to evil. That baptism cut away the outside branches of sin, but could not free the soul of this demon, and that therefore its reception was useless. That only constant prayer could drive out this demon. That when it was expelled, the Holy Spirit descended and gave visible and sensible marks of his presence, and delivered the body from all the uprisings of passion, and the soul from the inclination to evil, so that afterwards there was no need of fasting, nor of controlling lust by the precepts of the Gospel.

Besides this chief dogma, gross errors, contrary to the first principles of religion, were attributed to them. That the divinity changed itself in different manners to unite itself to their souls. They held that the body of Christ was infinite like his divine nature; they did not hesitate to say that his body was at first full of devils which were driven out when the Word took it upon him.¹ They claimed that they possessed clear knowledge of the state of souls after death, read the hearts and desires of man, the secrets of the future and saw the Holy Trinity with their bodily eyes. They affirmed that man could not only attain perfection but equal the deity in virtue and knowledge.

They never fasted, slept men and women together, in warm weather in the open streets. But certain say that before attaining to this liberty of license three years of mortification were required, The most well-known point of their discipline is that they forbade all manual labour as evil, and unworthy of the spiritual.

Harmenopolus in his Basilicoe (Tom. I. Lib. ix.) says that they held the Cross in horror, that they refused to honour the Holy Virgin, or St. John the Baptist, or any of the Saints unless they were Martyrs; that they mutilated themselves at will, that they dissolved marriages, that they foreswore and perjured themselves without scruple, that women were appointed as mistresses of the sect to

instruct and govern men, even priests.

Although so opposed to the faith of the Church, yet for all this the Messalians did not separate themselves from her communion. They did not believe in the Communion as a mystery which sanctifies us, which must be approached with fear and faith, but only came to the holy Table to hide themselves and to pass for Catholics, for this was one of their artifices. When asked, they had no hesitation in denying all that they believed, and were willing to anathematize those who thought with them. And all this they did without fear, because they were taught they had attained perfection, that is impassibility. Vide Theodoret, H. E., Lib. iv., cap. xi. Photius tells us that John of Antioch wrote against these heretics.

St. Maximus the Abbot speaks of this heresy as still existing in the VIIIth Century, and as practising the most abominable infamies. Photius bears witness of its resuscitation in his days in Cappadocia with its wonted corruptions. Harmenopolus remarks that a certain Eleutherius of Paphlagonia had added to it new crimes, and that in part it became the source of the sect of the Bogomiles, so well known in the decadence of the Greek empire.

1: They were therefore Nestorians.

The Epistle of Cyril to Nestorius with the 12 Anathematisms

The Epistle of Cyril to Nestorius with the XII. Anathematisms. The Epistle of Cyril to Nestorius with the XII. Anathematisms.

(Labbe and Cossart, Concilia, Tom. III., col. 395; Migne, Parr. Groec., Tom. LXXVII. [Cyril, Opera, Tom. X.], col. 105 et seqq.) To the most reverend and God-loving fellow-minister Nestorius, Cyril and the synod assembled in Alexandria, of the Egyptian Province, Greeting in the Lord. When our Saviour says clearly: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me," what is to become of us, from whom your Holiness requires that we love you more than Christ the Saviour of us all? Who can help us in the day of judgment, or what kind of excuse shall we find for thus keeping silence so long, with regard to the blasphemies made by you against him? If you injured yourself alone, by teaching and holding such things, perhaps it would be less matter; but you have greatly scandalized the whole Church, and have cast among the people the leaven of a strange and new heresy. And not to those there [i.e. at Constantinople] on[y]; but also to those everywhere [the books of your explanation were sent]. How can we any longer, under these circumstances, make a defence for our silence, or how shall we not be forced to remember that Christ said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother." For if faith be injured, let there be lost the honour due to parents, as stale and tottering, let even the law of tender love towards children and brothers be silenced, let death be better to the pious than living; "that they might obtain a better resurrection," as it is written.

Behold, therefore, how we, together with the holy synod which met in great Rome, presided over by the most holy and most reverend brother and fellow-minister, Celestine the Bishop, also testify by this third letter to you, and counsel you to abstain from these mischievous and distorted dogmas, which you hold arid teach, and to receive the right faith, handed down to the churches from the beginning through the holy Apostles and Evangelists, who "were eye-witnesses, and ministers of the Word." And if your holiness have not a mind to this according to the limits defined in the writings of our brother of blessed memory and most reverend fellow-minister Celestine, Bishop of the Church of Rome, be well assured then that you have no lot with us, nor place or standing (lo/gon) among the priests and bishops of God. For it is not possible for us to overlook the churches thus troubled, and the people scandalized, and the right faith set aside, and the sheep scattered by you, who ought to save them, if indeed we are ourselves adherents of the right faith, and followers of the devotion of the holy fathers. And we are in communion with all those laymen and clergymen cast out or deposed by your holiness onaccount of the faith; for it is not right that those, who resolved to believe rightly, should suffer by your choice; for they do well in opposing you. This very thing you have mentioned in your epistle written to our most holy and fellow-bishop Celestine of great Rome. But it would not be sufficient for your reverence to confess with us only tile sym- bol of the faith set out some time ago by the Holy Ghost at the great and holy synod convened in Nice: for you have not held and interpreted it rightly, but rather perversely;

even though you confess with your voice the form of words. But in addition, in writing and by oath, you must confess that you also anathematize those polluted and unholy dogmas of yours, and that you will hold and teach that which we all, bishops, teachers, and leaders of the people both East and West, hold. The holy synod of Rome and we all agreed on the epistle written to your Holiness from the Alexandrian Church as being right and blameless. We have added to these our own letters and that which it is necessary for you to hold and teach, and what you should be careful to avoid. Now this is the Faith of the Catholic and Apostolic Church to which all Orthodox Bishops, both East and West, agree:

"We believe in one God, the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ, the Only-begotten Son of God, begotten of his Father, that is, of the substance of the Father; God of God, Light of Light, Very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both those in heaven and those in the earth. Who for us men and for our salvation, came down, and was incarnate, and was made man. He suffered, and rose again the third day. He ascended into the heavens, from thence he shall come to judge both the quick and the dead. And in the Holy Ghost: But those that say, There was a time when he was not, and, before he was begotten he was not, and that he was made of that which previously was not, or that he was of some other substance or essence; and that the Son of God was capable of change or alteration; those the Catholic and Apostolic Church anathematizes."

Following in all points the confessions of the Holy Fathers which they made (the Holy Ghost speaking in them), and following the scope of their opinions, and going, as it were, in the royal way, we confess that the Only begotten Word of God, begotten of the same substance of the Father, True God from True God, Light from Light, through Whom all things were made, the things in heaven and the things in the earth, coming down for our salvation, making himself of no reputation (κατειῶν ἑαυτὸν εἰς κενώσιν), was incarnate and made man; that is, taking flesh of the holy Virgin, and having made it his own from the womb, he subjected himself to birth for us, and came forth man from a woman, without casting off that which he was; but although he assumed flesh and blood, he remained what he was, God in essence and in truth. Neither do we say that his flesh was changed into the nature of divinity, nor that the ineffable nature of the Word of God has laid aside for the nature of flesh; for he is unchanged and absolutely unchangeable, being the same always, according to the Scriptures. For although visible and a child in swaddling clothes, and even in the bosom of his Virgin Mother, he filled all creation as God, and was a fellow-ruler with him who begat him, for the Godhead is without quantity and dimension, and cannot have limits.

Confessing the Word to be made one with the flesh according to substance, we adore one Son and Lord Jesus Christ: we do not divide the God from the man, nor separate him into parts, as though the two natures were mutually united in him only through a sharing of dignity and authority (for that is a novelty and nothing else), neither do we give separately to the Word of God the name Christ and the same name separately to a different one born of a woman; but we know only one Christ, the Word from God the Father with his own Flesh. For as man he was anointed with us, although it is he himself who gives the Spirit to those who are worthy and not in measure, according to the saying of the blessed Evangelist John. But we do not say that the Word of God dwelt in him as in a common man born of the holy Virgin, lest Christ be thought of as a

God-bearing man; for although the Word tabernacled among us, it is also said that in Christ "dwelt all the fulness of the Godhead bodily"; but we understand that he became flesh, not just as he is said to dwell in the saints, but we define that that tabernacling in him was according to equality (kata\ ton !son e0n au0tw=| tro/pon). But being made one kata\ fu/sin,¹ and not converted into flesh, he made his indwell- ing in such a way, as we may say that the soul of man does in his own body.

One therefore is Christ both Son and Lord, not as if a man had attained only such a conjunction with God as consists in a unity² of dignity alone or of authority. For it is not equality of honour which unites natures; for then Peter and John, who were of equal honour with each other, being both Apostles and holy disciples [would have been one, and], yet the two are not one. Neither do we understand the manner of conjunction to be apposition, for this does not suffice for natural oneness (pro\j e\#nwson fusikh/n). Nor yet according to relative participation, as we are also joined to the Lord, as it is written "we are one Spirit in him." Rather we deprecate the term of "junction" (sunafei/aj) as not having sufficiently signified the oneness. But we do not call the Word of God the Father, the God nor the Lord of Christ, lest we openly cut in two the one Christ, the Son and Lord, and fall under the charge of blasphemy, making him the God and Lord of himself. For the Word of God, as we have said already, was made hypostatically one in flesh, yet he is God of all and he rules all; but he is not the slave of himself, nor his own Lord. For it is foolish, or rather impious, to think or teach thus. For he said that God was his Father, although he was God by nature, and of his substance. Yet we are not ignorant that while he remained God, he also became man and subject to God, according to the law suitable to the nature of the manhood. But how could he become the God or Lord of himself? Consequently as man, and with regard to the measure of his humiliation, it is said that he is equally with us subject to God; thus he became under the Law, although as God he spake the Law and was the Law-giver.

We are careful also how we say about Christ: "I worship the One clothed on account of the One clothing him, and on account of the Unseen, I worship the Seen." It is horrible to say in this connexion as follows: "The assumed as well as the assuming have the name of God." For the saying of this divides again Christ into two, and puts the man separately by himself and God also by himself. For this saying denies openly the Unity according to which one is not worshipped in the other, nor does God exist together with the other; but Jesus Christ is considered as One, the Only-begotten Son, to be honoured with one adoration together with his own flesh.

We confess that he is the Son, begotten of God the Father, and Only-begotten God; and although according to his own nature he was not subject to suffering, yet he suffered for us in the flesh according to the Scriptures, and although impassible, yet in his Crucified Body he made his own the sufferings of his own flesh; and by the grace of God he tasted death for all: he gave his own Body thereto, although he was by nature himself the life and the resurrection, in order that, having trodden down death by his unspeakable power, first in his own flesh, he might become the first born from the dead, and the first-fruits of them that slept. And that he might make a way for the nature of man to attain incorruption, by the grace of God (as we just now said), he tasted death for every man, and after three days rose again, having despoiled hell. So although it is said that the resurrection of the dead was through man, yet we understand that man to have been the Word of God, and the power of death was loosed through him, and he shall come in the fulness of time as the One Son and Lord, in the glory of the Father, in order to judge the world in righteousness, as it

is written.

We will necessarily add this also. Proclaiming the death, according to the flesh, of the Only-begotten Son of God, that is Jesus Christ, confessing his resurrection from the dead, and his ascension into heaven, we offer the Unbloody Sacrifice in the churches, and so go on to the mystical thanksgivings, and are sanctified, having received his Holy Flesh and the Precious Blood of Christ the Saviour of us all. And not as common flesh do we receive it; God forbid: nor as of a man sanctified and as associated with the Word according to the unity of worth, or as having a divine indwelling, but as truly the Life-giving and very flesh of the Word himself. For he is the Life according to his nature as God, and when he became united to his Flesh, he made it also to be Life-giving, as also he said to us: Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his Blood. For we must not think that it is flesh of a man like us (for how can the flesh of man be life-giving by its own nature?) but as having become truly the very own of him who for us both became and was called Son of Man. Besides, what the Gospels say our Saviour said of himself, we do not divide between two hypostases or persons. For neither is he, the one and only Christ, to be thought of as double, although of two (e0k du/o) and they diverse, yet he has joined them in an indivisible union, just as everyone knows a man is not double although made up of soul and body, but is one of both. Wherefore when thinking rightly, we transfer the human and the divine to the same person (par' e9no)j ei0rh=sqai). For when as God he speaks about himself: "He who hath seen me hath seen the Father," and "I and my Father are one," we consider his ineffable divine nature according to which he is One with his Father through the identity of essence- "The image and impress and brightness of his glory." But when not scorning the measure of his humanity, he said to the Jews: "But now ye seek to kill me, a man that hath told you the truth." Again no less than before we recognize that he is the Word of God from his identity and likeness to the Father and from the circumstances of his humanity. For if it is necessary to believe that being by nature God, he became flesh, that is, a man endowed with a reasonable soul, what reason can certain ones have to be ashamed of this language about him, which is suitable to him as man? For if he should reject the words suitable to him as man, who compelled him to become man like us? And as he humbled himself to a voluntary abasement (ke/nwsin) for us, for what cause can any one reject the words suitable to such abasement? Therefore all the words which are read in the Gospels are to be applied to One Person, to One hypostasis of the Word Incarnate. For the Lord Jesus Christ is One, according to the Scriptures, although he is called "the Apostle and High Priest of our profession," as offering to God and the Father the confession of faith which we make to him, and through him to God even the Father and also to the Holy Spirit; yet we say he is, according to nature, the Only-begotten of God. And not to any man different from him do we assign the name of priesthood, and the thing, for he became "the Mediator between God and men," and a Reconciler unto peace, having offered himself as a sweet smelling savour to God and the Father. Therefore also he said: "Sacrifice and offering thou wouldest not; but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." For on account of us he offered his body as a sweet smelling savour, and not for himself; for what offering or sacrifice was needed for himself, who as God existed above all sins? For "all have sinned and come short of the glory of God," so that we became prone to fall, and the nature of man has fallen into sin, yet not so he (and therefore we fall short of his glory). How then can there be further doubt that the true Lamb died for us and on our account? And to say that he

offered himself for himself and us, could in no way escape the charge of impiety. For he never committed a fault at all, neither did he sin. What offering then did he need, not having sin for which sacrifices are rightly offered? But when he spoke about the Spirit, he said: "He shall glorify me." If we think rightly, we do not say that the One Christ and Son as needing glory from another received glory from the Holy Spirit; for neither greater than he nor above him is his Spirit, but because he used the Holy Spirit to show forth his own divinity in his mighty works, therefore he is said to have been glorified by him just as if any one of us should say concerning his inherent strength for example, or his knowledge of anything, "They glorified me." For although the Spirit is the same essence, yet we think of him by himself, as he is the Spirit and not the Son; but he is not different from him; for he is called the Spirit of truth and Christ is the Truth, and he is sent by him, just as, moreover, he is from God and the Father. When then the Spirit worked miracles through the hands of the holy apostles after the Ascension of Our Lord Jesus Christ into heaven, he glorified him. For it is believed that he who works through his own Spirit is God according to nature. Therefore he said: "He shall receive of mine, and shall shew it unto you." But we do not say this as if the Spirit is wise and powerful through some sharing with another; for he is all perfect and in need of no good thing. Since, therefore, he is the Spirit of the Power and Wisdom of the Father (that is, of the Son), he is evidently Wisdom and Power. And since the holy Virgin brought forth corporally God made one with flesh according to nature, for this reason we also call her Mother of God, not as if the nature of the Word had the beginning of its existence from the flesh. For "In the beginning was the Word, and the Word was God, and the Word was with God," and he is the Maker of the ages, coeternal with the Father, and Creator of all; but, as we have already said, since he united to himself hypostatically human nature from her womb, also he subjected himself to birth as man, not as needing necessarily in his own nature birth in time and in these last times of the world, but in order that he might bless the beginning of our existence, and that that which sent the earthly bodies of our whole race to death, might lose its power for the future by his being born of a woman in the flesh. And this: "In sorrow thou shalt bring forth children," being removed through him, he showed the truth of that spoken by the prophet, "Strong death swallowed them up, and again God hath wiped away every tear from off all faces."³ For this cause also we say that he attended, having been called, and also blessed, the marriage in Cana of Galilee, with his holy Apostles in accordance with the economy. We have been taught to hold these things by the holy Apostles and Evangelists, and all the God-inspired Scriptures, and in the true confessions of the blessed Fathers. To all these your reverence also should agree, and give heed, without any guile. And what it is necessary your reverence should anathematize we have subjoined to our epistle.⁴ 1: Vide notes on this expression.

2: This passage is very difficult and I have followed the Latin in omitting one *Qeo/n* .

3: There is a most curious blunder in the editing of this Epistle in Migne, where this passage, which is but one text, viz.: Isaiah xxv. 8 is made into two, the first few words being assigned in the margin to Hosea, xiii. 14. As a matter of fact the whole sentence is turned into nonsense by making the words *kai\ pa/lin* as a connective supplied by St. Cyril. What the text really says is that Death prevailed indeed, but God wiped away again the tears death had caused. The same error is found in the letter as it occurs in Labbe and Cossart, and it should be remarked that it is both in the Greek and Latin. I rather suspect that St. Cyril had a purer text of the LXX. than ours which read-"And he hath swallowed death up and hath wiped away, etc.," as the Vulgate and A. V. read.

This is the reading the context certainly seems to call for.

4: For critical notes and proposed emendations of the text, see Routh's *Scriptorum Eccles. Opuscula* . Tom. II. (Ed. III.), p.17.

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(Labbe and Cossart, Concilia, Tom. III., col. 315; Migne, Patr. Groec., Tom. LXXVII. [Cyril., Opera, Tom. X.]; Epist. iv., co]. 43.) To the most religious and beloved of God, fellow minister Nestorius, Cyril sends greeting in the Lord.

I hear that some are rashly talking of the estimation in which I hold your holiness, and that this is frequently the case especially at the times that meetings are held of those in authority. And perchance they think in so doing to say something agreeable to you, but they speak senselessly, for they have suffered no injustice at my hands, but have been exposed by me only to their profit; this man as an oppressor of the blind and needy, and that as one who wounded his mother with a sword. Another because he stole, in collusion with his waiting maid, another's money, and had always laboured under the imputation of such like crimes as no one would wish even one of his bitterest enemies to be laden with.¹ I take little reckoning of the words of such people, for the disciple is not above his Master, nor would I stretch the measure of my narrow brain above the Fathers, for no matter what path of life one pursues it is hardly possible to escape the smirching of the wicked, whose months are full of cursing and bitterness, and who at the last must give an account to the Judge of all. But I return to the point which especially I had in mind. And now I urge you, as a brother in the Lord, to propose the word of teaching and the doctrine of the faith with all accuracy to the people, and to consider that the giving of scandal to one even of the least of those who believe in Christ, exposes a body to the unbearable indignation of God. And of how great diligence and skill there is need when the multitude of those grieved is so great, so that we may administer the healing word of truth to them that seek it. But this we shall accomplish most excellently if we shall turn over the words of the holy Fathers, and are zealous to obey their commands, proving ourselves, whether we be in the faith according to that which is written, and conform our thoughts to their upright and it-reprehensible teaching. The holy and great Synod therefore says, that the only begotten Son, born according to nature of God the Father, very God of very God, Light of Light, by whom the Father made all things, came down, and was incarnate, and was made man, suffered, and rose again the third day, and ascended into heaven. These words and these decrees we ought to follow, considering what is meant by the Word of God being incarnate and made man. For we do not say that the nature of the Word was changed and became flesh, or that it was converted into a whole man consisting of soul and body; but rather that the Word having personally united to himself flesh animated by a rational soul, did in an ineffable and inconceivable manner become man, and was called the Son of Man, not merely as willing or being pleased to be so called, neither on account of taking to himself a person, but because the two natures being brought together in a true union, there is of both one Christ and one Son; for the difference of the natures is not taken away by the union, but rather the divinity and the humanity make perfect for us the one Lord Jesus Christ by their ineffable and inexpressible union. So then he who had an existence before all ages and was born of the Father, is said to have been born according to the flesh of a woman, not as though his divine nature received its

beginning of existence in the holy Virgin, for it needed not any second generation after that of the Father (for it would be absurd and foolish to say that he who existed before all ages, coeternal with the Father, needed any second beginning of existence), but since, for us and for our salvation, he personally united to himself an human body, and came forth of a woman, he is in this way said to be born after the flesh; for he was not first born a common man of the holy Virgin, and then the Word came down and entered into him, but the union being made in the womb itself, he is said to endure a birth after the flesh, ascribing to himself the birth of his own flesh. On this account we say that he suffered and rose again; not as if God the Word suffered in his own nature stripes, or the piercing of the nails, or any other wounds, for the Divine nature is incapable of suffering, inasmuch as it is incorporeal, but since that which had become his own body suffered in this way, he is also said to suffer for us; for he who is in himself incapable of suffering was in a suffering body. In the same manner also we conceive respecting his dying; for the Word of God is by nature immortal and incorruptible, and life and life-giving; since, however, his own body did, as Paul says, by the grace of God taste death for every man, he himself is said to have suffered death for us, not as if he had any experience of death in his own nature (for it would be madness to say or think this), but because, as I have just said, his flesh tasted death. In like manner his flesh being raised again, it is spoken of as his resurrection, not as if he had fallen into corruption (God forbid), but because his own body was raised again. We, therefore, confess one Christ and Lord, not as worshipping a man with the Word (lest this expression "with the Word" should suggest to the mind the idea of division), but worshipping him as one and the same, forasmuch as the body of the Word, with which he sits with the Father, is not separated from the Word himself, not as if two sons were sitting with him, but one by the union with the flesh. If, however, we reject the personal union as impossible or unbecoming, we fall into the error of speaking of two sons, for it will be necessary to distinguish, and to say, that he who was properly man was honoured with the appellation of Son, and that he who is properly the Word of God, has by nature both the name and the reality of Sonship. We must not, therefore, divide the one Lord Jesus Christ into two Sons. Neither will it at all avail to a sound faith to hold, as some do, an union of persons; for the Scripture has not said that the Word united to himself the person of man, but that he was made flesh. This expression, however, "the Word was made flesh," can mean nothing else but that he partook of flesh and blood like to us; he made our body his own, and came forth man from a woman, not casting off his existence as God, or his generation of God the Father, but even in taking to himself flesh remaining what he was. This the declaration of the correct faith proclaims everywhere. This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin, the Mother of God, not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word being personally united is said to be born according to the flesh. These things, therefore, I now write unto you for the love of Christ, beseeching you as a brother, and testifying to you before Christ and the elect angels, that you would both think and teach these things with us, that the peace of the Churches may be preserved and the bond of concord and love continue unbroken amongst the Priests of God.

1: Rohrbacher, in his famous *Histoire Universelle de l'Église Catholique*, Tome IV., (Septième Edition), Livre xxxix., p.394, informs us that this letter gives the names of some of Cyril's calumniators! The text he used must have been different from the one now accessible to scholars.

The Letter of Pope Coelestine to the Synod of Ephesus

The Letter of Pope Coelestine to the Synod of Ephesus. The Letter of Pope Coelestine to the Synod of Ephesus.

(Labbe and Cossart, Concilia, Tom. III., col. 613. Also Migne, Pat. Lat., Tom. L, col. 505.1)

Coelestine the bishop to the holy Synod assembled at Ephesus, brethren beloved and most longed for, greeting in the Lord. A Synod of priests gives witness to the presence of the Holy Spirit. For true is that which we read, since the Truth cannot lie, to wit, the promise of the Gospel; "Where two or three are gathered together in my name, there am I in the midst of them." And since tiffs is so, if the Holy Spirit is not absent from so small a number how much more may we believe he is present when so great a multitude of holy ones are assembled together! Every council is holy on account of a peculiar veneration which is its due; for in every such council the reverence which should be paid to that most famous council of the Apostles of which we read is to be had regard to. Never was the Master, whom they had received to preach, lacking to this, but ever was present as Lord and Master; and never were those who taught deserted by their teacher. For he that had sent them was their teacher; he who had commanded what was to be taught, was their teacher; he who affirms that he himself is heard in his Apostles, was their teacher. This duty of preaching has been entrusted to all the Lord's priests in common, for by right of inheritance we are bound to undertake this solicitude, whoever of us preach the name of the Lord in divers lands in their stead for he said tothem, "Go, teach all nations." You, dearbrethren, should observe that we have received a general command: for he wills that all of us should perform that office, which he titus entrusted in common to all the Apostles. We must needs follow our predecessors. Let us all, then, undertake their labours, since we are the successors in their honour. And we shew forth our diligence in preaching the same doctrines that they taught, beside which, according to the admonition of the Apostle, we are forbidden to add aught. For the office of keeping what is committed to our trust is no less dignified than that of handing it down.

They sowed the seed of the faith. This shall be our care that the coming of our great father of the family, to whom alone assuredly this fulness of the Apostles is assigned, may find fruit uncorrupt and many fold. For the vase of election tells us that it is not sufficient to plant and to water unless God gives the increase. We must strive therefore in common to keep the faith which has come down to us to-day, through the Apostolic Succession. For we are expected to walk according to the Apostle. For now not our appearance (species) but our faith is called in question. Spiritual weapons are those we must take, because the war is one of minds, and the weapons are words; so shall we be strong in the faith of our King. Now the Blessed Apostle Paul admonishes that all should remain in that place in which he bid Timothy remain. The same place therefore, the same cause, lays upon us the same duty. Let us now also do and study that which he then commanded him to do. And let no one think otherwise, and let no one pay heed to over strange fables, as he himself ordered. Let us be unanimous thinking the same thing, for this is expedient: let us do nothing out of contention, nothing out of vain glory: let us be in all things of one mind, of one heart,

when the faith which is one, is attacked. Let the whole body grieve and mourn in common with us. He who is to judge the world is called into judgment; he who is to criticise all, is himself made the object of criticism, he who redeemed us is made to suffer calumny. Dear Brethren, gird ye with the armour of God. Ye know what helmet must protect our head, what breast-plate our breast. For this is not the first time the ecclesiastical camps have received you as their rulers. Let no one doubt that by the favour of the Lord who maketh twain to be one, there will be peace, and that arms will be laid aside since the very cause defends itself.

Let us look once again at these words of our Doctor, which he uses with express reference to bishops, saying, "Take heed to yourselves and to the whole flock, over which the Holy Ghost has placed you as bishop, that ye rule the church of God, which he hath purchased with his blood."

We read that they who heard this at Ephesus, the same place at which your holiness is come together, were called thence. To them therefore to whom this preaching of the faith was known, to them also let your defence of the same faith also be known. Let us shew them the constancy of our mind with that reverence which is due to matters of great importance; which things peace has guarded for a long time with pious understanding.

Let there be announced by you what things have been preserved intact from the Apostles; for the words of tyrannical opposition are never admitted against the King of Kings, nor can the business of truth be oppressed by falsehood. I exhort you, most blessed brethren, that love alone be regarded in which we ought to remain, according to the voice of John the Apostle whose reliques we venerate in this city. Let common prayer be offered to the Lord. For we can form some idea of what will be the power of the divine presence at the united intercession of such a multitude of priests, by considering how the very place was moved where, as we read, the Twelve made together their supplication. And what was the purport of that prayer of the Apostles? It was that they might receive grace to speak the word of God with confidence, and to act through its power, both of which they received by the favour of Christ our God. And now what else is to be asked for by your holy council, except that ye may speak the Word of the Lord with confidence? What else than that he would give you grace to preserve that which he has given you to preach? that being filled with the Holy Ghost, as it is written, ye may set forth that one truth which the Spirit himself has taught you, although with divers voices.

Animated, in brief, by all these considerations (for, as the Apostle says: "I speak to them that know the law, and I speak wisdom among them that are perfect"), stand fast by the Catholic faith, and defend the peace of the Churches, for so it is said, both to those past, present, and future, asking and preserving "those things which belong to the peace of Jerusalem."

Out of our solicitude, we have sent our holy brethren and fellow priests, who are at one with us and are most approved men, Arcadius, and Projectus, the bishops, and our presbyter, Philip, that they may be present at what is done and may carry out what things have been already decreed by us (quae a nobis anted statuta sunt, exequatur). To the performing of which we have no doubt that your holiness will assent when it is seen that what has been decreed is for the security of the whole church. Given the viij of the Ides of May, in the consulate of Bassus and Antiochus.

1: This letter we know was originally written in Latin, and that it was translated into Greek and then read afterwards in that language to the Council. There would seem to be no doubt that the Greek

text we now find in the Acts is that first translation, but whether the Latin is the original or whether it is a translation back again from the Greek is not known, so far as I am aware. Certainly the Latin is of the most extraordinary character. and suggests that it was the work of one not skilled in that tongue. The text in several places is manifestly corrupt and the Greek and Latin do not always agree. If I may venture to express an opinion I should say that the Greek was more lucid. Although in nineteen places Labbe considers the true reading uncertain.

The Letter of the Synod of Ephesus to the Synod in Pamphylia

The Letter of the Same Holy Synod of Ephesus, to the Sacred Synod in Pamphylia Concerning Eustathius Who Had Been Their Metropolitan. The Letter of the Same Holy Synod of Ephesus, to the Sacred Synod in Pamphylia Concerning Eustathius Who Had Been Their Metropolitan.

(Labbe and Cossart, Concilia, Tome III., col. 806.)

Forasmuch as the divinely inspired Scripture says, "Do all things with vice,"¹ it is especially their duty who have had the priestly ministry allotted to them to examine with all diligence whatever matters are to be transacted. For to those who will so spend their lives, it comes to pass both that they are established in [the enjoyment of] an honest hope concerning what belongs to them, and that they are borne along, as by a favouring breeze, in things that they desire: so that, in truth, the saying [of the Scripture] has much reason [to commend it]. But there are times when bitter and intolerable grief swoops down upon the mind, and has the effect of cruelly beclouding it, so as to carry it away from the pursuit of what is needful, and persuade it to consider that to be of service which is in its [very] nature mischievous. Something of this kind we have seen endured by that most excellent and most religious Bishop Eustathius. For it is in evidence that he has been ordained canonically; but having been much disturbed, as he declares, by certain parties, and having entered upon circumstances he had not foreseen, therefore, though fully able to repel the slanders of his persecutors, he nevertheless, through an extraordinary inexperience of affairs, declined to battle with the difficulties which beset him, and in some way that we know not set forth an act of resignation. Yet it behooved him, when he had been once entrusted with the priestly care, to cling to it with spiritual energy, and, as it were, to strip himself to strive against the troubles and gladly to endure the sweat for which he had bargained. But inasmuch as he proved himself to be deficient in practical capacity, having met with this misfortune rather from inexperience than from cowardice and sloth, your holiness has of necessity ordained our most excellent and most religious brother and fellow-bishop, Theodore, as the overseer of the Church; for it was not reasonable that it should remain in widowhood, and that the Saviour's sheep should pass their time without a shepherd. But when he came to us weeping, not contending with the aforementioned most religious Bishop Theodore for his See or Church, but in the meantime seeking only for his rank and title as a bishop, we all suffered with the old man in his grief, and considering his weeping as our own, we hastened to discover whether the aforementioned [Eustathius] had been subjected to a legal deposition, or whether, forsooth, he had been convicted on any of the absurd charges alleged by certain parties who had poured forth idle gossip against his reputation. And indeed we learned that nothing of such a kind had taken place, but rather that his resignation had been counted against the said Eustathius instead of a [regular] indictment. Wherefore, we did by no means blame your holiness for being compelled to ordain into his place the aforementioned most excellent Bishop Theodore. But forasmuch as it was not seemly to contend much against the unpractical character of the man, while it was rather necessary to have pity on the eider who, at so advanced an age, was now so far away from the city which had given him birth, and from the dwelling-places of his fathers, we have judicially pronounced and decreed without any opposition,

that he shall have both the name, and the rank, and the communion of the episcopate. On this condition, however, only, that he shall not ordain, and that he shall not take and minister to a Church of his own individual authority; but that [he shall do so only] if taken as an assistant, or when appointed, if it should so chance, by a brother and fellow-bishop, in accordance with the ordinance and the love which is in Christ. If, however, ye shall determine anything more favourable towards him, either now or hereafter, this also will be pleasing to the Holy Synod.

1: Ecclesiasticus, xxxii., 19- "Do nothing without advice" (*sine consilio nihil facias*): The deuterocanonical book of Ecclesiasticus is here by an Ecumenical Council styled "divinely-inspired Scripture."

The Letter of the Synod to Pope Celestine

The Letter of the Synod to Pope Celestine. The Letter of the Synod to Pope Celestine.

(Labbe and Cossart, Concilia, Tom. III., col. 659; also in Migne, Pat. Lat. [reprinted from Galland., Vett. Patr., Tom. ix.], Tom. L., Ep. xx., col. 511.) The relation which the holy council of Ephesus sent to Pope Celestine; In which are explained what things were done in that Holy and Great Council. The Holy Synod which by the grace of God was assembled at Ephesus the Metropolis to the most holy and our fellow-minister Coelestine, health in the Lord. The zeal of your holiness for piety, and your care for the right faith, so grateful and highly pleasing to God the Saviour of us all, are worthy of all admiration. For it is your custom in such great matters to make trial of all things, and the confirmation of the Churches you have made your own care. But since it is right that all things which have taken place should be brought to the knowledge of your holiness, we are writing of necessity [to inform you] that, by the will of Christ the Saviour of us all, and in accordance with the orders of the most pious and Christ-loving Emperors, we assembled together in the Metropolis of the Ephesians from many and far scattered regions, being in all over two hundred bishops. Then, in accordance with the decrees of the Christ-loving Emperors by whom we were assembled, we fixed the date of the meeting of the holy Synod as the Feast of the Holy Pentecost, all agreeing thereto, especially as it was contained in the letters of the Emperors that if anyone did not arrive at the appointed time, he was absent with no good conscience, and was inexcusable both before God and man. The most reverend John bishop of Antioch stopped behind; not in singleness of heart, nor because the length of the journey made the impediment, but hiding in his mind his plan and his thought (which was so displeasing to God,) [a plan and thought] which he made clear when not long afterwards he arrived at Ephesus. Therefore we put off the assembling [of the council] after the appointed day of the Holy Pentecost for sixteen whole days; in the meanwhile many of the bishops and clerics were overtaken with illness, and much burdened by the expense, and some even died. A great injury was thus being done to the great Synod, as your holiness easily perceives. For he used perversely such long delay that many from much greater distances arrived before him.

Nevertheless after sixteen days had passed, certain of the bishops who were with him, to wit, two Metropolitans, the one Alexander of Apamea, and the other Alexander of Hierapolis, arrived before him. And when we complained of the tardy coming of the most reverend bishop John, not once, but often, we were told, "He gave us command to announce to your reverence, that if anything should happen to delay him, not to put off the Synod, but to do what was right." After having received this message, -and as it was manifest, as well from his delay as from the announcements just made to us, that he refused to attend the Council, whether out of friendship to Nestorius, or because he had been a cleric of a church under his sway, or out of regard to petitions made by some in his favour, -the Holy Council sat in the great church of Ephesus, which bears the name of Mary. But when all with zeal had come together, Nestorius alone was found missing from the council, thereupon the holy Synod sent him admonition in accordance with the canons by bishops, a first, second, and third time. But he surrounding his house with soldiers, set himself up against

the ecclesiastical laws, neither did he shew himself, nor give any satisfaction for his iniquitous blasphemies.

After this the letters were read which were written to him by the most holy and most reverend bishop of the Church of Alexandria, Cyril, which the Holy Synod approved as being orthodox and without fault (o9rqw=j kai\ a0lh/ptwj e!kein), and in no point out of agreement either with the divinely inspired Scriptures, or with the faith banded down and set forth in the great synod of holy Fathers, which assembled sometime ago at Nice in Bithynia, as your holiness also rightly having examined this has given witness. On the other hand there was read the letter of Nestorius, which was written to the already mentioned most holy and reverend brother of ours and fellow-minister, Cyril, and the Holy Synod was of opinion that those things which were taught in it were wholly alien from the Apostolic and Evangelical faith, sick with many and strange blasphemies. His most impious expositions were likewise read, and also the letter written to him by your holiness, in which he was properly condemned as one who had written blasphemy and had inserted irreligious views (fwna=j) in his private exegesis, and after this a just sentence of deposition was pronounced against him; especially is this sentence just, because he is so far removed from being penitent, or from a confession of the matters in which he blasphemed, while yet he had the Church of Constantinople, that even in the very metropolis of the Ephesians, he delivered a sermon to certain of the Metropolitan bishops, men who were not ignorant, but learned and God-fearing, in which he was bold enough to say, "I do not confess a two or three months old God," and he said other things more outrageous than this.

Therefore as an impious and most pestilent heresy, which perverts our most pure religion (qrhskei/an) and which overthrows from the foundation the whole economy of the mystery [i.e. the Incarnation], we cast it down, as we have said above. But it was not possible, as it seemed, that those who had the sincere love of Christ, and were zealous in the Lord should not experience many trials. For we had hoped that the most reverend John, bishop of Antioch would have praised the sedulous care and piety of the Synod, and that perchance he would have blamed the slowness of Nestorius's deposition. But all things turned out contrary to our hope. For he was found to be an enemy, and a most warlike one, to the holy Synod, and even to the orthodox faith of the churches, as these things indicate. For as soon as he was come to Ephesus, before he had even shaken off the dust of the journey, or changed his travelling dress, he assembled those who had sided with Nestorius and who had uttered blasphemies against their head, and only not derided the glory of Christ, and gathering as a college to himself, I suppose, thirty men, having the name of bishops (some of whom were without sees, wandering about and having no dioceses, others others again had for many years been deposed for serious causes from their metropolises, and with these were Pelagians and the followers of Celestius, and some of those who were turned out of Thessaly), he had the presumption to commit a piece of iniquity no man had ever done before. For all by himself he drew up a paper which he called a deposition, and reviled and reproached the most holy and reverend Cyril, bishop of Alexandria, and the most reverend Memnon, bishop of Ephesus, our brother, and fellow-minister, none of us knowing anything about it, and not even those who were thus reviling knew what was being done, nor for what reason they had presumed to do this. But ignoring the anger of God for such behaviour, and unheeding the ecclesiastical canons, and forgetting that they were hastening to destruction by such a course of action, under the name of an excommunication, they then reviled the whole Synod. And placing these acts of theirs on the

public bulletin boards, they exposed them to be read by such as chose to do so, having posted them on the outside of the theatres, that they might make a spectacle of their impiety. But not even was this the limit of their audacity; but as if they had done something in accordance with the canons, they dared to bring what they had done to the ears of the most pious and Christ-loving Emperors. Things being in this condition, the most holy and reverend Cyril, bishop of Alexandria and the most reverend Memnon bishop of the city of Ephesus, offered some books composed by themselves and accusing the most reverend Bishop John and those who with him had done this thing, and conjuring our holy Synod that John and those with him should be summoned according to the canons, so that they might apologize for their dating acts, and if they had any complaints to make they might speak and prove them, for in their written deposition, or rather sheet of abuse, they made this statement as a pretext, "They are Apollinarians, and Arians, and Eunomians, and therefore they have been deposed by us." When, therefore, those who had endured their reviling were present, we again necessarily assembled in the great church, being more than two hundred bishops, and by a first, second, and third call on two days, we summoned John and his companions to the Synod, in order that they might examine those who had been reviled, and might make explanations, and tell the causes which led them to draw up the sentence of deposition; but he did not dare to come. But it was right that he, if he could truly prove the before-mentioned holy men to be heretics, both should come and prove the truth of that which, accepted as a true and indubitable crime, induced the temerarious sentence against them. But being condemned by his own conscience he did not come. Now what he had planned was this. For he thought that when that foundation-less and most unjust reviling was done away, the just vote of the Synod which it cast against the heretic Nestorius would likewise be dissolved. Being justly vexed, therefore, we determined to inflict according to law the same penalty upon him and those who were with him, which he contrary to law had pronounced against those who had been convicted of no fault. But although most justly and in accordance with law he would have suffered this punishment yet in the hope that by our patience his temerity might be conquered, we have reserved this to the decision of your holiness. In the meanwhile, we have deprived them of communion and have taken from them all priestly power, so that they may not be able to do any harm by their opinions. For those who thus ferociously, and cruelly, and uncanonically are wont to rush to such frightful and most wicked things, how was it not necessary that they should be stripped of the powers which [as a matter of fact] they did not possess,² of being able to do harm. With our brethren and fellow-ministers, both Cyril the bishop and Memnon, who had endured reproof at their hands, we are all in communion, and after the rashness [of their accusers] we both have and do perform the liturgy in common, all together celebrating the Synaxis, having made of none effect their play in writing, and having thus shewn that it lacked all validity and effect. For it was mere reviling and nothing else. For what kind of a synod could thirty men hold, some of whom were marked with the stamp of heresy, and some without sees and ejected [from their dioceses]? Or what strength could it have in opposition to a synod gathered from all the whole world? For there were sitting with us the most reverend bishops Arcadius and Projectus, and with them the most holy presbyter Philip, all of whom were sent by your holiness, who gave to us your presence and filled the place of the Apostolic See (the apostolikh= the throne/dra). Let then your holiness be angered at what took place. But if license were granted to such as wished to pour reproof upon the greater sees, and thus unlawfully and uncanonically to give sentence or rather to utter revilings against those over whom they have no power, against those who for religion have endured such great conflicts, by reason of

which now also piety shines forth through the prayers of your holiness [if, I say, all this should be tolerated], the affairs of the Church would fall into the greatest confusion. But when those who dare to do such things shall have been chastised aright, all disturbance will cease, and the reverence due to the canons will be observed by all. When there had been read in the holy Synod what had been done touching the deposition of the most irreligious Pelagians and Coelestines, of Coelestius, and Pelagius, and Julian, and Praesidius, and Florus, and Marcellian, and Orontius, and those inclined to like errors, we also deemed it right (eodikaiw/samen) that the determinations of your holiness concerning them should stand strong and firm. And we all were of the same mind, holding them deposed. And that you may know in full all things that have been done, we have sent you a copy of the Acts, and of the subscriptions of the Synod. We pray that you, dearly beloved and most longed for, may be strong and mindful of us in the Lord.³ 1: Plural in the Greek but singular in the Latin, which the critical editors consider the correct reading.

2: It seems that e!contaj and not e,ko/ntaj , is the true reading.

3: The Latin adds, "Then all the bishops subscribed their names".

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