

NESTORIUS
The
Bazaar of Heracleides

Newly translated from the Syriac

and edited with an

Introduction

Notes & Appendices

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Excerpt on Ephesus I

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of these men [are] in agreement. Because they have not known the teaching of the Fathers they have been fighting with me, as though I were teaching outside the deposit of the Fathers. And I reprimanded them after the deposit of the Fathers, for not making known that whatsoever they were condemning is constantly in their mouths; and, lest I should reprimand them with excessive censure and vex them, I withheld myself from the accusation and I said concerning a person¹ against whom there was no accusation: 'the teachers of the faith have no time to set before you the exactitude of the faith.'² I said [it] simply without definition. How therefore have I accused all the Fathers before me as not having taught any of these things which I have taught the people, when my own aim and my work was this, namely, the teaching of them and the proving, after the deposit, that they taught these things and that I have said naught else apart from the deposit of the Fathers? But, from the ignorance and lack of instruction of the accusers they have supposed / concerning me: 'He is teaching us outside the teaching of these Fathers who have taught all of us.'

I have not then said that the teachers of sundry times have taught otherwise. How therefore should I have said that [they so taught], if [they taught] rightly? But I have said that they did not intelligibly and distinctly deliver to the people the deposit of the Fathers in order that they might hear and admire these things. For it [is] one thing for us to say that they have taught contrariwise, and another thing for us to say that they have delivered the very words without explanation, and another thing that, since they had not leisure, they could not teach according to what their intention was, and another thing that they were ignorant, or that I have been accusing them as heretics. For if I had finally accused the teachers before me thoroughly, I should also have accused the three hundred and eighteen on whose deposit [together] with the Fathers before me I was taking my stand. For none will say that I have said and taught these things apart from the teachers who [were] before me. I have said naught,

¹ Syr. *paróphá*.

² See *Fragm.* 262, p. 289.

neither in word nor in thought nor [so as] to teach against those teachers who [were] before me. And yet if they have not read [it], you have written [it]. But you have nothing against me, because I have not said aught of those things whereof you have accused me. To this only, the chief point, have you clung; for this have I reprimanded you all. And you ought not also to believe these other things, since they have thus irreverently accused me, as persons who fear not God / and respect not men. But you have been abundantly convinced by him who was sitting with you in your assembly, as though indeed you could not otherwise escape than by quarrelling and by calumniating.

Those things which were done after the selection of these Chapters.

Yet after they have examined [my words] with all exactitude, as though Christ were seeing [them], they have condemned me without having found difficulty over anything or having quarrelled and without having established anything by question or by answer; but they were hastening in order that those who were about to come might not overtake them, that is, the Council of the East, which was near, and those from Rome. Neither have they examined nor even have they read; and, as I indeed suppose, even the things too which they have written they have written afterwards; the days and the time itself sufficed not for the writing and the signing. For it was apparent that they were signing against me gladly and freely, even without a cause; for not one indeed of them has written the cause on account of which they have deprived me, except only this man [who is] wise and intelligent above all men and able to say something intelligible, that is Acacius of Melitene: 'Because he has not confessed that God the Word died, he was worthy to be deprived, since he has made Divine Scripture to lie and further because he has calumniated Cyril with having said that God the Word died, / when

'he has not [so] said; and he has also made the Scripture to lie, teaching that the birth and the suffering concerned not the divinity but the humanity, and he has calumniated also the very writings of the holy and godly bishop, Cyril, as though they call God the Word passible, a thing which neither he nor any other of those who think piously have dared to say. . . .'¹

Now on one of these [points] and not upon two of them it was right that I should be accused; but they were accepting against me contrary [charges] and in the greatness of their preoccupation they were not willing to break off that with which they were engaged, but they were zealous to withdraw themselves and to dissent, that they might not come under the judgement of the judges. But they disclaimed [us] as enemies in such wise as to prove their preoccupation and their anxiety and to be thought fearful by the bishops who were present and who were absent; and they did all things such as take place in wars. And the [followers] of the Egyptian² and those of Memnon, by whom they were aided were going round the city, girded and armed with rods, stiff-necked men, who rushed upon them with the clamour of barbarians and forcibly emitted from³ their nostrils a spirit of anger with fearful cries at no great distance, breathing [anger] without self-control, with all pride, against those whom they knew to be not in agreement with the things which were done by them. / They were taking bells round the city and were kindling fire in many places and handing round documents of various kinds; and all those things which were taking place were [matters] of astonishment and of fear, so that they blocked all the ways and made every one flee and not be seen,

¹ Labbe (Mansi), iv. 1172 c: καὶ θεοφόρων ἐπισκόπων φωνὰς ἀφελών, μόνη τῇ σαρκὶ τὰ τῆς σωτηριώδους περιήψεν οἰκονομία, ψιλὸν τὸν ναὸν τοῦ Θεοῦ γέννησιν τε καὶ τελευτὴν ἰπομείναι εἰπών. καὶ κατεψεύσατο μὲν τῆς γραφῆς, ὡς καὶ αὐτῆς τὴν γέννησιν τε καὶ τὸ πάθος οὐ τῆς θεότητος, ἀλλὰ τῆς ἀνθρωπότητος διδασκούσης. κατεσκευοφάντησε δὲ καὶ τῶν τοῦ ἀγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου γραμμάτων, ὡς παθῶν λεγόντων τὸν Θεόν. ὅπερ οὔτε αὐτός, οὔτε ἄλλος τις τῶν εὐσεβῶς φρονούντων ἢ ἐνενόησεν εἰπεῖν, ἢ ἐτόλμησε. διὰ πάντων δὲ ἔδειξεν ἑαυτὸν, ὀνόματι μόνῃ τὴν ἐνότητα τοῦ Θεοῦ πρὸς τὴν σάρκα ὁμολογούντα, τῷ δὲ πράγματι ταύτην πάντῃ ἀρνούμενον. . . .

² Viz. Cyril, archbishop of Alexandria.

³ Literally: 'in'.

and were behaving arbitrarily, giving way to drunkenness and to intoxication and to a disgraceful outcry. And there was none hindering, nor even bringing succour, and thus [men] were amazed. But all of it was being done against us, and for this reason we made use of the succour of the Emperor and of the authority of the Strategi, who were angered at the things which were done, though they let them be.

But there came the bishop of Antioch with many other bishops, whom they were seeking to win over to agree with them in what was unjustly and boldly done; and they named themselves an Oecumenical Council. And after they¹ knew the things which were being boldly done and their disgraceful audacity and their sudden war and the vehemence of the madness wherewith they were intentionally doing all things, they degraded from² their episcopal rank the organizers of this disorder, who had raised up all this evil; yea, I mean Cyril and Memnon. But for the rest / of their organizers, they laid them under anathema, because they had discharged naught of the work of the episcopate, as persons who have made use not of the object and traditions,³ but [only] of the authority of the episcopate. And, in order that they might not deny or dissemble what was done against them, they wrote their deprivation in all parts of the city, that there might be for all of them witnesses that they had deprived them and for what reasons they had deprived them. They made these things known unto the Emperor through the letters of the Council, and their boldness in all of them and the war which had taken place after the fashion of barbarians.⁴ And for this reason also they allowed them not to pray in the apostolic church of Saint John, but [brought it about] that persons stoned them, and they hardly escaped and were rescued, and they said also the cause wherefore they made bold to do this: that whatever had caused this disturbance and division in the churches might not be examined by the Council; I mean

¹ Viz. the new-comers.

² Literally: 'removed from'.

³ Syr. *nishā* and *qānōnā*.

⁴ Cp. the account given by Nestorius and his adherents in Labbe (Mansi), iv. 1232 E-1236 A.

indeed the twelve Articles which were written irreverently and shamefully against God the Word,¹ immortal and incorruptible; and that great forethought ought to be shown that such blasphemies as these, which not even the party of Arius have dared to speak openly against God the Word, should not be left without examination.

But Cyril also and his fellow-conspirators wrote to the Emperor, blaming John for many things, as though / he had boldly deprived Cyril by reason of the love which had been vowed by him toward me. And they were in need of their confirmation of my deposition and the setting aside of that of Cyril and of Memnon; for they dared not write the [acts] of John and of the Council that [sat] with him and their words: 'That, as it has been ordained by the letters of your Piety, they have been assembled in common with us and we have been examining the things required dispassionately and accurately in order to confirm the faith of the religion of the Fathers'—which has been commanded by the Emperor and required also by the Easterns, who also were constantly expecting these things. Those who had confidence in the Divine Scriptures and in the teaching of the Fathers dared not say, though [it were] in *schêma*: 'Let there be a judgement!'—not even in order that they might escape a slanderous accusation. They indeed dared not hold an inquiry and a judgement concerning the things which were required to be [judged], because they had not confidence in the things which they wrote. So [that you may perceive] that I say them truly, read the report² of the latter and of the former, in order that you may know that the latter were always demanding that there should be a judgement, while the former were shunning [it].

¹ These are the twelve anathematisms appended by Cyril to his third letter to Nestorius, printed in Labbe (Mansi), iv. 1081 *sqq.* Together with Cyril's letter they were read at the Council, and inserted in the Acts, but whether they were formally approved is doubtful, though the Easterns and the Chalcedonian Council assumed that they were. See Labbe (Mansi), vi. 937, 972.

The anathematisms, with Nestorius' counter-anathemas, the comments of Theodoret and the Easterns, and Cyril's replies, are printed in Bindley, *Oecumenical Documents of the Faith* (2nd ed.), pp. 144 *sqq.*

² Syr. 'anâphôrâ.

/ *The letter which was sent to the Emperor by John, bishop of Antioch, and by the other bishops who were assembled with him.*

Being commanded by your letters, we have reached Ephesus, the metropolis, and have found all [kinds of] turbulent fellows and the business¹ of the churches hampered with civil wars.² For Cyril of Alexandria and Memnon of Ephesus have gathered themselves together and have assembled a vast assembly of country-folk and have not allowed the feast of Holy Pentecost nor the office[s] of morning and of evening to take place; and withal they have also closed the churches and the *martyria*; but they have assembled with themselves and with those whom they have deceived and have committed ten thousand iniquities and have trodden, [under foot] the canons of the holy Fathers together with your commands: and that when the most illustrious count Candidianus, who was sent by your most Christian authority, testified unto them in writing and without writing that they should await the coming of all the holy bishops, and that then there should be [done] whatsoever seemed [good] unto the whole assembly, according to the letters of your Piety. Cyril also the Alexandrian sent [word] unto me by letters two days before that we should hold an assembly, as all the Council were awaiting my coming. For this reason we have caused the deposition of those two who have been mentioned above, of Cyril and of Memnon, and interdicted them / from every spiritual ministration. But the rest of them, who have participated with them in iniquity, we have inhibited until they anathematize the Articles which have been sent by Cyril which are full of wicked purpose and are in accord with the teaching of Apollinarius and of Arius and of Eunomius, and [until] according to the letters of your Piety they have assembled themselves together unanimously with us in tranquillity and have scrutinized accurately with us aught that is required and have confirmed the true faith of the Fathers. But as for my own insignificance,³ your Majesty knows that, in view of the length of the way and withal that we are journeying on land, we have advanced quickly and rapidly; for we have travelled forty stages⁴ without even one rest being taken by us during our journey; and [this], it is within the authority of your most Christian

¹ Literally: 'with which the operations of the churches are full'.

² See p. xiii.

³ See p. xiv.

⁴ Syr. *masyônîn* = Lat. *mansiones*, one *mansio* being equivalent to ten parasangs.