Shorter writings

Council of Constantinople (AD 553) (AD 553)

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Contents

Extracts from the Acts. Session 1 **1**

Extracts from the Acts. Session 7 **4**

I. **7**

II. **8**

III. **9**

IV. **10**

V. **11**

VI. **12**

VII. **13**

VIII. **14**

IX. **15**

X. **16**

XI. **17**

XII. **18**

XIII. **19**

XIV. **20**

XV. **21**

Introduction **22**

I. **23**

II. 24

III. 25

IV. 26

V. 27

VI. 28

VII. 29

VIII. 30

IX. 31

The Decretal Epistle of Pope Vigilius 32

Extracts from the Acts. Session 1

(Labbe and Cossart, Concilia, Tom. V., col. 419.) [The Emperor's Letter which was read to the Fathers.] In the Name of our Lord God Jesus Christ. The Emperor Flavius Justinian, German, Gothic, etc., and always Augustus, to the most blessed bishops and patriarchs, Eutychius of Constantinople, Apollinarius of Alexandria, Domninus of Theopolis, Stephen, George, and Damian, the most religious bishops taking the place of that man of singular blessedness, Eustochius, the Archbishop and Patriarch of Jerusalem, and the other most religious bishops stopping in this royal city from the different provinces. [The following is the letter condensed, including Hefele's digest. History of the Councils, Vol. IV., p. 298.]

The effort of my predecessors, the orthodox Emperors, ever aimed at the settling of controversies which had arisen respecting the faith by the calling of Synods. For this cause Constantine assembled 318 Fathers at Nice, and was himself present at the Council, and assisted those who confessed the Son to be consubstantial with the Father. Theodosius, 150 at Constantinople, Theodosius the younger, the Synod of Ephesus, the Emperor Marcian, the bishops at Chalcedon. As, however, after Marcian's death, controversies respecting the Synod of Chalcedon had broken out in several places, the Emperor Leo wrote to all bishops of all places, in order that everyone might declare his opinion in writing with regard to this holy Council. Soon afterwards, however, had arisen again the adherents of Nestorius and Eutyches, and caused great divisions, so that many Churches had broken off communion with one another. When, now, the grace of God raised us to the throne, we regarded it as our chief business to unite the Churches again, and to bring the Synod of Chalcedon, together with the three earlier, to universal acceptance. We have won many who previously opposed that Synod; others, who persevered in their opposition, we banished, and so restored the unity of the Church again. But the Nestorians want to impose their heresy upon the Church; and, as they could not use Nestorius for that purpose, they made haste to introduce their errors through Theodore of Mopsuestia, the teacher of Nestorius, who taught still more grievous blasphemies than his.

He maintained, e.g., that God the Word was one, and Christ another. For the same purpose they made use of those impious writings of Theodoret which were directed against the first Synod of Ephesus, against Cyril and his Twelve Chapters, and also the shameful letter which Ibas is said to have written. They maintain that this letter was accepted by

the Synod of Chalcedon, and so would free from condemnation Nestorius and Theodore who were commended in the letter. If they were to succeed, the Logos could no longer be said to be "made man," nor Mary called the Mother (genetrix) of God. We, therefore, following the holy Fathers, have first asked you in writing to give your judgment on the three impious chapters named, and you have answered, and have joyfully confessed the true faith. Because, however, after the condemnation proceeding from you, there are still some who defend the Three Chapters, therefore we have summoned you to the capital, that you may here, in common assembly, place again your view in the light of day. When, for example, Vigilius, Pope of Old Rome, came hither, he, in answer to our questions, repeatedly anathematised in writing the Three Chapters, and confirmed his steadfastness in this view by much, even by the condemnation of his deacons, Rusticus and Sebastian. We possess still his declarations in his own hand. Then he issued his Judicatum, in which he anathematised the Three Chapters, with the words, Et quoniam, etc.

You know that he not only deposed Rusti- cus and Sebastian because they defended the Three Chapters, but also wrote to Valentinian, bishop of Scythia, and Aurelian, bishop of Aries, that nothing might be undertaken against the Judicatum. When you afterwards came hither at my invitation, letters were exchanged between you and Vigilius in order to a common assembly. But now he had altered his view would no longer have a synod, but required that only the three patriarchs and one other bishop (in communion with the Pope and the three bishops about him) should decide the matter. In vain we sent several commands to him to take part in the synod. He rejected also our two proposals, either to call a tribunal for decision, or to hold a smaller assembly, at which, besides him and his three bishops, every other patriarch should have place and voice, with from three to five bishops of his diocese.* We further declare that we hold fast to the decrees of the four Councils, and in every way follow the holy Fathers, Athanasius, Hilary,Basil, Gregory the Theologian, Gregory of Nyssa, Ambrose, Theophilus, John (Chrysostom) of Constantinople, Cyril, Augustine, Proclus, Leo and their writings on the true faith.

As, however, the heretics are resolved to defend Theodore of Mopsuestia and Nestorius with their impieties, and maintain that that letter of Ibas was received by the Synod of Chalcedon, so do we exhort you to direct your attention to the impious writings of Theodore, and especially to his Jewish Creed which was brought forward at Ephesus and Chalcedon, and anathematized by each synod with those who had so held or did so hold; and we further exhort you to consider what the holy Fathers have written concerning him and his blasphemies, as well as what our predecessors have promulgated, as also what the Church historians have set forth concerning him. You will thence see that he and his heresies have since been condemned and that therefore his name has long since been struck from the diptychs of the Church of Mopsuestia. Consider the absurd assertion that heretics ought not to be anathematized after their deaths; and we exhort you further to follow in this matter the doctrine of the holy Fathers, who condemned not only living heretics but also anathematized after their death those who had died in their iniquity, just as those who had been unjustly condemned they restored after their death and wrote their names in the sacred

diptychs; which took place in the case of John and of Flavian of pious memory, both of them bishops of Constantinople.

Moreover we exhort you to examine the writing of Theodoret and the supposed letter of Ibas, in which the incarnation of the Word is denied, the expression "Mother of God" and the holy Synod of Ephesus rejected, Cyril called a heretic, and Theodore and Nestorius defended and praised. And as they say that the Council of Chalcedon has received this letter, you must compare the declarations of this Council relating to the faith with the contents of the impious letter. Finally, we entreat you to accelerate the matter. For he who when asked concerning the right faith, puts off his answer for a long while, does nothing else but deny the right faith. For in questioning and answering on things which are of faith, it is not he who is found first or second, but he who is the more ready with a right confession, that is acceptable to God. May God keep you, most holy and religious fathers, for many years. Given IV. Nones of May, at Constantinople, in the xxviith year of the reign of the imperial lord Justinian, the perpetual Augustus, and in the xiith year after the consulate of the most illustrious Basil.

Extracts from the Acts. Session 7

(From the Paris manuscript found in Hardouin Concilia, Tom. III., 171 et seqq.; Mansi, Tom. ix., 346 et seqq. This speech is not found in full in any other ms. The Ballerini [Hefele notes] raise objections to the genuineness of the additions [in Noris. Opp., Tom. IV., 1037], but Hefele does not consider the objections of serious moment. [Hist. of the Councils, Vol. IV., p. 323, note 2.] All the mss. agree that The most glorious quaester of the sacred palace, Constantine, was sent by the most pious Emperor, and when he had entered the Council spake as follows: "Certum est vestrae beatitudini, quantum, etc." The rest of the speech differs in the different manuscripts. I follow that of Paris.) You know how much care the most invincible Emperor has always had that the contention raised up by certain persons with regard to the Three Chapters should have a termination. ... For this intent he has required themost religious Vigilius to assemble withyou and draw up a decree on this matter in accordance with the Orthodox faith. Although therefore, Vigilius has already frequently condemned the Three Chapters in writing, and has done this also by word of mouth in the presence of the Emperor, and of the most glorious judges and of many members of this synod, and has always been ready to smite with anathema the defenders of Theodore of Mopsuestia, and the letter which was attributed to Ibas, and the writings of Theodoret which be set forth against the orthodox faith and against the twelve capitula of the holy Cyril: yet he has refused to do this in communion with you and your synod.

Yesterday Vigilius sent Servus Dei, a most reverend Subdeacon of the Roman Church, and invited Belisarius, Cethegus, as also Justinus and Constantine the most glorious consuls, as well as bishops Theodore,Ascidas, Benignus, and Phocas, to come to him as he wished to give through them an answer to the Emperor. They came, but speedily returned and informed the most pious lord, that we had visited Vigilius, the most religious bishop, and that he had said to us: "We have called you for this reason, that you may know what things have been done in the past days. To this end I have written a document about the disputed Three Chapters, addressed to the most pious Emperor, pray be good enough to read it, and to carry it to his Serenity. But when we had heard this and had seen the document written to your serenity, we said to him that we could not by any means receive any document written to the most pious Emperor without his bidding. "But you have deacons for running with messages, by whom you can send it. He, however, said to us: "You now know that I have made the document. But we, bishops, answered him:

"If your blessedness is willing to meet together with us and the most holy Patriarchs, and the most religious bishops, and to treat of the Three Chapters and to give, in unison with us all, a suitable form of the orthodox faith, as the Holy Apostles and the holy Fathers and the four Councils have done, we will hold thee as our head, as a farmer and primate. But if your holiness has drawn up a document for the Emperor, you have errand-runners, as we have said; send it by them. And when he had heard these things from us, he sent Servus Dei the Subdeacon, who now awaits the answer of your serenity. And when his Piety had heard this, he commanded through the aforesaid most religious and glorious men, the before-named subdeacon to carry back this message to the most religious Vigilius: "We invited him (you) to meet together with the most blessed patriarchs and other religious bishops, and with them in common to examine and judge the Three Chapters. But since you have refused to do this, and you say that you alone have written by yourself somewhat on the Three Chapters; if you have condemned them, in accordance with those things which you did before, we have already many such statements and need no more; but if you have written now something contrary to these things which were done by you before, you have condemned yourself by your own writing, since you have departed from orthodox doctrine and have defended impiety.

And how can you expect us to receive such a document from you?"

And when this answer was given by the most pious Emperor, he did not send through the same deacon any document in writing from himself. And all this was done without writing as also to your blessedness. [He then, according to all the mss., presented certain documents to be read, in the ms. printed by Labbe and Cossart, Tom. V., col. 549 et seqq. These are fewer than in the Paris ms., which last also contains the following just after the reading of the documents and after the Council had declared that they proved the Emperor's zeal for the faith.] Constantine, the most glorious Quaestor, said: While I am still present at your holy council by reason of the reading of the documents which have been presented to you, I would say that the most pious Emperor has sent a minute (formam), to your Holy Synod, concerning the name of Vigilius, that it be no more inserted in the holy diptychs of the Church, on account of the impiety which he defended. Neither let it be recited by you, nor retained, either in the church of the royal city, or in other churches which are intrusted to you and to the other bishops in the State committed by God to his rule. And when you hear this minute, again you will perceive by it how much the most serene Emperor cares for the unity of the holy churches and for the purity of the holy mysteries.[The letter was then read.]

The holy Synod said: What has seemed good to the most pious Emperor is congruous to the labours which he bears for the unity of the churches. Let us preserve unity to (ad) the Apostolic See of the most holy Church of ancient Rome, carrying out all things according to the tenor of what has been read. De proposita vero quaestione quod jam promisimus procedat.

Notes.

Hefele understands that the Council heard and approved this letter of the Emperor's, but that the "Emperor did not mean entirely to break off communion with the Apostolic see, neither did he wish the Synod to do so" (Hist. Councils, Vol. IV., p. 326), as indeed he says in his letter. The Ballerini consider this letter of the Emperor's to be spurious, but (says Hefele) "on insufficient grounds" (l. c., p. 326, note 3). The expressions used by the Emperor may not unnaturally be somewhat startling to those holding the theological position of the Ballerini: "We will not endure to receive the spotless communion from him nor from any one else who does not condemn this impiety ... lest we be found thus communicating with the impiety of Nestorius and Theodore." It is noteworthy that the Fifth Ecumenical Council should strike the name of the reigning Pope from the diptychs as a father of heresy; and that the Sixth Ecumenical Synod should anathematize another Pope as a heretic!

I.

IF anyone asserts the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema.

II.

IF anyone shall say that the creation (thu paragwghn) of all reasonable things includes only intelligences (noaj) without bodies and altogether immaterial, having neither number nor name, so that there is unity between them all by identity of substance, force and energy, and by their union with and knowledge of God the Word; but that no longer desiring the sight of God, they gave themselves over to worse things, each one following his own inclinations, and that they have taken bodies more or less subtile, and have received names, for among the heavenly Powers there is a difference of names as there is also a difference of bodies; and thence some became and are called Cherubims, others Seraphims, and Principalities, and Powers, and Dominations, and Thrones, and Angels, and as many other heavenly orders as there may be: let him be anathema.

III.

IF anyone shall say that the sun, the moon and the stars are also reasonable beings, and that they have only become what they are because they turned towards evil: let him be anathema.

IV.

IF anyone shall say that the reasonable creatures in whom the divine love had grown cold have been hidden in gross bodies such as ours, and have been called men, while those who have attained the lowest degree of wickedness have shared cold and obscure bodies and are become and called demons and evil spirits: let him be anathema,.

V.

IF anyone shall say that a psychic (yukikhn) condition has come from an angelic or archangelic state, and moreover that a demoniac and a human condition has come from a psychic condition, and that from a human state they may become again angels and demons, and that each order of heavenly virtues is either all from those below or from those above, or from those above and below: let him be anathema.

VI.

IF anyone shall say that there is a twofold race of demons, of which the one includes the souls of men and the other the superior spirits who fell to this, and that of all the number of reasonable beings there is but one which has remained unshaken in the love and contemplation of God, and that that spirit is become Christ and the king of all reasonable beings, and that he has created all the bodies which exist in heaven, on earth, and between heaven and earth; and that the world which has in itself elements more ancient than itself, and which exists by themselves, viz.: dryness, damp, heat and cold, and the image (idean) to which it was formed, was so formed, and that the most holy and consubstantial Trinity did not create the world, but that it was created by the working intelligence (Nouj dhmiourgoj) which is more ancient than the world, and which communicates to it its being: let him be anathema.

VII.

IF anyone shah say that Christ, of whom it is said that he appeared in the form of God, and that he was united before all time with God the Word, and humbled himself in these last days even to humanity, had (according to their expression) pity upon the divers falls which had appeared in the spirits united in the same unity (of which he himself is part), and that to restore them he passed through divers classes, had different bodies and different names, became all to all, an Angel amongAngels, a Power among Powers, has clothed I himself in the different classes of reasonable beings with a form corresponding to that class, and finally has taken flesh and blood like ours and is become man for men; [if anyone says all this] and does not profess that God the Word humbled himself and became man: let him be anathema.

VIII.

IF anyone shall not acknowledge that God the Word, of the same substance with the Father and the Holy Ghost, and who was made flesh and became man, one of the Trinity, is Christ in every sense of the word, but [shall affirm] that he is so only in an inaccurate manner, and because of the abasement (kenwsanta), as they call it, of the intelligence (nouj); if anyone shall affirm that this intelligence united (sunhmmenon) to God the Word, is the Christ in the true sense of the word, while the Logos is only called Christ because of this union with the intelligence, and e converse thatthe intelligence is only called God because of the Logos: let him be anathema.

IX.

IF anyone shall say that it was not the Divine Loges made man by taking an animated body with a yukh logikh and noera, that he descended into hell and ascended into heaven, but shall pretend that it is the Nouj which has done this, that Nouj of which they say (in an impious fashion) he is Christ properly so called, and that he is become so by the knowledge of the Monad: let him be anathema.

X.

IF anyone shall say that after the resurrection the body of the Lord was ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection; and that after the Lord himself shall have rejected his true body and after the others who rise shall have rejected theirs, the nature of their bodies shall be annihilated: let him be anathema.

XI.

IF anyone shall say that the future judgment signifies the destruction of the body and that the end of the story will be an immaterial yusij, and that thereafter there will no longer be any matter, but only spirit nouj): let him be anathema.

XII.

IF anyone shall say that the heavenly Powers and all men and the Devil and evil spirits are united with the Word of God in all respects, as the Nouj which is by them called Christ and which is in the form of God, and which humbled itself as they say; and [if anyone shall say] that the Kingdom of Christ shall have an end: let him be anathema.

XIII.

IF anyone shall say that Christ [i.e., the Nouj is in no wise different from other reasonable beings, neither substantially nor by wisdom nor by his power and might over all things but that all will be placed at the right hand of God, as well as he that is called by them Christ [the Nouj, as also they were in the reigned pre-existence of all things: let him be anathema.

XIV.

IF anyone shall say that all reasonable beings will one day be united in one, when the hypostases as well as the numbers and the bodies shall have disappeared, and that the knowledge of the world to come will carry with it the ruin of the worlds, and the rejection of bodies as also the abolition of [all] names, and that there shall be finally an identity of the gnpsij and of the hypostasis; moreover, that in this pretended apocatastasis, spirits only will continue to exist, as it was in the reigned pre-existence: let him be anathema.

XV.

IF anyone shall say that the life of the spirits (nopn) shall be like to the life which was in the beginning while as yet thespirits had not come down or fallen, so that the end and the beginning shall be alike, and that the end shall be the true measure of the beginning: let him be anathema.

Introduction

(Labbe and Cossart, Concilia, Tom. v., col. 677.)

I.

Whoever says or thinks that human souls pre-existed, i.e., that they had previously been spirits and holy powers, but that, satiated with the vision of God, they had turned to evil, and in this way the divine love in them had died out (apyugeisaj) and they had therefore become souls (yukaj) and had been condemned to punishment in bodies, shall be anathema.

II.

If anyone says or thinks that the soul of the Lord pre-existed and was united with God the Word before the Incarnation and Conception of the Virgin, let him be anathema.

III.

If anyone says or thinks that the body of our Lord Jesus Christ was first formed in the womb of the holy Virgin and that afterwards there was united with it God the Word and the pre-existing soul, let him be anathema.

IV.

If anyone says or thinks that the Word of God has become like to all heavenly orders, so that for the cherubim he was a cherub, for the seraphim a seraph: in short, like all the superior powers, let him be anathema.

V.

If anyone says or thinks that, at the resurrection, human bodies will rise spherical in form and unlike our present form, let him be anathema.

VI.

If anyone says that the heaven, the sun, the moon, the stars, and the waters that are above heavens, have souls, and are reasonable beings, let him be anathema.

VII.

If anyone says or thinks that Christ the Lord in a future time will be crucified for demons as he was for men, let him be anathema.

VIII.

If anyone says or thinks that the power of God is limited, and that he created as much as he was able to compass, let him be anathema.

IX.

If anyone says or thinks that the punishment of demons and of impious men is only temporary, and will one day have an end, and that a restoration (apokatastasij) will take place of demons and of impious men, let him be anathema. Anathema to Origen and to that Adamantius, who set forth these opinions together with his nefarious and execrable and wicked doctrine and to whomsoever there is who thinks thus, or defends these opinions, or in any way hereafter at any time shall presume to protect them.

The Decretal Epistle of Pope Vigilius

(Fleury. Hist. Eccl., Liv. xxxiii. 52.) At last the Pope Vigilius resigned himself to the advice of the Council, and six months afterwards wrote a letter to the Patriarch Eutychius, wherein he confesses that he has been wanting in charity in dividing from his brethren. He adds, that one ought not to be ashamed to retract, when one recognises the truth, and brings forward the example of Augustine. He says, that, after having better examined the matter of the Three Chapters, he finds them worthy of condemnation. "We recognize for our brethren and colleagues all those who have condemned them, and annul by this writing all that has been done by us or by others for the defence of the three chapters." (The manuscript from which this letter was printed was found in the Royal Library of Paris by Peter de Marca and by him first published, with a Latin translation and with a dissertation. Both of these with the Greektext are found in Labbe and Cossart's Concilia, Tom. V., col. 596 et seqq.; also in Migne's Patr. Lat., Tom. LXIX., col. 121 et seqq. Some doubts have been expressed about its genuineness and Harduin is of opinion that the learned Jesuit, Garnerius, in his notes on the Deacon Leberatus's Breviary, has proved its supposititious character. But the learned have not generally been of this mind but have accepted the letter as genuine.)

Vigilius to his beloved brother Eutychius. No one is ignorant of the scandals which the enemy of the human race has stirred up in all the world: so that he made each one with a wicked object in view, striving in some way to fulfil his wish to destroy the Church of God spread over the whole world, not only in his own name but even in ours and in those of others to compose diverse things as well in words as in writing; in so much that he attempted to divide us who, together with our brethren and fellow bishops, are stopping in this royal city, and who defend with equal reverence the four synods, and sincerely persist in the one and the same faith of those four synods, by his sophistries and machinations he tried to part from them; so that we ourselves who were and are of the same opinion as they touching the faith, went apart into discord, brotherly love being despised.

But since Christ our God, who is the true light, whom the darkness comprehendeth not, hath removed all confusion from our minds, and hath so recalled peace to the whole world and to the Church, so that what things should be defined by us have been healthfully fulfilled

through the revelation of the Lord and through the investigation of the truth. Therefore, my dear brothers, I do you to wit, that in common with all of you, our brethren, we receive in all respects the four synods, that is to say the Nicene, the Constantinopolitan, the first Ephesian, and the Chalcedonian; and we venerate them with devout mind, and watch over them with all our mind. And should there be any who do not follow these holy synods in all things which they have defined concerning the faith, we judge them to be aliens to the communion of the holy and Catholic Church.

Wherefore on account of our desire that you, my brothers, should know what we have done in this matter, we make it known to you by this letter. For no one can doubt how many were the discussions raised on account of the Three Chapters, that is, concerning Theodore, sometime bishop of Mopsuestia, and his writings, as well as concerning the writings of Theodoret, and concerning that letter which is said to have been written by Ibas to Maris the Persian: and how diverse were the things spoken and written concerning these Three Chapters. Now if in every busi- ness sound wisdom demands that there should be a retractation of what was propounded after examination, there ought to be no shame when what was at first omitted is made public after it is discovered by a further study of the truth. [And if this is the case in ordinary affairs] how much more in ecclesiastical strifes should the same dictate of sound reason be observed? Especially since it is manifest that our Fathers, and especially the blessed Augustine, who was in very sooth illustrious in the Divine Scriptures, and a master in Roman eloquence, retracted some of his own writings, and corrected some of his own sayings, and added what he had omitted and afterward found out. We, led by their example never gave over the study of the questions raised by the controversy with regard to the before-mentioned Three Chapters, nor our search for passages in the writings of our Fathers which were applicable to the matter.

As a result of this investigation it became evident that in the sayings of Theodore of Mopsuestia (which are spoken against on all hands) there are contained very many things contrary to the right faith and to the teachings of the holy Fathers; and for this very reason these same holy Fathers have left for the instruction of tile Church treatises which they had written against him. For among other blasphemies of his we find that he openly said that God the Word was one [Person] and Christ another [Person], vexed with the passions of the soul and with the desires of the flesh, and that he little by little advanced from a lower to a higher stage of excellence by the improvement (prokiph, per profectum operum) of his works, and became irreprehensible in his manner of life. And further he taught that it was a mere man who was baptized in the Name of the Father and of the Son and of the Holy Ghost, and that he received through ilia baptism the grace of the Holy Spirit, and merited his adoption; and therefore that Christ could be venerated in the same way that the image of the Emperor is venerated as being the persona (eij proswpon) of God the Word. And he also taught that [only] after his resurrection he became immutable in his thoughts and altogether impeccable.

Moreover he said that the union of the Word of God was made with Christ as the Apostle says the union is made between a man and his wife: They twain shall be one flesh; and that after his resurrection, when the Lord breathed upon his disciples and said, Receive tile Holy Ghost, he did not give to them the Holy Spirit. In like strain of profanity he dared to say that the confession which Thomas made, when he touched the hands and side of the Lord after his resurrection, saying, My Lord and my God, did not apply to Christ (for Theodore did not acknowledge Christ to be God); but that Thomas gave glory to God being filled with wonder at the miracle of the resurrection, and so said these words. But what is still worse is this, that in interpreting the Acts of the Apostles, Theodore makes Christ like to Plato, and Manichaeus, and Epicurus, and Marcian, saying: Just as each of these were the authors of their own peculiar teachings, and called their disciples after their own names, Platonists, and Munichaeans, and Epicureans, and Marcionites, just so Christ invented dogmas and called his followers Christians after himself.

Let therefore the whole Catholic Church know that justly and irreproachably we have arrived at the conclusions contained in this our constitution. Wherefore we condemn and anathematize Theodore, formerly bishop of Mopsuestia, and his impious writings, together with all other heretics, who (as is manifest) have been condemned and anathematized by the four holy Synods aforesaid, and by the Catholic Church: also the writings of Theodoret which are opposed to the right faith, and are against the Twelve Chapters of St. Cyril, and against the first Council of Ephesus, which were written by him in defence of Theodore and Nestorius.

Moreover we anathematize and condemn the letter to the Persian heretic Maris, which is said to have been written by Ibas, which denies that Christ the Word was incarnate of the holy Mother of God and ever-virgin Mary, and was made man, but declares that a mere man was born of her, and this man it styles a temple, so from this we are given to understand that God the Word is one [Person] and Christ another [Person]. Moreover it calumniates Saint Cyril, the master and herald of the orthodox faith, calling him a heretic, and charging him with writing things similar to Apollinaris; and it reviles the first Synod of Ephesus, as having condemned Nestorius without deliberation or investigation; it likewise declares the twelve chapters of St. Cyril to be impious and contrary to the right faith; and further still it defends Theodore and Nestorius, and their impious teachings and writings.Therefore we anathematize and condemn the aforesaid impious Three Chapters, to-wit, the impious Theodore of Mopsuestia and his impious writings; And all that Theodoret impiously wrote, as well as the letter said to have been written by Ibas, in which are contained the above mentioned profane blasphemies. We likewise subject to anathema whoever shall at any time believe that these chapters should be received or defended; or shall attempt to subvert this present condemnation.

And further we define that they are our brethren and fellow-priests who ever keep the right faith set forth by those afore-mentioned synods, and shall have condemned the above-named Three Chapters, or even do now condemn them. And further we annul and evacuate by this

present written definition of ours whatever has been said by me (a me) or by others in defence of the aforesaid Three Chapters. Far be it from the Catholic Church that anyone should say that all the blasphemies above related or they who held and followed such things, were received by the before-mentioned four synods or by any one of them. For it is most clear, that no one was admittedby the before-mentioned holy Fathers and especially by the Council of Chalcedon, about whom there was any suspicion, unless he hadfirst repelled the above-named blasphemies and all like to them, or else had denied and condemned the heresy or blasphemies of which he was suspected.

Subscription.
May God preserve thee in health, most honourable brother. Dated VI. Id. Dec. in the xxijd year of our lord the Emperor Justinian, eternal Augustus, the xijth year after the consulate of the illustrious Basil.

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.