

Ephesus and Chalcedon: Mary the Mother of God and Jesus her Son

- I. Fifth Century — Two great councils -Ephesus and Chalcedon
- II. Two schools on Christology — Antioch and Alexandria.
 - A. Christ is true God and true man, but how to explain.
 - B. Antioch and the humanity of Christ
 1. The literal sense of Scripture
 2. Theodore of Mopsuestis., St John Chrysostom, Nestorius
 3. *Logos-sarx*: Word-Flesh
 - C. The Alexandrian and the Divinity: allegorical, and a Platonic bent.
 - D. In the end, both contributed to the Church's Christology.
- III. The Council of Ephesus in 431.
 - A. Nestorius becomes bishop of Constantinople.
 - B. He denied that Mary is the *Theotokos*, "Mother of God.
 - C. St. Cyril of Alexandria vs. Nestorius.
 - D. In 431, Emperor Theodosius calls the Council off Ephesus under Pope Celestine: Nestorius deposed unanimously.
 1. What Christ does as man He also does as God, and vice versa, and Mary is indeed the Mother of God.
 2. It also condemned the Pelagianism.
- IV. The Council of Chalcedon
 - A. Monophysitism develops, by Eutyches, a monk of Constantinople.
 1. Christ has only one nature, Divine..
 2. Meanwhile Apollinarianism also develops. Christ had a sensitive soul, like an animal, in which the *Logos* dwelt.
 - B. The Council of Chalcedon is called in 451.
 1. The Emperor Marcian called it, but truly the work of Pope St. Leo I.
 2. The Tome of Leo: "Peter has spoken through Leo."
 3. The Council condemned Monophysitism.
 4. "The most important assembly ever to have been celebrated in the history of the Church." - Benedict XVI
 - C. Canons
 1. The see of Constantinople equal to Rome— rejected by Leo.
 2. Forbade "absolute ordinations" — priests ordained without office.
- V. Doctrine
 - A. What's a heresy? We've been talking a lot about them
 1. Catechism: "*Heresy* is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, ..."
 2. Some other heresies: Docetism, Manicheanism, Pelagianism
 - B. Ephesus — Mary leads us to Christ— *Theotokos*.
 1. Her blessings come from Christ and lead us back.
 - C. Chalcedon and the Hypostatic Union.
 1. Here is what Chalcedon said

- a) “Therefore, following the holy fathers, we all with one accord teach men to acknowledge... one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion [against monophysitism], without change, without division, without separation [against Nestorians...”

Bonus: St. Cyril of Alexandria’s Anathemas Directed at Nestorius

1. If anyone will not confess that the Emmanuel is very God, and that therefore the Holy Virgin is the Mother of God, inasmuch as in the flesh she bore the Word of God made flesh [as it is written, “The Word was made flesh”] let him be anathema.
2. If anyone shall not confess that the Word of God the Father is united hypostatically to flesh, and that with that flesh of his own, he is one only Christ both God and man at the same time: let him be anathema.
3. If anyone shall after the [hypostatic] union divide the hypostases in the one Christ, joining them by that connexion alone, which happens according to worthiness, or even authority and power, and not rather by a coming together, which is made by natural union: let him be anathema.
4. If anyone shall divide between two persons or subsistences those expressions which are contained in the Evangelical and Apostolical writings...: let him be anathema.
5. If anyone shall dare to say that the Christ is a Theophorus [that is, God-bearing] man and not rather that he is very God, as an only Son through nature, because “the Word was made flesh,” and “hath a share in flesh and blood as we do:” let him be anathema.
6. If anyone shall dare say that the Word of God the Father is the God of Christ or the Lord of Christ, and shall not rather confess him as at the same time both God and Man, since according to the Scriptures, “The Word was made flesh”: let him be anathema.
7. If anyone shall say that Jesus as man is only energized by the Word of God, and that the glory of the Only-begotten is attributed to him as something not properly his: let him be anathema.
8. If anyone shall dare to say that the assumed man ought to be worshipped together with God the Word, and glorified together with him, and recognised together with him as God, and yet as two different things, the one with the other (for this “Together with” is added [i.e., by the Nestorians] to convey this meaning); and shall not rather with one adoration worship the Emmanuel and pay to him one glorification, as [it is written] “The Word was made flesh”: let him be anathema.
9. If any man shall say that the one Lord Jesus Christ was glorified by the Holy Ghost, so that he used through him a power not his own and from him received power against unclean spirits and power to work miracles before men and shall not rather confess that it was his own Spirit through which he worked these divine signs; let him be anathema.
10. Divine Scripture says, that Christ became High Priest and Apostle of our confession, and that he offered himself for us a sweet-smelling savour to God the Father. Whosoever shall say that it is not the divine Word himself, when he was made flesh and had become man as we are, but another than he, a man born of a woman, yet different from him, who is become our Great High Priest and Apostle...: let him be anathema.
11. Whosoever shall not confess that the flesh of the Lord giveth life and that it pertains to the Word of God the Father as his very own, but shall pretend that it belongs to another person who is united to him [i.e., the Word] only according to honour, and who has served as a dwelling for the divinity; and shall not rather confess, as we say, that that flesh giveth life because it is that of the Word who giveth life to all: let him be anathema.
12. Whosoever shall not recognize that the Word of God suffered in the flesh, that he was crucified in the flesh, and that likewise in that same flesh he tasted death and that he is become the first-begotten of the dead, for, as he is God, he is the life and it is he that giveth life: let him be anathema.