

Synodical Letter of the Council of Constantinople, AD 382

<i>Date:</i>	Summer, 382
<i>Greek Text:</i>	Theodoret, <i>HE</i> 5.9.1-11
<i>English Translation:</i>	NPNF ² 3.137-138 and 14.188-190, adapted for FCC by LR

In 381, the Second Ecumenical Council was held at Constantinople. Theodoret, who preserves this letter, wrote that “the greater number” of bishops present in 381 assembled the following summer again in the eastern capitol to deal with Maximus the Cynic, a popular teacher of the Apollinarian heresy, and with the ongoing schism in the church of Syrian Antioch. The letter produced by the council afterwards is addressed to Damasus of Rome, Ambrose of Milan and several other western bishops in Rome. In sections 8-9 we are told that this is in response to an invitation from them to attend a “great council” to be held at Rome, an invitation that they must decline due to the distances involved. However, the council urges the Westerners to stand firm against all forms of Arianism by remaining faithful to the decisions of Nicaea (sect. 10). It also condemns the Pneumatomachians (11) and Apollinarian teachings (12), confirms the decisions of the “ecumenical council” of 381 (13), including the appointment of Nectarius as bishop of Constantinople (15). They themselves have ended the schism in Antioch by appointing Flavianus as bishop (16). Theodoret adds immediately after:

“They wrote these things against the madness of Arius, Aetius, and Eunomius; and moreover against Sabellius, Photinus, Marcellus, Paul of Samosata, and Macedonius. Similarly they openly condemned the innovation of Apollinarius in the phrase, “And we preserve the doctrine of the incarnation of the Lord, holding the tradition that the dispensation of the flesh is neither soulless, nor mindless, nor imperfect.” (5.12)

The Greek text below is adapted from that of L. Parmentier in *Theodoret: Kirchengeschichte*. GCS N.F. 5 (Berlin: De Gruyter, 1998). The English text below is that of Jackson, NPNF2 3.137-138 and 14.188-190, adapted for FCC by LR.

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1. Κυρίοις τιμιωτάτοις καὶ εὐλαβεστάτοις ἀδελφοῖς καὶ συλλειτουργοῖς, Δαμάσῳ, Ἀμβροσίῳ, Βρίττωνι, Οὐαλεριανῷ, Ἀχολίῳ, Ἀνεμίῳ, Βασιλείῳ καὶ τοῖς λοιποῖς ἁγίοις ἐπισκόποις τοῖς συνεληλυθόσιν ἐν τῇ μεγαλοπόλει Ῥώμῃ, ἡ ἁγία σύνοδος τῶν ὀρθοδόξων ἐπισκόπων τῶν συνεληλυθότων ἐν τῇ μεγαλοπόλει Κωνσταντινουπόλει, ἐν κυρίῳ χαίρειν.	To the most honorable lords, our most pious brothers and colleagues Damasus, Ambrose, Britton, Valerian, Ascholius, Anemius, Basil and the rest of the holy bishops assembled in the great city of Rome. The holy synod of the orthodox bishops assembled at the great city of Constantinople sends greeting in the Lord.
Τὸ μὲν ὡς ἀγνοοῦσαν διδάσκειν τὴν ὑμετέραν	As to the recounting of all the sufferings inflicted

εὐλάβειαν καὶ διηγείσθαι τῶν παθημάτων τὸ πλῆθος τῶν ἐπαχθέντων ἡμῖν παρὰ τῆς τῶν Ἀρειανῶν δυναστείας, περιττὸν ἴσως.	upon us by the power of the Arians, and attempting to give information to your reverence, as though you were not already well acquainted with them, this might seem unnecessary.
2. οὐτε γὰρ οὕτω πάρεργον τὰ καθ' ἡμᾶς κρίνειν τὴν ὑμετέραν ἡγούμεθα θεοσέβειαν ὡς δεῖσθαι τοῦ μαθεῖν ταῦτα οἷς ἐχρῆν συναλγεῖν, οὐτε τοιοῦτοί τινες οἱ περισχόντες ἡμᾶς χειμῶνες ὡς λανθάνειν ὑπὸ σμικρότητος· ὃ τε χρόνος τῶν διωγμῶν νεαρός, ἔναυλον ἔτι φυλάττων τὴν μνήμην οὐ τοῖς πεπονθόσι μόνον, ἀλλὰ καὶ τοῖς δι' ἀγάπην τὰ τῶν πεπονθότων οἰκειουμένοις.	For we do not consider your piety to hold what is happening to us as irrelevant, that you have any need of information on matters which you ought to have shared in our suffering. Nor indeed were the storms which surrounded us to escape notice from their insignificance. Our persecutions are recent. The sound of them still rings in the ears of those who suffered them and of those whose love made the sufferers' pain their own.
3. χθές γὰρ ὡς εἰπεῖν ἔτι καὶ πρώην οἱ μὲν τῶν τῆς ἐξορίας λυθέντες δεσμῶν εἰς τὰς ἑαυτῶν ἐκκλησίας διὰ μυρίων ἐπανάκασι θλίψεων, τῶν δὲ καὶ τελειωθέντων ἐν ταῖς ἐξορίαις ἐπανεκομίσθη τὰ λείψανα.	It was not long ago, if I may so say, that some who were released from chains in foreign lands returned to their own churches through countless afflictions; and of others who had died in exile, their remains were brought home;
4. τινὲς δὲ καὶ μετὰ τὴν τῆς ἐξορίας ἐπάνοδον, ἔτι βράζοντι τῷ τῶν αἰρετικῶν περιπεσόντες θυμῷ, πικρότερα τῶν ἐπὶ τῆς ἀλλοτρίας ἐπὶ τῆς οἰκείας ὑπέμειναν, λίθοις παρ' αὐτῶν τελειωθέντες κατὰ τὸν μακάριον Στέφανον· ἄλλοι διαφόροις καταξανθέντες αἰκίαις ἔτι τὰ στίγματα τοῦ Χριστοῦ καὶ τοὺς μῶλωπας ἐν τῷ σώματι περιφέρουσι.	Still others, even after their return from exile, found the wrath of the heretics still at a boiling heat, and, having been slain by them with stones like the blessed Stephen, were met with a sadder fate in their own land than in the land of aliens. Others, worn away by various cruelties, still bear on their bodies the scars of their wounds and the marks of Christ.
5. χρημάτων δὲ ζημίας καὶ προστιμήσεις πόλεων, καὶ τὰς τῶν καθ' ἓνα δημεύσεις καὶ συσκευὰς καὶ ὕβρεις καὶ δεσμοτήρια τίς ἂν ἐξαριθμήσασθαι δύναιτο; πᾶσαι γὰρ ὄντως ἐφ' ἡμᾶς αἱ θλίψεις ἐπληθύνθησαν ὑπὲρ ἀριθμόν, ἴσως μὲν ἐπειδὴ δίκας ἀμαρτημάτων ἐτίναμεν, ἴσως δὲ καὶ τοῦ φιλανθρώπου θεοῦ διὰ τοῦ πλῆθους τῶν παθημάτων ἡμᾶς γυμνάζοντος. Τούτων μὲν οὖν τῷ θεῷ χάρις, ὃς καὶ διὰ τοσούτων θλίψεων τοὺς ἑαυτοῦ δούλους ἐπαίδευσε, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν αὐτοῦ πάλιν ἐξήγαγεν ἡμᾶς εἰς ἀναψυχήν.	Who could tell the tale of fines, of disenfranchisement, of individual confiscations, of seizures of belongings, of insults, and of prisons? In truth all kinds of afflictions were wrought on us beyond number, perhaps because we were paying the penalty for sins, perhaps because the merciful God was testing us with the multitude of our sufferings. For all these, thanks be to God, who through such afflictions trained his servants and, according to the multitude of his mercies, brought us again to relief.
6. ἡμῖν δὲ μακρὰς μὲν ἔδει σχολῆς καὶ πολλοῦ χρόνου καὶ πόνου πρὸς τὴν τῶν ἐκκλησιῶν ἐπανόρθωσιν, ἵν' ὥσπερ ἐκ μακρᾶς ἀρρωστίας ταῖς κατὰ μικρὸν	We indeed needed long leisure, time, and labor to restore the church once more, so that, like physicians healing the body after a long sickness and expelling its disease with gradual treatment, we

ἐπιμελείαις τὸ σῶμα τῆς ἐκκλησίας ἐκνοσηλεύοντες, πρὸς τὴν ἀρχαίαν τῆς εὐσεβείας ὑγίειαν ἐπαναγάγωμεν.	might bring her back to her former health of true faith.
7. καὶ γὰρ εἰ τὰ μάλιστα δοκοῦμεν τῆς τῶν διωγμῶν ἀπηλλάχθαι σφοδρότητος καὶ τὰς ἐκκλησίας χρονίως παρὰ τῶν αἵρετικῶν κατασχεθείσας ἀρτίως ἀνακομίζεσθαι, πλὴν ἀλλὰ βαρεῖς ἡμῖν οἱ λύκοι καὶ μετὰ τὸ τῆς μάνδρας ἐξωσθῆναι κατὰ τὰς νάπας τὰ ποίμνια διαρπάζοντες, ἀντισυνάξεις τολμῶντες, δῆμων κινεοῦντες ἐπαναστάσεις, ὀκνοῦντες οὐδὲν εἰς τὴν τῶν ἐκκλησιῶν βλάβην.	It is true that, for the most part, we seem to have been delivered from the violence of our persecutions and the churches to be just now recovering, which have for a long time been the prey of the heretics. But wolves are troublesome to us, who, though they have been driven from the fold, tear apart the flocks in the fields, daring to hold rival assemblies, stirring up rebellions among the people, and doing anything they can to do damage to the churches.
8. ἣν μὲν οὖν, ὅπερ εἰρήκαμεν, ἀναγκαῖον πλείονα ἡμᾶς προσασχοληθῆναι χρόνον.	So, as we have already said, we must labor all the more.
Ἐπειδὴ μέντοι τὴν ἀδελφικὴν περὶ ἡμᾶς ἀγάπην ἐπιδεικνύμενοι, σύνοδον ἐπὶ τῆς Ῥώμης θεοῦ βουλήσει συγκροτοῦντες καὶ ἡμᾶς ὡς οἰκεῖα μέλη προσεκαλέσασθε διὰ τῶν τοῦ θεοφιλεστάτου βασιλέως γραμμάτων, ἵν' ἐπειδὴ τότε τὰς θλίψεις μόνοι κατεδικάσθημεν, νῦν ἐν τῇ τῶν αὐτοκρατόρων περὶ τὴν εὐσέβειαν συμφωνία μὴ χωρὶς ἡμῶν βασιλεύσητε, ἀλλὰ καὶ ἡμεῖς ὑμῖν κατὰ τὴν ἀποστολικὴν φωνὴν συμβασιλεύσωμεν, εὐχὴ μὲν ἣν ἡμῖν, εἰ δυνατόν, ἅπασιν ἀθρώως καταλιποῦσι τὰς ἐκκλησίας, τῷ πόθῳ ἢ τῇ χρεῖα χαρίσασθαι.	Since, however, you showed your brotherly love to us by inviting us (as though we were your own members) by the letters of our emperor, most beloved by God, to the synod which you are gathering by divine permission at Rome, so that, since we alone were then condemned to suffer persecution, you should not now, when our emperors are at one with us as to the true faith, reign apart from us, but that we, to use the apostle's phrase, "should reign with you" [1 Cor. 4:8], our prayer was, if it were possible, to abandon our churches entirely and fulfill our longing to see you rather than consult their needs.
9. τίς γὰρ ἡμῖν δώσει πτέρυγας ὥσει περιστερᾶς, καὶ πετασθῆσόμεθα καὶ πρὸς ὑμᾶς καταπαύσομεν; ἐπειδὴ δὲ τοῦτο παντελῶς ἐγύμνου τὰς ἐκκλησίας ἄρτι τῆς ἀνανεώσεως ἀρχομένας καὶ τὸ πρᾶγμα παντάπασιν ἦν τοῖς πολλοῖς ἀδύνατον (συνδεδραμήκειμεν γὰρ εἰς τὴν Κωνσταντινούπολιν ἐκ τῶν πέρυσι γραμμάτων τῶν παρὰ τῆς ὑμετέρας τιμιότητος μετὰ τὴν ἐν Ἀκυληῖᾳ σύνοδον πρὸς τὸν θεοφιλέστατον βασιλέα Θεοδοσίον ἐπισταλθέντων, πρὸς μόνην ταύτην τὴν ἀποδημίαν τὴν μέχρι Κωνσταντινουπόλεως παρασκευασάμενοι, καὶ περὶ ταύτης μόνῃς τῆς συνόδου τῶν ἐν ταῖς ἐπαρχίαις μεινάντων ἐπισκόπων συγκατάθεσιν ἐπαγόμενοι,	"For who will give us wings like a dove, that we may fly and be at rest with you?" [Psalm 55:6] But this course seemed likely to leave the churches who were just recovering rather undefended, and the undertaking was to most of us impossible, (for, in accordance with the letters sent a year ago from your holiness after the synod at Aquileia to the most beloved by God, Emperor Theodosius, we had journeyed to Constantinople, equipped only for travelling so far as Constantinople, and bringing the consent of the bishops remaining in the provinces for this synod alone. We did not expect any longer journey nor had we heard a word about it before

μείζονος δὲ ἀποδημίας μήτε προσδοκήσαντες χρεῖαν μήτε προακούσαντες ὅλως πρὶν ἐν Κωνσταντινουπόλει συνελθεῖν, πρὸς δὲ τούτοις καὶ τῆς προθεσμίας διὰ στενότητα μήτε πρὸς παρασκευὴν μακροτέρας ἀποδημίας ἐνδιδούσης καιρὸν μήτε πάντας τοὺς ἐν ταῖς ἐπαρχίαις κοινωνικοὺς ἐπισκόπους ὑπομνησθῆναι καὶ τὰς παρ' αὐτῶν συγκαταθέσεις λαβεῖν), ἐπειδὴ ταῦτα καὶ πολλὰ πρὸς τούτοις ἕτερα τὴν τῶν πλειόνων ἄφειξιν διεκώλυσεν, ὃ δεύτερον ἦν, εἷς τε τὴν τῶν πραγμάτων ἐπ' ἀνόρθωσιν καὶ τὴν τῆς ὑμετέρας περὶ ἡμᾶς ἀγάπης ἀπόδειξιν, τοῦτο πεποιήκαμεν, τοὺς αἰδεσιμωτάτους καὶ τιμιωτάτους ἀδελφοὺς καὶ συλλειτουργοὺς ἡμῶν ἐπισκόπους, Κυριακόν, Εὐσέβιον καὶ Πρισιανὸν προθύμως καμεῖν ἄχρις ὑμῶν δυσωπήσαντες.	our arrival at Constantinople. In addition to all this, and on account of the narrow limits of the appointed time which allowed for no preparation for a longer journey, nor for communicating with the bishops in our communion in the provinces and obtaining their consent), since these and many other factors prevented the arrival of most, we therefore adopted the next best course available to us under the circumstances, both for the restoration of matters [of the church], and for demonstrating our love towards you, by strongly urging our most revered and honored brothers and fellow bishops Cyriacus, Eusebius, and Priscianus to agree to travel to you.
δι' ὧν καὶ τὴν ἡμετέραν προαίρεσιν εἰρηνικὴν οὖσαν καὶ σκοπὸν ἐνώσεως ἔχουσαν ἐπιδείκνυμεν, καὶ τὸν ζῆλον ἡμῶν τὸν ὑπὲρ τῆς ὑγιοῦς πίστεως φανερόν ποιοῦμεν.	Through them we wish to make it plain that our intention is all for peace with unity as its only goal, and that we are full of zeal for the right faith.
10. Ἡμεῖς γὰρ εἴτε διωγμούς, εἴτε θλίψεις, εἴτε βασιλείους ἀπειλὰς, εἴτε τὰς τῶν ἀρχόντων ὠμότητας, εἴτε τινὰ πειρασμὸν ἕτερον παρὰ τῶν αἰρετικῶν ὑπεμείναμεν, ὑπὲρ τῆς εὐαγγελικῆς πίστεως τῆς ἐν Νικαίᾳ τῆς Βιθυνίας παρὰ τῶν τῆς πατέρων κυρωθείσης ὑπέστημεν.	For whether we suffered persecutions or afflictions, or the threats of emperors or the cruelties of princes, or any other trial at the hands of heretics, we have undergone all of it for the sake of the evangelical faith, ratified by the three hundred and eighteen fathers at Nicaea in Bithynia.
11. ταύτην γὰρ καὶ ὑμῖν καὶ ἡμῖν καὶ πᾶσι τοῖς μὴ διαστρέφουσι τὸν λόγον τῆς ἀληθοῦς πίστεως συναρέσκειν δεῖ <ἣν μόλις ποτὲ> πρεσβυτάτην τε οὖσαν καὶ ἀκόλουθον τῷ βαπτίσματι, καὶ διδάσκουσαν ἡμᾶς πιστεύειν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,	This is the faith which ought to be sufficient for you, for us, and for all who do not distort the word of the true faith; for it is the most ancient faith, and it is the faith of our baptism; it is the faith that teaches us to believe in the name of the Father, and of the Son, and of the Holy Spirit.
δηλαδὴ θεότητος καὶ δυνάμεως καὶ οὐσίας μιᾶς τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος πιστευομένης, ὁμοτίμου τε τῆς ἀξίας καὶ συναϊδίου τῆς βασιλείας, ἐν τρισὶ τελειοτάταις ὑποστάσεσιν, ἧγουν τρισὶ τελείοις προσώποις, ὡς μήτε τὴν Σαβελλίου νόσον χώραν λαβεῖν συγχεομένων τῶν ὑποστάσεων εἴτ' οὖν τῶν ιδιοτήτων ἀναιρουμένων, μήτε μὴν τὴν Εὐνομιανῶν καὶ Ἀρειανῶν καὶ Πνευματομάχων βλασφημίαν ἰσχύειν, τῆς οὐσίας ἢ τῆς φύσεως ἢ τῆς	According to this faith there is one Godhead, power, and substance of the Father and of the Son and of the Holy Spirit; their dignity being equal, and their majesty being equal in three perfect essences and three perfect persons. Thus there is not room to prevail for the heresy of Sabellius by the confusion of the essences or destruction of the individualities, nor for the blasphemy of the Eunomians, of the Arians, and of the Pneumatomachi, which divides the substance, the

θεότητος τεμνομένης καὶ τῇ ἀκτίστῳ καὶ ὁμοουσίῳ καὶ συναϊδίῳ τριάδι μεταγενεστέρας τινὸς ἢ κτιστῆς ἢ ἑτεροουσίου φύσεως ἐπαγομένης.	nature, and the Godhead, and introduces into the uncreated, consubstantial, and co-eternal Trinity a later nature, one created or of a different substance.
12. καὶ τὸν τῆς ἐνανθρωπήσεως δὲ τοῦ κυρίου λόγον ἀδιάστροφον σώζομεν, οὔτε ἄψυχον οὔτε ἄνουν ἢ ἀτελεῖ τὴν τῆς σαρκὸς οἰκονομίαν παραδεχόμενοι, ὅλον δὲ εἰδότες τέλειον μὲν πρὸ αἰώνων ὄντα θεὸν λόγον, τέλειον δὲ ἄνθρωπον ἐπ' ἐσχάτων τῶν ἡμερῶν διὰ τὴν ἡμετέραν σωτηρίαν γενόμενον.	We moreover preserve the unaltered doctrine of the incarnation of the Lord, upholding the tradition that the dispensation of the flesh is neither soulless nor mindless nor imperfect; and knowing full well that God's Word was perfect before the ages, and became perfect man in the last days for our salvation.
13. Τὰ μὲν οὖν κατὰ τὴν πίστιν τὴν παρ' ἡμῶν ἀνυποστόλως κηρυττομένην ὡς ἐν κεφαλαίῳ τοιαῦτα· περὶ ὧν καὶ ἐπὶ πλεῖον ψυχαγωγηθῆναι δυνήσεσθε, τῷ τε ἐν Ἀντιοχείᾳ τόμῳ παρὰ τῆς ἐκεῖ συνελθούσης συνόδου γεγεννημένῳ καταξιώσαντες ἐντυχεῖν καὶ τῷ πέρυσιν ἐν Κωνσταντινουπόλει παρὰ τῆς οἰκουμένης ἐκτεθέντι συνόδου, ἐν οἷς πλατύτερον τὴν πίστιν ὡμολογήσαμεν καὶ τῶν ἑναγχοῦς καινοτομηθειῶν αἱρέσεων ἀναθεματισμὸν ἔγγραφον πεποιήκαμεν.	Let this suffice for a summary of the doctrine which is fearlessly and openly preached by us, and concerning which you will be able to be still further satisfied if you decide to read the report of the synod of Antioch, which was issued last year by the ecumenical council held at Constantinople, in which we set forth our confession of the faith at greater length and included a written anathema against the heresies which innovators have recently introduced.
14. Περὶ δὲ τῶν οἰκονομιῶν τῶν κατὰ μέρος ἐν ταῖς ἐκκλησίαις παλαιὸς τε, ὡς ἴστε, θεσμὸς κεκράτηκε καὶ τῶν ἐν Νικαίᾳ ἁγίων πατέρων ὅρος, καθ' ἑκάστην ἐπαρχίαν τοὺς τῆς ἐπαρχίας καί, εἴπερ ἐκεῖνοι βούλονται, σὺν αὐτοῖς τοὺς ὁμόρους πρὸς τὸ συμφέρον ποιεῖσθαι τὰς χειροτονίας·	Concerning the particular administration of individual churches, an ancient custom, as you know, has prevailed, confirmed by the ruling of the holy fathers at Nicaea, that, in every province, the bishops of the province and, with their consent, the neighboring bishops with them, should perform ordinations for the common good.
15. οἷς ἀκολούθως τὰς τε λοιπὰς ἐκκλησίας παρ' ἡμῖν οἰκονομεῖσθαι γινώσκετε καὶ τῶν ἐπισημοτάτων ἐκκλησιῶν ἀναδεδεῖχθαι τοὺς ἱερεῖς. ὅθεν τῆς μὲν ἐν Κωνσταντινουπόλει νεοπαγοῦς, ὡς ἂν εἴποι τις, ἐκκλησίας, ἣν ὥσπερ ἐκ στόματος λέοντος τῆς τῶν αἱρετικῶν βλασφημίας ὑπόγυον ἐξηρπάσαμεν διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Νεκτάριον ἐπίσκοπον κεχειροτονήκαμεν ἐπὶ τῆς οἰκουμένης συνόδου μετὰ κοινῆς ὁμονοίας, ὑπ' ὧσιν καὶ τοῦ θεοφιλεστάτου βασιλέως Θεοδοσίου παντός τε τοῦ κλήρου καὶ πάσης ἐπιψηφιζομένης τῆς	In conforming with these customs, note that other churches have been administered by us and the priests of the largest churches publicly appointed. Accordingly, concerning the newly established (if the expression is allowed) church at Constantinople, which, as though from a lion's mouth, we recently snatched by God's mercy from the blasphemy of the heretics, we have ordained the most revered and beloved by God Nectarius as bishop, in the presence of the ecumenical council, with common consent, before Emperor Theodosius, most beloved by God, and with the agreement of all

πόλεως.	the clergy and of the whole city.
16. τῆς δὲ πρεσβυτάτης καὶ ὄντως ἀποστολικῆς ἐκκλησίας τῆς ἐν Ἀντιοχείᾳ τῆς Συρίας, ἐν ᾗ πρώτη τὸ τίμιον τῶν Χριστιανῶν ἐχρημάτισεν ὄνομα, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον ἐπίσκοπον Φλαβιανὸν οἱ τε τῆς ἐπαρχίας καὶ τῆς ἀνατολικῆς διοικήσεως συνδραμόντες κανονικῶς ἐχειροτόνησαν, πάσης συμψήφου τῆς ἐκκλησίας ὥσπερ διὰ μιᾶς φωνῆς τὸν ἄνδρα τιμησάσης· ἥνπερ ἔνθεσμον χειροτονίαν ἐδέξατο καὶ τὸ τῆς συνόδου κοινόν.	But of the most ancient and truly apostolic church in Antioch of Syria, where the noble name of Christians was first given [Acts 11:26], the bishops of the province and of the eastern diocese have met together and canonically ordained the most revered and beloved by God Flavianus as bishop, with the consent of all the church, who as though with one voice joined in expressing their respect for him. This rightful ordination also received the consent of the general council.
17. τῆς δὲ γε μητρὸς ἀπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Κύριλλον ἐπίσκοπον εἶναι γνωρίζομεν, κανονικῶς τε παρὰ τῶν τῆς ἐπαρχίας χειροτονηθέντα πάλαι καὶ πλεῖστα πρὸς τοὺς Ἀρειανούς ἐν διαφόροις χρόνοις ἀθλήσαντα.	Of the church in Jerusalem, the mother of all the churches, we make known that the most revered and beloved by God Cyril is bishop, who was some time ago canonically ordained by the bishops of the province, and has in several places fought a good fight against the Arians.
Οἷς ὡς ἐνθέσμως καὶ κανονικῶς παρ' ἡμῖν κεκρατηκόσι καὶ τὴν ὑμετέραν συγκαίρειν παρακαλοῦμεν εὐλάβειαν, τῆς πνευματικῆς μεσιτευσούσης ἀγάπης καὶ τοῦ κυριακοῦ φόβου πᾶσαν μὲν καταστέλλοντος ἀνθρωπίνην προσπάθειαν, τὴν δὲ τῶν ἐκκλησιῶν οἰκοδομὴν προτιμοτέραν ποιοῦντος τῆς πρὸς τὸν καθ' ἓνα συνηθείας ἢ χάριτος.	We implore your reverence to rejoice at what has thus been rightly and canonically settled by us, by the intervention of spiritual love and by the influence of the fear of the Lord, compelling the feelings of men, and making the edification of churches more important than individual grace or favor.
18. οὕτω γὰρ τοῦ τε τῆς πίστεως συμφωνηθέντος λόγου καὶ τῆς Χριστιανικῆς κυρωθείσης ἐν ἡμῖν ἀγάπης, παυσόμεθα λέγοντες τὸ παρὰ τῶν ἀποστόλων κατεγνωσμένον· ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, πάντες δὲ Χριστοῦ φανέντες, ὃς ἐν ἡμῖν οὐ μεμέρισται, θεοῦ καταξιοῦντος, ἄσχιστον τὸ σῶμα τῆς ἐκκλησίας τηρήσομεν καὶ τῷ βήματι τοῦ κυρίου μετὰ παρρησίας παραστησόμεθα.	Thus, since there is agreement among us in the faith, and Christian love has been established, we shall cease to use the phrase condemned by the apostles, “I am of Paul and I of Apollos and I of Cephas” [1 Cor. 1:12], for we all appear as Christ’s, who in us is not divided. By God’s grace we will keep the body of the church undivided and will boldly stand at the judgment seat of the Lord.”
19. Ταῦτα κατὰ τε τῆς Ἀρείου καὶ Ἀετίου καὶ Εὐνομίου μανίας, καὶ μέντοι καὶ κατὰ Σαβελλίου καὶ Φωτεινοῦ καὶ Μαρκέλλου, Παύλου τε τοῦ Σαμοσατέως καὶ Μακεδονίου γεγράφασιν. ὡσαύτως δὲ καὶ τὴν Ἀπολλιναρίου καινοτομίαν προφανῶς ἀπεκήρυξαν εἰρηκότες· καὶ τὸν τῆς ἐνανθρωπήσεως δὲ τοῦ κυρίου	These things they wrote against the madness of Arius, Aetius, and Eunomius; and also against Sabellius, Photinus, Marcellus, Paul of Samosata, and Macedonius. Similarly they openly condemned the innovation of Apollinarius in the phrase, “We moreover preserve the unaltered doctrine of the incarnation of the Lord, holding the tradition that

λόγον ἀδιάστροφον σώζομεν, οὔτε ἄψυχον οὔτε ἄνουν ἢ ἀτελῇ τὴν τῆς σαρκὸς οἰκονομίαν παραδεχόμενοι.	the dispensation of the flesh is neither soulless nor mindless nor imperfect.”
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