The Anathemas of Cyril in Opposition to Nestorius

Theodoret of Cyrus (c. AD 393–458)

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(Mansi T. IV. p. 1067-1082, Migne Cat. 76, col. 391. The anathemas of Nestorius against Cyril are to be found in Hardouin i. 1297.) i. If any one refuses to confess that the Emmanuel is in truth God, and therefore that the holy Virgin is Mother of God (qeotokoj), for she gave birth after a fleshly manner to the Word of God made flesh; let him be anathema. ii. If any one refuses to confess that the Word of God the Father is united in hypostasis to flesh, and is one Christ with His own flesh, the same being at once both God and man, let him be anathema. iii. If any one in the case of the one Christ divides the hypostases after the union, conjoining them by the conjunction alone which is according to dignity, independence, or prerogative, and not rather by the concurrence which is according to natural union, let him be anathema.

iv. If any one divides between two persons or hypostases the expressions used in the writings of evangelists and apostles, whether spoken by the saints of Christ or by Him about Himself, and applies the one as to a man considered properly apart from the Word of God, and the others as appropriate to the divine and the Word of God the Father alone, let him be anathema. v. If any one dares to maintain that the Christ is man bearing God, and not rather that He is God in truth, and one Son, and by nature, according as the Word was made flesh, and shared blood and flesh in like manner with ourselves, let him be anathema. vi. If any one dares to maintain that the Word of God the Father was God or Lord of the Christ, and does not rather confess that the same was at once both God and man, the Word being made flesh according to the Scriptures, let him be anathema.

vii. If any one says that Jesus was energized as man by God the Word, and that He was invested with the glory of the only begotten as being another beside Him, let him be anathema. viii. If any one dares to maintain that the ascended man ought to be worshipped together with the divine Word, and be glorified with Him, and with Him be called God as one with another (in that the continual rise of the preposition ”with” in composition makes this sense compulsory), and does not rather in one act of worship honour the Emmanuel and praise Him in one doxology, in that He is the Word made flesh, let him be anathema. ix. If any one says that the one Lord Jesus Christ is glorified by the Spirit, using the power

that works through Him as a foreign power, and receiving from Him the ability to operate against unclean spirits, and to complete His miracles among men; and does not rather say that the Spirit is His own, whereby also He wrought His miracles, let him be anathema.

x. Holy Scripture states that Christ is High Priest and Apostle of our confession, and offered Himself on our behalf for a sweet-smelling savour to God and our Father. If, then, any one says that He, the Word of God, was not made our High Priest and Apostle when He was made flesh and man after our manner; but as being another, other than Himself, properly man made of a woman; or if any one says that He offered the offering on His own behalf, and not rather on our behaIf alone; for He that knew no sin would not have needed an offering, let him be anathema. xi. If any one confesses not that the Lord's flesh is giver of life, and proper to the Word of God Himself, but (states) that it is of another than Him, united indeed to Him in dignity, yet as only possessing a divine indwelling; and not rather, as we said, giver of life, because it is proper to the Word of Him who hath might to engender all things alive, let him be anathema.

xii. If any one confesses not that the Word of God suffered in flesh, and was crucified in flesh, and tasted death in flesh, and was made firstborn of the dead, in so far as He is life and giver of life, as God; let him be anathema.

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