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## Cyril's "Twelve Anathemas"<sup>1</sup>

1. If anyone does not confess the Emmanuel to be truly God, and hence the holy virgin to be Mother of God (for she gave birth in the flesh to the Word of God made flesh), let him be anathema.
2. If anyone does not confess that the Word of God the Father was hypostatically united to the flesh so as to be One Christ with his own flesh, that is the same one at once God and man, let him be anathema.
3. If anyone divides the hypostases of the One Christ after the union, connecting them only by a conjunction in terms of honour or dignity or sovereignty, and not rather by a combination in terms of natural union, let him be anathema.
4. If anyone interprets the sayings in the Gospels and apostolic writings, or the things said about Christ by the saints, or the things he says about himself, as referring to two *prosopa* or *hypostases*, attributing some of them to a man conceived of as separate from the Word of God, and attributing others (as divine) exclusively to the Word of God the Father, let him be anathema.
5. If anyone should dare to say that Christ was a God-bearing man and not rather that he is truly God as the one natural Son, since the Word became flesh and 'shared in flesh and blood just like us' (Heb.2.14), let him be anathema.
6. If anyone says that the Word of God the Father is the God or Lord of Christ, and does not rather confess the same one is at once God and man, since according to the scriptures the Word has become flesh, let him be anathema.
7. If anyone says that Jesus as a man was activated by the Word of God and invested with the glory of the Only Begotten, as being someone different to him, let him be anathema.
8. If anyone should dare to say that the assumed man ought to be worshipped along with God the Word and co-glorified and called 'God' as if he were one alongside another (for the continual addition of the phrase 'along with' demands this interpretation) and does not rather worship the Emmanuel with a single veneration and render him a single doxology since the Word became flesh, let him be anathema.
9. If anyone says that the One Lord Jesus Christ was glorified by the Spirit, using the power that came through him as if it were foreign to himself, and receiving from him the power to work against unclean spirits and to accomplish divine signs for men, and does not rather say that the Spirit is his very own, through whom he also worked the divine signs, let him be anathema.
10. The divine scripture says that Christ became 'the high priest and apostle of our confession' (Heb.3.1) and 'offered himself for our sake as a fragrant sacrifice to God the Father' (Eph.5.2). So if anyone says that it was not the very Word of God who became our high priest and apostle when he became flesh and man as we are, but it was someone different to him, a separate man born of a woman; or if anyone says that he made the offering also for himself and not rather for us alone (for he who knew no sin had no need of offerings), let him be anathema.
11. If anyone does not confess that the Lord's flesh is life-giving and the very-own flesh of the Word of God the Father, but says that it is the flesh of someone else, different to him, and joined to him in terms of dignity, or indeed only having a divine indwelling, rather than being life-giving, as we have said, because it has become the personal flesh of the Word who has the power to bring all things to life, let him be anathema.
12. If anyone does not confess that the Word of God suffered in the flesh, was crucified in the flesh, and tasted death in the flesh, becoming the first-born from the dead, although as God he is life and life-giving, let him be anathema.

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<sup>1</sup> *Third Letter to Nestorius* (McGuckin, *St. Cyril of Alexandria: The Christological Controversy*, pp.273-5)