

THREE LETTERS

OF

S. CYRIL

ARCHBISHOP OF ALEXANDRIA.

S. Cyril begins by alluding to evil reports of him at Constantinople (see also the close of his Apology to the Emperor). He then says what the Incarnation does not mean, viz., any connection of God the Son with a separately existing man; that God the Son needed not His Birth in the Body but that it was all for us; in what sense God the Son suffered and died and rose, viz., by making the Human Body so absolutely His, that its suffering is His. What is, *The Word was made Flesh*.

To the Most Pious and Devout fellow minister NESTORIUS,
Cyril greeting in the Lord.

CERTAIN, as I learn, are babbling to your Piety against my reputation and this incessantly, watching above all the time of the gathering of those in authority, and thinking (I suppose) to please thine hearing they put forth unadvised words, in no wise wronged but convicted and that aright, the one as a wronger of the blind and poor, another as having drawn his sword upon his mother, another as having stolen money in complicity with a maidservant and having always that kind of reputation which one might pray should not befall even one's chiefest foes. But the speech of such is of no great weight with me, that I stretch not out the measure of my littleness above my Lord and Master nor yet above the Fathers. For it is not possible however one may choose to live, to escape the crookedness of the bad.

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* I make not much acct. of such

Ad Nest. Ep. prior. Rom. iii. 14. S. Matth. xviii. 6. 2 Cor. xiii. 5.

But those men having their *mouth full of cursing and bitterness* shall give account to the Judge of all: I will turn to what belongs more specially to myself, and will put thee in mind now too, as a Brother in Christ, to make the word of teaching and the conception of the Faith with all guardedness to the people, and to consider that the offending even *one alone of the little ones which believe in Christ*, is the cause of indignation not to be endured. But if the multitude of those grieved be so great, how stand we not in need of all skill, with all solicitude to cut away offences and to extend the sound word of the Faith unto those that seek the Truth? And this will be rightly achieved if reading the words of the holy Fathers, we be zealous to hold them dear, and *proving ourselves whether we be in the Faith*, as it is written, conform with care our conceptions to their right and blameless opinions.

The holy and mighty Synod therefore said that the Only-Begotten Son Himself, Begotten by Nature of God the Father, Very God of Very God, Light of Light, Him through Whom the Father hath made all things, came down and was made Flesh and made Man, suffered, rose the third day, and ascended into the Heavens. And these both words and doctrines we too must follow, considering what the Word of God being made Flesh and Man means: (For we do not say that the Nature of the Word was changed and made flesh, nor yet that it was changed into whole man, of soul and body: but this rather, that the Word having Personally united to Himself flesh ensouled with reasonable soul unspeakably and incomprehensibly was made Man and was called son of man not in respect of favour only or good pleasure^a, nor yet by appendage of person only:) and that the natures which were gathered together unto Very Union are diverse, yet One Christ and Son of Both, not as though the diversity of natures were taken away because of the Union, but rather that the Godhead and Manhood make up One Lord and Christ and Son through their unspeakable and ineffable coming together into Unity.

And thus is He said, albeit He have His being before the ages

^a κατὰ θέλησιν μόνην ἢ εὐδοκίαν, i. e., not as though He had chosen a man and took pleasure in him and dwelt in him, like Ps. xviii. 19, *He delivered me because*

He delighted in me, ὅτι ἠθέλησέ με, Isa. lxii. 4, for the Lord delighteth in thee, ὅτι εὐδόκησεν Κύριος ἐν σοί.

and be begotten of the Father, to be born after the flesh too, of a woman; not as though His Divine Nature received the beginning of Being in the holy Virgin, nor yet as though a second Birth were needed on Its own account, along with that of the Father. For it were alike idle and foolish to say that He Who is before every age and Co-eternal with the Father, needs a second beginning of Being. But since for us and for our salvation, the Word having united the Human Nature to Himself Personally, proceeded forth of a woman, He is therefore said to have been born in the flesh. For not mere man was first born of the holy Virgin, and then the Word of God came down upon Him^b, but united from the very womb, He is said to have undergone birth in the Flesh, as making His own the birth of His own Flesh. For thus we say that He both suffered and rose again, not as though God the Word suffered in His own Nature either stripes or piercings of nails or the other wounds (for the Godhead is Impassible because It is also Incorporeal), but since that which had been made His own Body suffered these things, He again is said to suffer for us, for the Impassible was in the suffering Body. In like manner do we conceive of His Death too. For the Word of God is by Nature Immortal and Incorruptible and Life and Life-giving: but since again His own Body *by the grace of God* (as Paul saith) *tasted death for every man*, Himself is said to have suffered death for us, not as though He had experienced death as far as pertains unto His own Nature (for it were distraction to say or think this) but because (as I said just now) His flesh tasted death. Thus too when His Flesh was raised, the Resurrection again is said to be His, not as though He fell into decay (not so!) but because His Body again was raised. Thus shall we confess One Christ and Lord; not as if co-worshipping a man with the Word, that a fantasy of severance be not privily brought in, by saying ⁷⁰with¹, but as ¹worshipping One and the Same, because not alien to the Word is

u. t. n.
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Heb. ii.
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^b Compare the words in the following Epistle p. 62, *having taken flesh of the holy Virgin and made it His own from the womb, He underwent birth as we; and again a little after, those most remarkable words, seen and a Babe and in swaddling clothes, being yet in the lap of the Virgin that bare*

Him, He was filling the Creation and co-sitting with the Father. Nestorius denied this: for at the council of Ephesus, Theodotus Bishop of Ancyra said that at Ephesus too Nestorius had often said *The two-month-old, or three-month-old, I call not God,* Actio I (t. iii. 1049. ed. Col.).

Ad Nest. His Body with which He sits with the Father, not as though two
Ep. prior. sons sit with the Father but One in union with His own Flesh.
But if we reject the Personal Union as either impossible or as
uncomely, we fall into saying, Two sons; for we must needs sever
and say that the one is man by himself, honoured with the title
of son; by Himself again, the Word of God, having of Nature
both the Name and Fact of Sonship.

2
We must not therefore sever into two sons, the One Lord Jesus
Christ, for it will nothing aid the right utterance of the Faith so
to do, even though one should allege unity of persons, for the
Scripture hath not said that the Word united to Himself the
Person of a man, but that He hath been made Flesh. And the
Heb. ii. Word's being made Flesh is nought else than that He *partook of*
14. *flesh and blood in like way with ourselves* and made our body His
own and proceeded Man of a woman, not casting away the being
God and His Generation of God the Father, but even while in
assumption of flesh remaining what He was.

This does the declaration of the exact Faith every where set
forth to us, thus shall we find that the holy Fathers thought, thus
were they bold to call the holy Virgin Mother of God: not as
though the Nature of the Word or His Godhead took a beginning
of Being from the holy Virgin, but in that the holy Body souled
with a reasonable soul was born of her, whereunto the Word united
Personally is said to have been born after the Flesh.

1 Tim. v. These things now too I writing as out of Love in Christ, exhort
21. thee as a brother and conjure thee *before Christ and the elect Angels*,
with us both to think and teach these things; that the peace of
the Churches may be preserved and the bond of harmony and of
love abide indissoluble with the Priests of God.

S. CYRIL'S THIRD LETTER TO NESTORIUS.

S. Cyril begins by saying that he dared not in view of the Day of Judgment be longer silent, that he and his Synod write in conjunction with the one holden at Rome, that the Synods of Rome and Alexandria have assented to his two former Letters to Nestorius. He recites (as he always does) not the Constantinopolitan Creed, but the Nicene Creed in full with its Anathema: states the Union of Godhead and Manhood in God the Son, adding to this the denial of what it is not, citing by word two statements of Nestorius: states how from our Lord being God and Man, it follows that His Flesh and Blood in the Eucharist give life. And from God the Son being but One, it follows that the more human and the Diviner sayings of our Lord and about Him in the New Testament, equally belong to One. He is High Priest, but for us, not for Himself. The Spirit glorifies Him, not as though He were inferior, but because He is His Very own Spirit. God the Son born in the flesh, blessed all human birth and removed from it the former curse. The twelve Chapters or Anathemas.

To the Most Pious and Devout fellow minister Nestorius Cyril and the co-assembled Synod in Alexandria from out the Province of Egypt, greeting in the Lord.

WHEREAS our Saviour saith in plain terms, *He that loveth father or mother above Me is not worthy of Me, and he that loveth son or daughter above Me is not worthy of Me*: what shall be our lot, from whom thy piety claims to be loved in higher degree than Christ the Saviour of us all? who shall have power to aid us in the Day of Doom, or what defence shall we find, after prizing such long silence at the blasphemies which have been done against Him by thee? And if thou wert injuring thyself alone, in thinking and teaching such things, the concern thereat had been less: but since thou offendedst the Church and hast cast the leaven of an unwonted and strange heresy among the people (yea and not thither alone, but to those every where were the books of thy commentaries

S. Matth
x. 37.
judic
estima
p-crim
chara

Ad Nest. carried round), what answer will any longer suffice for our silence?
 Ep. or how must one not needs remember Christ Who says, *Think not*
 magna. *that I came to cast peace over the earth, I came not to cast peace but*
 S. Matth. *a sword; for I came to sever a man against his father and the*
 x. 34, 35. *daughter against her mother? For when the Fait his wronged, fare-*
 well as untimely and insecure our reverence to parents, be still too
 the law of affection to children and brothers, and be death in fine
 Heb. xi. better than life to the godly, that *they may obtain a better resurrec-*
 35. *tion, as it is written.*

Lo then together with the holy Synod that has been gathered together in Great Rome, under the presideny of the Most holy and Most devout our brother and co-minister the Bishop Celestine, we do testify to thee in this third Letter too, counselling thee to refrain from the so crooked and perverted doctrines which thou both holdest and teachest, and to choose in place of them the Right Faith which was delivered to the Churches from the begining through the holy Apostles and Evangelists who have been both *eye-witnesses and ministers of the word.* Or if thy Piety do not so, ~~according to the ordinance set forth~~ in the Letters of the afore-mentioned most holy and most pious Bishop and our co-minister of the church of the Romans, (Celestine) know that thou hast no lot with us, nor place nor rank among the Priests of God and His Bishops. For neither is it possible for us to overlook the Churches thus harassed and the people offended, and the Right Faith rejected and the flocks torn in pieces by thee who oughtest to preserve them, if thou wert as we a lover of right doctrine, tracking the piety of the holy Fathers. And all who have been by thy Piety severed for the Faith's sake, or deposed, both lay and Cleric, all we are in communion with; for it is not just that they who know to think aright should be wronged by thy decrees, because they doing well have contradicted thee. For this very thing thou hast notified in the Letter written by thee to our most holy brother-bishop of Great Rome, Celestine.

And it will not be enough for thy Piety to confess only the symbol of the Faith which was put forth in its time in the Holy Ghost by the holy and Great Synod gathered together in the City of the Niceans (for thou hast understood and interpreted it not

S. Luke
i. 2.

within
period
assigned

aright but rather perversely, even though thou confess the formula with thy mouth): but it will be meet that thou confess in writing and on oath that thou both anathematizest thine own foul and profane dogmas, and that thou wilt hold and teach the things which we all do, the Bishops and Teachers and leaders of the people throughout the West and East. And both the holy Synod at Rome and all of us have consented to the Letters written to thy Piety by the Church of the Alexandrians, as right and irrefragable.

We have subjoined to this our Letter the things which thou must hold and teach and those from which thou must abstain: for this is the Faith of the Catholic and Apostolic Church, to which all the Orthodox Bishops throughout the West and East adhere.

We believe in One God the Father Almighty, Maker of The Creed of the 318 Bishops at Nice. all things both visible and invisible, and in One Lord Jesus Christ, the Son of God, the Only-Begotten begot of the Father, that is of the Essence of the Father, God of God, Light of Light, Very God of Very God, Begotten not made, Consubstantial with the Father, through Whom all things were made, both that are in Heaven and that are on earth, Who for us men and for our salvation came down and was made flesh and made man, suffered and rose the third day, went up into the Heavens, cometh to judge quick and dead, and in the Holy Ghost.

And 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 things that are not, or that say that the Son of God is of some other Hypostasis or Essence, or is subject to change or variation, these the Catholic and Apostolic Church anathematizes.

Following in all respects the confessions of the holy Fathers which they have made through the Holy Ghost speaking in them, and tracking out the aim of their ideas, and going as it were along the royal road, we say that the Only Begotten Son of God Himself, Who was begot of the Very Essence of the Father, Who is

Ad Nest. Ep. magna. Very God of Very God, Light of Light, He through Whom all things were made, both those in Heaven and those on earth, having for our salvation come down and abased Himself unto emptiness, was both made flesh and made man, that is, having taken Flesh of the holy Virgin and made it His own from the womb, He underwent birth as we, and proceeded Man of a woman, not losing what He was, but even though He assumed flesh and blood, thus too abiding what He was, God that is by Nature and in truth : (And neither do we say that the Flesh was turned into the Nature of Godhead nor yet that the Ineffable Nature of God the Word was borne aside into the nature of the flesh ; for It is Unchangeable and Invariable, ever abiding wholly the same, according to the Scriptures :) and seen, and a Babe, and in swaddling-clothes, being yet in the lap of the Virgin that bare Him, He was filling the Creation as God and Co-sitting with the Father. For the Godhead is without quantity and size and endures not to be bounded.

And confessing that the Word was united Personally to flesh, we worship One Son and Lord Jesus Christ, neither putting apart and sundering Man and God, as though they were connected one with another by the unity of dignity and authority (for this were empty speech and nought else), nor yet calling the Word of God Christ by Himself and likewise him born of the woman by himself as though he were another Christ : but knowing One Only Christ, the Word of God the Father with His own Flesh (for then was He anointed as Man with us, albeit Himself giveth the Spirit to them that are worthy to receive it, and that not *by measure*^a, as saith the blessed Evangelist John), nor yet do we say this that the Word of God dwelt in him that was born of the holy Virgin as in a mere

S. John
iii. 34.

* The Codex Sinaiticus, together with the 3 uncial MSS. B (Codex Vaticanus), C (Codex Ephraemii), L., which represent to us the Alexandrine family of MSS., read *οὐ γὰρ ἐκ μέτρον δίδωσιν τὸ πνεῦμα*, without the words *ὁ Θεός*. The sense would still be not unnaturally the same, *For He whom God sent speaketh the words of God, for not by measure giveth He Him* [Him being supplied as in our English Bibles] *the Spirit*. But S. Cyril, whose

New Testament was very akin to that of the 3 MSS. [B.C.L.], and who, as they, had not the words *ὁ Θεός* repeated in the second clause, took *ὃν ἀπέστειλεν* as the nominative to that clause : *For He Whom God sent speaketh the words of God, for not by measure giveth He the Spirit* ; and argues that since the Son gives the Spirit *without measure*, He is therefore His own Spirit, and He That is sent God.

man, lest Christ be conceived of as a God-clad man. For even though *the Word tabernacled in us*, and in Christ too it is said that *all the fulness of the Godhead dwelt bodily*, yet do we conceive that when He was made Flesh, not as He is said to dwell in the Saints, in like wise do we define that in Him too was the Indwelling, but united according to Nature and not turned into flesh, He made Indwelling of such a kind as the soul of man too may be said to have in regard to its own body.

There is therefore One Christ and Son and Lord not as though man had connection simply with God as by unity of dignity or of authority (for equality of honour doth not unite natures. And verily Peter and John were of equal honour one with another, in that they were both Apostles and holy disciples, yet were not the two one), nor yet do we deem of the mode of connection [as being] by juxta-position (for this suffices not unto unity of nature), nor yet in the way of an external^b participation, as we too being *joined to the Lord*, as it is written, are *one spirit* with Him; yea rather we refuse the term *connection*, as insufficient to express the Union. But neither do we call the Word of God the Father the God or Lord of Christ, lest again we openly sever into two the One Christ and Son and Lord, and incur the charge of blasphemy, making Him God and Lord of Himself. For the Word of God united (as we already before said) to Flesh Personally, is God of all, ruleth over every thing, but is Himself neither servant nor lord of Himself (for it were silly, yea rather blasphemous also, so to think or say). For He called the Father His *God*, albeit He is God by Nature and of His Essence: yea, we are not ignorant that together with being God, He became also Man who is under God, according to the Law that befits the nature of the humanity: but how can He be God or Lord of Himself? Therefore as, being Man and as far as pertains to what befits the measures of the emptiness, He says that He is with us under God: so hath He been made under the Law too, albeit Himself spake the Law and is Lawgiver as God.

^b *σχετικῶν*, i. e. what a person has, not of as losing, without any change to his own nature. in the way of nature, but of accident. and which therefore he can be conceived

S. John
i. 14.
Col. ii. 9.

1 Cor. vi
17.

S. John
xx. 17.

Ad Nest. Ep. magna. And we refuse to say of Christ, „ For the sake of Him that wore „ I reverence that which is worn, for the sake of the Invisible I „ worship the seen.” It is besides an awful thing to say, „ He „ that is assumed shares the Name of God with Him That assumed „ him^c.” For he that says thus severs again into two christs, and puts man apart by himself and God likewise : for he denies manifestly the Union, whereby not as one in another is any co-worshipped nor co-named God, but One Christ Jesus is conceived of, the Only Begotten Son, worshipped with one worship together with His own flesh. But we confess that the Son begotten of God the Father and Only-Begotten God Himself, albeit Impassible in His own Nature, hath *suffered in the flesh* for us according to the Scriptures, and was in His crucified body making His own in an Impassible manner the Sufferings of His own Flesh^d. And *by the grace of God He tasted death even for every one*, albeit by Nature Life and Himself the Resurrection. For in order that, with Ineffable Might having trodden down death in His own flesh first, He might become *the Firstborn of the Dead and Firstfruits of them that slept*, and might make a way to the nature of man for a return to incorruption, *by the grace of God*, as we said just now, *He tasted death for every man*, and lived again after three days having spoiled Hades; so that even though *the Resurrection of the Dead* be said to be *through man*, yet do we conceive of the Word^e of God **made** Man and that through Him has the Might of Death been undone and He shall come in His time as one Son and Lord in the glory of the Father *to judge the world in righteousness*, as it is written.

And of necessity will we add this too^e: Declaring the Death in the Flesh of the Only-Begotten Son of God, that is, JESUS CHRIST, and confessing His living again from the dead and His Assumption into Heaven, we celebrate the Unbloody Service in the churches, and thus approach to the Mystic Blessings^f, and are sanctified,

^c See S. Cyril against Nestorius, Book ii. near the end, cap. 12, p. 56 e.

^d See this treated of again in S. Cyril's Defence of his 12th chapter against the Eastern Bishops, and in his Scholia on the Incarnation, chapter 8, and again in the last chapter, also in his Dialogue, Quod Unus est Christus, pp. 773-776, and

stated in the Letter to John of Antioch, below p. 74.

^e See this point treated of more fully in S. Cyril's fourth Book against the blasphemies of Nestorius, capp. 4 to the end.

^f ταῖς μυστικαῖς εὐλογίαις. This is a very common name in S. Cyril for the Holy Eucharist.

rendered partakers of the Holy Flesh and Precious Blood of Christ the Saviour of us all. And not as though we were receiving common flesh (God forbid) nor yet that of a man sanctified and connected with the Word by unity of dignity, or as having a Divine Indwelling, but as truly quickening and the own Flesh of the Word Himself. For being by Nature Life as God, since He became One with His own Flesh, He rendered it Life-giving. So that even though He say to us, *Verily, verily, I say unto you, Except* ^{S. John vi. 53.} *ye eat the Flesh of the Son of Man, and drink His Blood, we shall not account it also as that of one of us (for how will a man's flesh be life-giving in its own nature?) but as having truly become the own Flesh of Him Who for our sakes both became and was called Son of Man.*

And the words of our Saviour in the Gospels we apportion neither to two Hypostases nor Persons (for neither is the One and Only Christ two-fold, even though He be conceived to have been out of two diverse things gathered unto an inseverable Unity just as Man too is conceived of as of soul and body, and is not two-fold but one out of both) but thinking aright we shall maintain that both the human and besides the Divine expressions have been said by One. For when He says in God-befitting manner of Himself, *He* ^{Ib. xiv. 9.} *that hath seen Me hath seen the Father, and, I and the Father are One,* ^{Ib. x. 30.} we conceive of His Divine and Ineffable Nature, wherein He is even One with His own Father by reason of Identity of Essence, and the Image and *Impress* and *Brightness of His Glory*; but when ^{Heb. i. 3.} despising not the measure of the human nature, He addresses the Jews, *Now are ye seeking to slay Me, a Man which have told you the* ^{S. John viii. 40.} *truth*, we recognize no less the Very God the Word in the Equality and Likeness of the Father, even by the measures of His Manhood. For if it be needful to believe that being God by Nature He have been made Flesh, or Man ensouled with a reasonable soul, what excuse will any one's being ashamed of His words, if they are made in man-befitting manner, have? For if He should refuse words befitting man, who compelled Him to become Man as we? and He Who abased Himself for our sakes unto voluntary emptiness, why should He refuse the words befitting that emptiness? To one Person therefore must we attribute all the words in the Gospels,

Ad Nest. to One Incarnate^s Hypostasis of the Word: for there is One Lord Ep. magna. Jesus Christ, according to the Scriptures.

Heb. iii. 1. And if He be called both *Apostle and High Priest of our confession*, as ministering to God the Father the Confession of our faith offered by us to Him and through Him to God the Father and unto the Holy Ghost, we say again that He is the by Nature Only Begotten Son of God and we do not apportion unto a man other than He the name of priesthood and its reality. For He became

1 Tim. ii. 5. the *Mediator of God and Man*, and the Reconciler unto Peace, offering Himself to God the Father for an odour of a sweet smell.

Heb. x. 5-7 from Ps. xl. 6-8. Wherefore He also saith, *Sacrifice and offering Thou wouldest not, whole burnt sacrifices and for sin Thou tookest not pleasure in, but a Body preparedst Thou Me: then I said, Lo I come (in the section of the Book hath it been written of Me) to do Thy Will, O God.* For He offered in our behalf His own Body for an odour of a sweet smell and not rather on His own behalf: for what offering or sacrifice would He need for His own Self, Who is superior to all

Rom. iii. 23. sin, as God? For if *all sinned and are short of God's glory*, inasmuch as *we* are apt to go aside, and man's nature is sick of the disease of sin, but Himself not so, and we have therefore come short of His Glory: how will there yet be any doubt that for us and in our behalf hath the Very Lamb been sacrificed? And to say that He hath offered Himself for both Himself and us, will on no account fail of the charge of blasphemy: (for in no wise hath He transgressed nor did He sin, what offering then would He need, when there is no sin to which offering full rightly appertains?)

S. John xvi. 14. And when He says of the Spirit, *He shall glorify Me*, we conceiving aright say that not as lacking glory from another did the One Christ and Son receive Glory from the Holy Ghost, since neither is His Spirit superior to Him and above Him: but since for demonstration of His Godhead He was using His own Spirit for mighty deeds, He says that He is glorified by Him. Just as

^s See in S. Cyril's second Epistle to Succensus, the explanation of how there is one φύσις σαρκωμένη of God the Word. His idea in either case would be that just as, although Man is composite, of body and soul, we speak of the nature of Man, not, the natures of Man; in the same

way, not overlooking (as S. Cyril again and again says) the vast diversity between the Nature of Godhead and the Nature of Manhood, yet is the Union so Perfect that we are to say One Incarnate Nature, or (as here) One Incarnate Hypostasis.

if one of us were to say of his own strength (for example) or understanding in regard to ought, They will glorify me. For even though the Spirit exist in His Own Person, and is conceived of by Himself, inasmuch as He is the SPIRIT and not the SON, yet is He not therefore alien from Him; for He is called *the Spirit of Truth*, and Christ is *the Truth*, and He ~~proceedeth~~^x from¹ Him, just as from² God the Father. The Spirit therefore working miracles by the hand too of the holy Apostles after that our Lord Jesus Christ had gone up into Heaven, glorified Him; for He Himself again working through His own Spirit, was believed in, that He is God by Nature. Wherefore He said also, *He shall receive of Mine* Ib. xvi. *and declare it unto you.* And we do not say that by participation¹⁴ is the Spirit both wise and mighty (for He is All-perfect and unneeding of all good) but since He is the Spirit of the Father's Might and Wisdom, i. e., the Son, He is Wisdom and Might's Very Self.

And since the holy Virgin hath borne after the Flesh God united Personally to the Flesh, therefore do we say that she is also Mother of God, not as though the Nature of the Word had the beginning of Its existence from flesh, for *It was in the beginning* Ib. i. 1. *and the Word was God, and the Word was with God,* and is Himself the Maker of the ages, Co-Eternal with the Father and Creator of all things: but (as we have already said) seeing that He united human nature to Himself Personally and underwent fleshly birth from the very womb, not as though by any necessity or for the sake of His own Nature needing the Birth in time and in the last times of the world, but in order to bless the very beginning of our being and that, because a woman bare Him united to the flesh, the curse against our whole race might at length be stopped, the curse which sends to death our bodies of earth, and the words, *in sorrows shalt thou bear children,* through Him abolished, He might manifest that true which is uttered by the Prophet's voice, *Death* Isa. xxv. *in its might swallowed up, and God again removed every tear from off every face.* 8 LXX. For for this reason do we say that He oeconomically blessed marriage itself also and when bidden in Cana of Galilee S. John ii. 2. went thither together with the holy Apostles.

These things have we been taught to hold by the holy Apostles

x This taken w^t expl. vs. 7 K 2 St. Jno. xvii. is sure to mislead, & is very consurtable. πρὸς τὸν πατέρα = "poured forth" = mission, & it is plain

Ad Nest. and Evangelists and the whole God-inspired Scripture, and by the
Ep. true Confession of the blessed Fathers: to all of them must thy
magna. Piety too assent and consent without any guile.

The things which it is necessary that thy Piety anathematize have been annexed to this our Letter:—

1. If any one confess not that Emmanuel is in truth God and that the holy Virgin is therefore Mother of God, for she bare after the flesh the Word of God made Flesh, be he anathema.

2. If any one confess not that the Word of God the Father hath been Personally united to Flesh and that He is One Christ with His own Flesh, the Same (that is) God alike and Man, be he anathema.

3. If any one sever the Persons of the One Christ after the Union, connecting them with only a connection of dignity or authority or sway, and not rather with a meeting unto Unity of Nature, be he anathema.

4. If any one allot to two Persons or Hypostases, the words in the Gospel and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is of God, others as God-befitting to the Word alone That is of God the Father, be he anathema.

5. If any one dare to say, that Christ is a God-clad man, and not rather that He is God in truth as being the One Son and That by Nature, in that *the Word hath been made Flesh*, and *hath shared like us in blood and flesh*, be he anathema.

6. If any one say that the Word That is of God the Father is God or Lord of Christ and do not rather confess that the Same is God alike and Man, in that *the Word hath been made Flesh*, according to the Scriptures, be he anathema.

7. If any one say that Jesus hath been in-wrought-in as man by God the Word and that the Glory of the Only-Begotten hath been put about Him, as being another than He, be he anathema.

8. If any one dare to say that the man that was assumed ought to be co-worshipped with God the Word and co-glorified and co-named God as one in another (for the *co-*, constantly appended, compels us thus to deem) and does not rather honour Emmanuel

with One worship and attribute to Him One Doxology, inasmuch as *the Word has been made Flesh*, be he anathema.

9. If any one say that the One LORD JESUS CHRIST hath been glorified by the SPIRIT, using His Power as though it were Another's, and from Him receiving the power of working against unclean spirits and of accomplishing Divine signs upon men; and does not rather say that His own is the SPIRIT, through Whom He hath wrought the Divine signs, be he anathema.

10. The Divine Scripture says that Christ hath been made *the* Heb. iii. *High Priest and Apostle of our confession* and He hath offered Himself for us for an odour of a sweet smell to God the Father. If any one therefore say that not the Very Word of God was made our High Priest and Apostle when He was made Flesh and man as we, but that man of a woman apart by himself as other than He, was [so made]: or if any one say that in His own behalf also He offered the Sacrifice and not rather for us alone (for He needed not offering Who knoweth not sin), be he anathema.¹

11. If any one confess not that the Flesh of the Lord is Life-giving and that it is the own Flesh of the Word Himself That is from God the Father, but say that it belongs to another than He, connected with Him by dignity or as possessed of Divine Indwelling only and not rather that it is Life-giving (as we said) because it hath been made the own Flesh of the Word Who is mighty to quicken all things, be he anathema.

12. If any one confess not that the Word of God suffered in the Flesh and hath been crucified in the Flesh and tasted death in the Flesh^h and hath been made First-born of the Dead, inasmuch as He is both Life and Life-giving as God, be he anathema.

^h See this carefully explained in the former Epistle, p. 57, cf. also note d.

LETTER TO JOHN BISHOP OF ANTIOCH.

S. Cyril begins with deep exultation at the return of peace to the Church, and kindly praise of Paul Bishop of Emisa, the envoy of the Orientals: cites the confession of Faith of the Orientals brought by the Bishop Paul with full approval. He treats of the unfounded objection of some that he had said that our Lord's Body came down from Heaven. God the Son became Man, yet is not the Body at all commingled with the Godhead: He suffered Impassibly because His are the Sufferings of His Body which suffered. S. Cyril says that he follows the elder Fathers, and their Exposition of Faith, whercin they were guided by the Holy Ghost, which proceeded from the Father yet is the Spirit of the Son too. He sends a true copy of S. Athanasius' Letter to Epictetus to replace a falsified copy that the Eastern Bishops had.

To my Lord, Beloved Brother and Fellow-minister John, Cyril
greeting in the Lord.

Ps. xcvi. *LET the Heavens rejoice and the earth be glad, for the mid-wall of*
II. *partition is undone, and that which vexed been stopped and the*
Eph. ii. *cause of all our dissension been taken away, Christ the Saviour of*
14. *us all dispensing peace to His Churches, the most pious and devout*
guarding *kings calling us hereto, who most excellent emulators of ancestral*
piety, guard the right Faith sure and unshaken in their own souls,
and take very special pains for the holy Churches, that they may
have glory renowned for ever and render their kingdom most
famous: to whom the Lord of Hosts Himself imparts good things
with wealthy Hand and gives them to overcome their adversaries,
grants them the victory. For He would not lie Who says, I live,
I Sam. *saieth the Lord, for them that honour Me I will honour.*
ii. 30. *gca*

My Lord therefore our most pious Brother and Fellow-minister

Paul having come to Alexandria, we were filled with joy of soul and that with reason, at such a man mediating and being pleased to engage in toils above strength, that he might overcome the envy of the devil and join together things that had been sundered and ~~stripping off~~ the stumblingblocks which had been cast in the way, might crown with concord and peace the churches among us and those with you. For how they were sundered, it is needless to say, I think it right rather both to think and utter things which befit the time of peace. We were delighted therefore at the ~~coming of~~ the above-mentioned most pious man, who perhaps supposed that he would have no small toil, in persuading us that one ought to join the churches in peace and to bring to nought the laughter of the heterodox, and moreover to blunt the sting of the devil's perversity: but he found us so well prepared for this, that there was no trouble at all, for we remembered the Saviour Who saith, *My Peace I give to you, My Peace I leave to you*, and we have been taught to say in prayers, *O Lord our God give us Peace, for Thou freely gavest us all things*. So that if any be in participance of the peace which is administered by God, he will be without lack of every good thing.

S. John
xiv. 27.
Isa. xxvi.
12.

And that the dissension of the churches was wholly superfluous and without any good reason, we have been now fully convinced, on my Lord the most pious Bishop Paul handing a paper, which had an irreprehensible confession of the Faith, and affirming that this had been composed both by your Holiness and the most devout Bishops with you. This is the writing inserted word for word in this our Letter:—

„ And how we both think and speak concerning the
„ Virgin Mother of God, and the mode of the Inear-
„ nation of the Only-begotten Son of God:—needs will
„ we not in the way of addition, but of demonstration,
„ as we have received and holden from of old, both from the Divine
„ Scriptures and from the tradition of the holy Fathers, briefly say,
„ adding no whit to the Faith put forth by the holy Fathers which
„ were in Nicaea. For as we just now said, it suffices both to all
„ knowledge of piety and to the banishment of all heretical mis-
„ belief. And we will say it, not daring impossibilities, but with

From the
Letter of
John Arch-
Bishop of
Antioch to
S. Cyril.

Ep. ad
Johan.
Ant.

„ the confession of our own weakness, excluding those that would
„ attack us, in that we are looking into things above man:

„ We confess therefore our Lord Jesus Christ, the Son of God,
„ the Only Begotten, Perfect God and Perfect Man of reasonable
„ Soul and Body, Begotten before the ages of His Father according
„ to His Godhead, the Same in the last days for us and for our
„ salvation of the Virgin Mary according to the Manhood: Con-
„ substantial with the Father according to the Godhead and Con-
„ substantial with us according to the Manhood: for an Union
„ hath taken place of two natures, wherefore we confess one Christ,
„ One Son, One Lord.

„ According to this idea of inconfused Union we confess the
„ holy Virgin Mother of God, by reason that God the Word was
„ made Flesh and made Man and from the very Conception united
„ to Himself the Temple taken of her. And as to the Gospel and
„ Apostolic words concerning the Lord, we know that Divines
„ make some common, as to One Person, appertion others, as to
„ two Natures, and give the God-befitting to Christ according to
„ His Godhead, the lowly ones according to His Manhood.”

Reading these your holy words and finding that ourselves too
so think (for there is *One Lord, One Faith, One Baptism*), we
glorified God the Saviour of all, rejoicing one with another because
the Churches with us and those with you hold the faith coinciding
with the God-inspired Scriptures and with the tradition of our holy
Fathers. But when I learned that certain of those who love to
find fault, buzz around like fierce wasps, and belch forth knavish
words against me as though I said that the holy Body of Christ
were brought down from Heaven and were not of the holy Virgin,
I thought I ought to say a few words to them about this: O
senseless and only knowing how to calumniate! how were ye led
astray to this opinion and have grown sick of so great folly? for
one must, one must clearly consider that nearly the whole contest
respecting the Faith has been at issue on our affirming that the
holy Virgin is Mother of God. But if we say that the holy Body
of Christ the Saviour of us all was made from heaven, not from her,
how is she yet conceived of as Mother of God? for whom did she
at all bring forth, except it be true that she bare after the flesh

Eph. iv.
5.

Emmanuel? Let them be laughed at then who babble these things of me, for the blessed Prophet Isaiah does not lie, saying, *Behold the Virgin shall conceive and bear a Son and they shall call His Name Emmanuel, which is being interpreted, God with us*: altogether true is the holy Gabriel too saying to the blessed Virgin, *Fear not, Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb and bring forth a Son and shalt call his Name Jesus*: for He shall save His people from their sins.

But when we say that our Lord Jesus Christ is from Heaven and from above, we say so not as though His holy Flesh were brought down from above and from Heaven, but following rather the Divine-uttering Paul, who manifestly cried aloud, *The first man is of the earth earthy, the second man the Lord from Heaven*. We remember the Saviour Himself too saying, *No man hath ascended up to Heaven save He that came down from Heaven, the Son of Man*^a: albeit He was born after the flesh, as I just now said, of the holy Virgin. But since He That came down from above and from Heaven, God the Word, hath *emptied Himself, taking servant's form*, and was called son of man, along with remaining that He was, i. e., God (for He is without change or turn by Nature); as now conceived of as One with His own Flesh, is He said to have come down from Heaven: and He is likewise called, *Man from Heaven*^b: being Perfect in Godhead and the same Perfect in Manhood and conceived of as in One Person. For One is the Lord Jesus Christ, even though the difference of the natures whence we say that the Ineffable Union was wrought, be not ignored.

But them that say there was a mixture or confusion or mingling of God the Word with the flesh, thy holiness will think good to stop their mouths. For it is like that some are bruiting these things also of me, as though I either thought or said them. But I am so far from thinking any such thing that I hold that they are even mad who at all suppose that a shadow of turning could

^a The following words, ὁ ὦν ἐν τῷ οὐρανῷ, are wanting in the two uncial MSS, B.L. (representing the Alexandrine family, C is here defective) likewise in the Codex Sinaiticus, and are omitted by S. Cyril in this and at least ten other places. There are other indications of his copy of the

New Testament having been cognate to that which B.C.L. to a certain extent represent.

^b Alluding apparently to the words just cited, 1 Cor. xv. 47, *The first man is earthy, from earth, the second man is from Heaven, the Lord.*

Ep. ad
Johan.
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take place in respect to the Divine Nature of the Word: for He abideth ever what He is and is not changed, yea and never will He be changed and be recipient of variation. And we all confess moreover that the Word of God is Impassible, even though Himself all-wisely dispensing His Mystery, is seen to attribute to Himself the Sufferings that befell His own Flesh. Therefore says also the all-wise Peter, *Forasmuch therefore as Christ suffered for us in the flesh*, and not in the Nature of the Ineffable Godhead. For in order that Himself may be believed to be Saviour of all, He attributes to Himself (as I said) by an Oeconomic appropriation¹ the sufferings of His own Flesh, like that which is fore-announced by Prophet's voice, of Him, *I have given My Back to the scourges, My Cheeks to blows, My Face I turned not away from the shame of spittings.*

But let your holiness be persuaded that we ever follow the opinions of the holy Fathers, specially of our blessed and all-celebrated Father Athanasius, refusing to be borne one whit outside of it: and let no one else doubt the same. And I would have annexed many authorities of theirs, supporting my own words by them, only I was afraid of the length of the Letter, lest it should thereby be wearisome. And in no way do we endure that the Faith should in any way be shaken by any, which was defined, (I mean the Symbol of the Faith) by our holy Fathers, assembled in Nicaea in their season; nor yet do we allow either ourselves or others, either to alter a word of what is there laid up, or to overpass even one syllable, remembering Him Who said, *Remove not the everlasting bounds which thy fathers set: for not themselves were the speakers but the Spirit of God the Father*, which proceedeth indeed from Him, but is not alien from the Son in regard to Essence. And to this the words of the holy initiators confirm us: for in the Acts of the Apostles it is written, *And when they were come to Mysia, they began trying to go into Bithynia and the Spirit of Jesus permitted them not.* The blessed Paul too writes, *They that are in the flesh cannot please God, but YE are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you, but if a man have not the Spirit of Christ, this man is not His.*

But when any of those who are used to pervert right things turn

aside my words to what pleases them, let not your holiness marvel, knowing that the ^{every} authors of ~~all~~ heresy gather the occasion of their error out of the God-inspired Scripture, corrupting by their own perversity things that have been rightly uttered through the Holy Ghost, and pouring out upon their own heads the unquenchable flame.

But since we have learnt that some have garbled and put out the Letter of our all-celebrated Father Athanasius to the blessed Epictetus, which is orthodox, so that many have been injured thereby; we therefore thinking of something serviceable and necessary for the brethren, send transcripts to your holiness from old copies that we have here which are genuine.

The Lord shall keep thee strong and interceding for us, most honoured brother.

Feb. 21, 1874.

Laus Deo.

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