

Holy Apostolic Catholic Assyrian Church of the East

Commission on Inter-Church Relations and Education Development

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St. Nestorius' Counter Anathemas Against Cyril

New Advent Catholic Website

<http://www.knight.org/advent>

1. 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.
2. If any one asserts that, at the union of the Logos with the flesh, the divine Essence moved from one place to another; or says that the flesh is capable of receiving the divine nature, and that it has been partially united with the flesh; or ascribes to the flesh, by reason of its reception of God, an extension to the infinite and boundless, and says that God and man are one and the same in nature; let him be anathema.
3. If any one says that Christ, who is also Emmanuel, is One, not [merely] in consequence of connection, but [also] in nature, and does not acknowledge the connection of the two natures, that of the Logos and of the assumed manhood, in one Son, as still continuing without mingling; let him be anathema.
4. If any one assigns the expressions of the Gospels and Apostolic letters, which refer to the two natures of Christ, to one only of those natures, and even ascribes suffering to the divine Word, both in the flesh and in the Godhead; let him be anathema.
5. If any one ventures to say that, even after the assumption of human nature, there is only one Son of God, namely, he who is so in nature (naturaliter filius = Logos), while he (Since the assumption of the flesh) is certainly Emmanuel; let him be anathema.

6. If anyone, after the Incarnation calls another than Christ the Word, and ventures to say that the form of a servant is equally with the Word of God, without beginning and uncreated, and not rather that it is made by him as its natural Lord and Creator and God, and that he has promised to raise it again in the words: "Destroy this temple, and in three days I will build it up again"; let him be anathema.

7. If any one says that the man who was formed of the Virgin is the Only-begotten, who was born from the bosom of the Father, before the morning star was (Ps. cix., 3)(1), and does not rather confess that he has obtained the designation of Only-begotten on account of his connection with him who in nature is the Only-begotten of the Father; and besides, if any one calls another than the Emmanuel Christ let him be anathema.

8. If any one says that the form of a servant should, for its own sake, that is, in reference to its own nature, be revered, and that it is the ruler of all things, and not rather. that [merely] on account of its connection with the holy and in itself universally-ruling nature of the Only-begotten, it is to be revered; let him be anathema.

9. If anyone says that the form of a servant is of like nature with the Holy Ghost, and not rather that it owes its union with the Word which has existed since the conception, to his mediation, by which it works miraculous healings among men, and possesses the power of expelling demons; let him be anathema.

10. If any one maintains that the Word, who is from the beginning, has become the high priest and apostle of our confession, and has offered himself for us, and does not rather say that it is the work of Emmanuel to be an apostle; and if any one in such a manner divides the sacrifice between him who united [the Word] and him who was united [the manhood] referring it to a common sonship, that is, not giving to God that which is God's, and to man that which is man's; let him be anathema.

11. If any one maintains that the flesh which is united with God the Word is by the power of its own nature life-giving, whereas the Lord himself says, "It is the Spirit that quickeneth; the flesh profiteth nothing" (St. John vi. 61), let him be anathema. [He adds, "God is a Spirit" (St. John iv. 24). If, then, any one maintains that God the Logos has in a carnal manner, in his substance, become flesh, and persists in this with reference to the Lord Christ; who himself after his resurrection said to his disciples, "Handle me and see; for a spirit hath not flesh and bones, as ye behold me having" (St. Luke xxiv. 39); let him be anathema. -- N.B. This bracketed section is certainly a spurious addition and is lacking in many manuscripts.]

12. If any one, in confessing the sufferings of the flesh, ascribes these also to the Word of God as to the flesh in which he appeared, and thus does not distinguish the dignity of the natures; let him be anathema.