

Ephesus: Main Documents

DS 250 f Ep II Cyrilli ad Nestorium

DS 252-263 Anathematism of Cyril = Ep III Cyrilli ad Nestorium

DS 264 Deposition of Nestorium

DS 271-273 Formula unioinis 433 AD *Einmünder 431 f.*

Events (G. Bardy, v. IV. Histoire de l'Eglise, Fliche & Martin)

Session 22 June 431, 191 bpp., Nestorius refused to attend

Reading of Nicene Creed

Reading of Ep II Cyrilli ad Nestorium

Question put by Cyril: is this letter in accord with Nicene Creed

125 bpp singly express approval; then remainder by conclamation

Reading of Ep II Nestorii ad Cyrillum (Grillmeier 377)

Question put by Cyril: Does this correspond with Nicene Creed

35 bpp singly respond negatively; then the rest by conclamation

Much further reading of documents and their inclusion in the

acts of the council; these not part of conciliar action

Deposition of Nestorius DS 264.

June 24 431: John of Antioch with 42 (?52) Eastern bpp arrive

They are refused admission to the churches; under the belief

that the earlier session was Apollinarist, they have a synod

of their own, and depose Cyril of Alexandria and Memnon bp Ephesus

July 10, 431: Roman legates arrive and on the next day approve

the session held under Cyril June 22nd.

At the beginning of August, Count John, the Imperial Legate,

arrives with letters from the Emperor ordering the bishops

to return to their dioceses and approving the depositions both

of Nestorius and of Cyril who are imprisoned.

Still believing Cyril to be Apollinarist, the Eastern bpp

send a report to the Emperor and include an account of their

own beliefs. It differs only slightly from the later

formula of union of 433 (DS 271-273). The last section (273)

is new. Its author is thought to have been Theodoret of

Cyprus.

Theodoret 393-466 MG 80-84 Altaner 396-399 Born and educated

at Antioch. In 323 against his will he was consecrated bp of

the small town of Cyrus east of Antioch.

414 "The reading of these two letters and the verdict of the council upon them is the decisive dogmatic act of the synod."

No new creed was written. Indeed any new creed was forbidden
Cf. DS 265

Cyril's interpretation of Nicea was that "Jesus Christ his only Son our Lord, God from God, Light from Light, true God from true God, consubstantial with the Father, ... really and truly ~~was~~ became incarnate and was made man and suffered and died and rose again DS 125

Nestorius" Christ resulted from the union of divinity and humanity. Cyril's was the eternal Logos that in time became man.

417 Cyril's kath upostasin does not mean according to the personal, the later hypostatic union. For Cyril hypostasis means existence, reality, and kath upostasin means in reality as opposed to kata thelesin, eudokian, timen, authenian, proskunesin etc

The Reaction of the Antiochenes 419 ff

419 In November 430 envoys of Cyril delivered to Nestorius a letter from Pope Celestine (Aug 11, 430) and his twelve anathematisms. Nestorius sent them on to John of Antioch who handed them over to be dealt with by Theodoret of Cyrus and Andrew of Samosata.

Theodoret 393-466, MG 80-84, Altaner 396-399. Born and educated at Antioch. In 323 against his will he was consecrated bp of Cyrus, a small town east of Antioch.

His refutation of the twelve anathematisms of Cyril has been lost (Altaner 396) but parts are to be found in Cyril's answer (Apology) to the refutation.

"The leading exegete of the Antiochene school and the greatest Greek interpreter of Scripture in Xtian antiquity (Alt 398)

He probably was the one that composed the formula of union in 433, but he himself joined the union only in 434. He did not condemn Nestorius and so was deposed by the Robber Synod

