Shorter writings

Council of Constantinople (AD 681) (AD 681)

SermonIndex.net / Church Fathers

Contents

Extracts from the Acts. Session 1 **1**

Extracts from the Acts. Session 8 **2**

Letter of the Council to St. Agatho **3**

Session 16 **6**

The Definition of Faith **7**

The Imperial Edict **11**

The Letter of Agatho and of the Roman Synod of 125 Bishops **12**

The Prosphoneticus to the Emperor **15**

The Sentence Against the Monothelites. Session 13 **17**

Extracts from the Acts. Session 1

(Labbe and Cossart, Concilia, Tom. VI., col. 609 et seqq.) [After a history of the assembly of the Council, the Acts begin with the Speech of the Papal Legatee, as follows:] Most benign lord, in accordance with the Sacra to our most holy Pope from your God-instructed majesty, we have been sent by him to the most holy footsteps of your God-confirmed serenity, bearing with us his suggestion (a0naFora=j, suggestione) as well as the other suggestion of his Synod equally addressed to your divinely preserved Piety by the venerable bishops subject to it, which also we offered to your God-crowned Fortitude. Since, then, during the past forty-six years, more or less, certain novelties in expression, contrary to the Orthodox faith, have been introduced by those who were at several times bishops of this, your royal and God-preserved city, to wit: Sergius, Paul, Pyrrhus, and Peter, as also by Cyrus, at one time archbishop of the city of Alexandria, as well also as by Theodore, who was bishop of a city called Pharan, and by certain others their followers, and since these things have in no small degree brought confusion into the Church throughout the whole world, for they taught dogmatically that there was but one will in the dispensation of the Incarnation of our Lord Jesus Christ, one of the Holy Trinity, and one operation; and since many times your servant, our apostolic see, has fought against this, and then prayed against it, and by no means been able, even up to now, to draw away from such a depraved opinion its advocates, we beseech your God-crowned fortitude, that such as share these views of the most holy church of Constantinople may tell us, what is the source of this new-fangled language.

[Answer of the Monothelites made at the Emperor's bidding:]We have brought out no new method of speech, but have taught whatever we havereceived from the holy Ecumenical Synods, and from the holy approved Fathers, as well as from the archbishops of this imperial city, to wit: Sergius, Paul, Pyrrhus, and Peter, as also from Honorius who was Pope of Old Rome, and from Cyrus who was Pope of Alexandria, that is to say with reference to will and operation, and so we have believed, and so we believe, so we preach; and further we are ready to stand by, and defend this faith.

Extracts from the Acts. Session 8

(Labbe and Cossart, Concilia, Tom. VI., col. 730.) [The Emperor said] Let George, the most holy archbishop of this our God-preserved city, and let Macarius, the venerable archbishop of Antioch, and let the synod subject to them [i.e., their suffragans] say, if they submit to the force (ei stoikousi dunamei) of the suggestions sent by the most holy Agatho Pope of Old Rome and by his Synod. [The answer of George, with which all his bishops, many of them, speaking one by one, agreed except Theodore of Metilene (who handed in his assent at the end of the Tenth Session).] I have diligently examined the whole force of the suggestions sent to your most pious Fortitude, as well by Agatho, the most holy Pope of Old Rome, as by his synod, and I have scrutinized the works of the holy and approved Fathers, which are laid up in my venerable patriarchate, and I have found that all the testimonies of the holy and accepted Fathers, which are contained in those suggestions agree with, and in no particular differ from, the holy and accepted Fathers. Therefore I give my submission to them and thus I profess and believe.

[The answer of all the rest of the Bishops subject to the See of Constantinople. (Col. 735.)] And we, most pious Lord, accepting the teaching of the suggestion sent to your most gentle Fortitude by the most holy and blessed Agatho, Pope of Old Rome, and of that other suggestion which was adopted by the council subject to him, and following the sense therein contained, so we are minded, so we profess, and so we believe that in our one Lord Jesus Christ, our true God, there are two natures unconfusedly, unchangeably, undividedly, and two natural wills and two natural operations; and all who have taught, and who now say, that there is but one will and one operation in the two natures of our one Lord Jesus Christ our true God, we anathematize. [The Emperor's demand to Macarius. (Col. 739.)] Let Macarius, the Venerable Archbishop of Antioch, who has now heard what has been said by this holy and Ecumenical Synod [demanding the expression of his faith], answer what seemeth him good.

[The answer of Macarius.] I do not say that there are two wills or two operations in the dispensation of the incarnation of our Lord Jesus Christ, but one will and one theandric operation.

Letter of the Council to St. Agatho

(Found in Migne, Pat. Lat., Tom. LXXXVII., col. 1247 et seqq.; and Labbe and Cossart, Concilia, Tom. VI., col. 1071 et seqq.) A copy of the letter sent by the holy and Ecumenical Sixth Council to Agatho, the most blessed and most holy pope of Old Rome. The holy and ecumenical council which by the grace of God and the pious sanction of the most pious and faithful Constantine, the great Emperor, has been gathered together in this God-preserved and royal city, Constantinople, the new Rome, in the Secretum of the imperial (qeiou, sacri) palace called Trullus, to the most holy and most blessed pope of Old Rome, Agatho, health in the Lord.

Serious illnesses call for greater helps, as you know, most blessed [father]; and therefore Christ our true God, who is the creator and governing power of all things, gave a wise physician, namely your God-honoured sanctity, to drive away by force the contagion of heretical pestilence by the remedies of orthodoxy, and to give the strength of health to the members of the church. Therefore to thee, as to the bishop of the first see of the Universal Church, we leave what must be done, since you willingly take for your standing ground the firm rock of the faith, as we know from having read your true confession in the letter sent by your fatherly beatitude to the most pious emperor: and we acknowledge that this letter was divinely written (perscriptas) as by the Chief of the Apostles, and through it we have cast out the heretical sect of many errors which had recently sprung up, having been urged to making a decree by Constantine who divinely reigns, and wields a most clement sceptre. And by his help we have overthrown the error of impiety, having as it were laid siege to the nefarious doctrine of the heretics. And then tearing to pieces the foundations of their execrable heresy, and attacking them with spiritual and paternal arms, and confounding their tongues that they might not speak consistently with each other, we overturned the tower built up by these followers of this most impious heresy;

and we slew them with anathema, as lapsed concerning the faith and as sinners, in the morning outside the camp of the tabernacle of God, that we may express ourselves after the manner of David, in accordance with the sentence already given concerning them in your letter, and their names are these: Theodore, bishop of Pharan, Sergius, Honorius, Cyrus, Paul, Pyrrhus and Peter. Moreover, in addition to these, we justly subjected to the anathema of heretics those also who live in their impiety which they have received, or, to speak more

accurately, in the impiety of these God-hated persons, Apollinaris, Severus and Themestius, to wit, Macarius, who was the bishop of the great city of Antioch (and him we also stripped deservedly of his pastor's robes on account of his impenitence concerning the orthodox faith and his obstinate stubbornness), and Stephen, his disciple in craziness and his teacher in impiety, also Polychronius, who was inveterate in his heretical doctrines, thus answering to his name; and finally all those who impenitently have taught or do teach, or now hold or have held similar doctrines.

Up to now grief, sorrow, and many tears have been our portion. For we cannot laugh at the fall of our neighbours, nor exult with joy at their unbridled madness, nor have we been elated that we might fall all the more grievously because of this thing; not thus, O venerable and sacred head, have we been taught, we who hold Christ, the Lord of the universe, to be both benign and man-loving in the highest degree; for he exhorts us to be imitators of him in his priesthood so far as is possible, as becometh the good, and to obtain the pattern of his pastoral and conciliatory government. But also to true repentance the most Serene Emperor and ourselves have exhorted them in various ways, and we have conducted the whole matter with great religiousness and care. Nor have we been moved to do so for the sake of gain, nor by hatred, as you can easily see from what things have been done in each session, and related in the minutes, which are herewith sent to your blessedness: and you will understand from your holiness's vicars, Theodore and George, presbyters beloved of God, and from John, the most religious deacon, and from Constantine, the most venerable sub-deacon, all of them your spiritual children and our well-loved brethren. So too you will hear the same things from those sent by your holy synod, the holy bishops who rightly and uprightly, in accordance with your discipline, decreed with us in the first chapter of the faith.

Thus, illuminated by the Holy Spirit, and instructed by your doctrine, we have cast forth the vile doctrines of impiety, making smooth the right path of orthodoxy, being in every way encouraged and helped in so doing by the wisdom and power of our most pious and serene Emperor Constantine. And then one of our number, the most holy praesul of this reigning Constantinople, in the first place assenting to the orthodox compositions sent by you to the most pious emperor as in all respects agreeable to the teaching of the approved Fathers and of the God-instructed Fathers, and of the holy five universal councils, we all, by the help of Christ our God, easily accomplished what we were striving after. For as God was the mover, so God also he crowned our council.

Thereupon, therefore, the grace of the Holy Spirit shone upon us, displaying his power, through your assiduous prayers, for the uprooting of all weeds and every tree which brought not forth good fruit, and giving command that they should be consumed by fire. And we all agree both in heart and tongue, and hand, and have put forth, by the assistance of the life-giving Spirit, a definition, clean from all error, certain, and infallible; not 'removing the ancient landmarks, as it is written (God forbid!), but remaining steadfast in the testimonies and authority of the holy and approved fathers, and defining that, as of two and in two na-

tures (to wit, the divinity and the humanity) of which he is composed and in which he exists, Christ our true God is preached by us, and is glorified inseparably, unchangeably, unconfusedly, and undividedly; just so also we predicate of him two natural operations, undividedly, incontrovertibly, unconfusedly, inseparably, as has been declared in our synodal definition. These decrees the majesty of our God-copying Emperor assented to, and subscribed them with his own hand.

And, as has been said, we rejected and condemned that most impious and unsubstantial heresy which affirmed but one will and one operation in the incarnate Christ our true God, and by so doing we have pressed sore upon the crowd who confound and who divide, and have extinguished the inflamed storm of other heresies, but we have set forth clearly with you the shining light of the orthodox faith, and we pray your paternal sanctity to confirm our decree by your honourable rescript; through which we confide in good hope in Christ that his merciful kindness will grant freely to the Roman State, committed to the care of our most clement Emperor, stability; and will adorn with daily yokes and victories his most serene elemency; and that in addition to the good things he has here bestowed upon us, he will set your God-honoured holiness before his tremendous tribunal as one who has sincerely confessed the true faith, preserving it unsullied and keeping good ward over the orthodox flocks committed to him by God.'

We and all who are with us salute all the brethren in Christ who are with your blessedness.

Session 16

(Labbe and Cossart, Concilia, Tom. VI., col. 1010.)[The Acclamations of the Fathers.] Many years to the Emperor! Many years to Constantine, our great Emperor! Many years to the Orthodox King! Many years to our Emperor that maketh peace! Many years to Constantine, a second Martian! Many years to Constantine, a new Theodosius! Many years to Constantine, a new Justinian! Many years to the keeper of the orthodox faith! O Lord preserve the foundation of the Churches!O Lord preserve the keeper of the faith! Many years to Agatho, Pope of Rome! Many years to George, Patriarch of Constantinople! Many years to Theophanus, Patriarch of Antioch! Many years to the orthodox council! Many years to the orthodox Senate! To Theodore of Pharan, the heretic, anathema! To Sergius, the heretic, anathema! To Cyrus, the heretic, anathema! To Honorius, the heretic, anathema! To Pyrthus, the heretic, anathema! To Paul To Peter To Macarius the heretic, anathema! To Stephen To Polychronius To Apergius of Perga To all heretics, anathema! To all who side with heretics, anathema!

May the faith of the Christians increase, and long years to the orthodox and Ecumenical Council!

The Definition of Faith

(Found in the Acts, Session XVIII., L. and C., Concilia, Tom. VI., col. 1019.) The holy, great, and Ecumenical Synod which has been assembled by the grace of God, and the religious decree of the most religious and faithful and mighty Sovereign Constantine, in this God-protected and royal city of Constantinople, New Rome, in the Hall of the imperial Palace, called Trullus, has decreed as follows.

The only-begotten Son, and Word of God the Father, who was made man in all things like unto us without sin, Christ our true God, has declared expressly in the words of the Gospel, "I am the light of the world he that followeth me shall not walk in darkness, but shall have the light of life. And again, "My peace I leave with, you, my peace I give unto you. Our most gentle Sovereign, the champion of orthodoxy, and opponent of evil doctrine, being reverentially led by this divinely uttered doctrine of peace, and having convened this our holy and Ecumenical assembly, has united the judgment of the whole Church. Wherefore this our holy and Ecumenical Synod having driven away the impious error which had prevailed for a certain time until now, and following closely the straight path of the holy and approved Fathers, has piously given its full assent to the five holy and Ecumenical Synods (that is to say, to that of the 318 holy Fathers who assembled in Nice against the raging Arius; and the next in Constantinople of the 150 God-inspired men against Macedonius the adversary of the Spirit, and the impious Apollinaris; and also the first in Ephesus of 200 venerable men convened against Nestorius the Judaizer; and that in Chalcedon of 630 God-inspired Fathers against Eutyches and Dioscorus hated of God;

and in addition to these, to the last, that is the Fifth holy Synod assembled in this place, against Theodore of Mopsuestia, Origen, Didymus, and Evagrius, and the writings of Theodoret against the Twelve Chapters of the celebrated Cyril, and the Epistle which was said to be written by Ibas to Maris the Persian), renewing in all things the ancient decrees of religion, and chasing away the impious doctrines of irreligion. And thisour holy and Ecumenical Synod inspired of God has set its seal to the Creed which was put forth by the 318 Fathers, and again religiously confirmed by the 150, which also the other holy synods cordially received and ratified for the taking away of every soul-destroying heresy.

The Nicene Creed of the 318 holy Fathers. We believe, etc. The Creed of the 150 holy Fathers as-sembled at Constantinople. We believe, etc.

The holy and Ecumenical Synod further says, this pious and orthodox Creed of the Divine grace would be sufficient for the full knowledge and confirmation of the orthodox faith. But as the author of evil, who, in the beginning, availed himself of the aid of the serpent, and by it brought the poison of death upon the human race, has not desisted, but in like manner now, having found suitable instruments for working out his will (we mean Theodorus, who was Bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, who were Archbishops of this royal city, and moreover, Honorius who was Pope of the elder Rome, Cyrus Bishop of Alexandria, Macarius who was lately bishop of Antioch, and Stephen his disciple), has actively employed them in raising up for the whole Church the stumbling-blocks of one will and one operation in the two natures of Christ our true God, one of the Holy Trinity; thus disseminating, in novel terms, amongst the orthodox people, an heresy similar to the mad and wicked doctrine of the impious Apollinaris, Severus, and Themistius, and endeavouring craftily to destroy the perfection of the incarnation of the same our Lord Jesus Christ, our God, by blasphemously representing his flesh endowed with a rational soul as devoid of will or operation.

Christ, therefore, our God, has raised up our faithful Sovereign, a new David, having found him a man after his own heart, who as it is written, ”has not suffered his eyes to sleep nor his eyelids to slumber,” until he has found a perfect declaration of orthodoxy by this our God-collected and holy Synod; for, according to the sentence spoken of God, ”Where two or three are gathered together in my name, there am I in the midst of them,” the present holy and Ecumenical Synod faithfully receiving and saluting with uplifted hands as well the suggestion which by the most holy and blessed Agatho, Pope of ancient Rome, was sent to our most pious and faithful Emperor Constantine, which rejected by name those who taught or preached one will and one operation in the dispensation of the incarnation of our Lord Jesus Christ who is our very God, has likewise adopted that other synodal suggestion which was sent by the Council holden under the same most holy Pope, composed of 125 Bishops, beloved of God, to his God-instructed tranquillity, as consonant to the holy Council of Chalcedon and to the Tome of the most holy and blessed Leo, Pope of the same old Rome, which was directed to St. Flavian, which also this Council called the Pillar of the right faith; and also agrees with the Synodal Epistles which were written by Blessed Cyril against the impious Nestorius and addressed to the Oriental Bishops.

Following the five holy Ecumenical Councils and the holy and approved Fathers, with one voice defining thatour Lord Jesus Christ must be confessed to be very God and very man, one of the holy and consubstantial and life-giving Trinity, perfect in Deity and perfect in humanity, very God and very man, of a reasonable soul and human body subsisting; consubstantial with the Father as touching his Godhead and consubstantial with us as touching his manhood; in all things like unto us, sin only excepted; begotten of his Father before all ages according to his Godhead, but in these last days for us men and for our salvation made man of the Holy Ghost and of the Virgin Mary, strictly and properly the Mother of God according to the flesh; one and the same Christ our Lord the only-begotten Son of two natures un-confusedly, unchangeably, inseparably indivisibly to be recognized, the peculiarities of

neither nature being lost by the union but rather the proprieties of each nature being preserved, concurring in one Person and in one subsistence, not parted or divided into two persons but one and the same only-begotten Son of God, the Word, our Lord Jesus Christ, according as the Prophets of old have taught us and as our Lord Jesus Christ himself hath instructed us, and the Creed of the holy Fathers hath delivered to us; defining all this we likewise declare that in him are two naturalwills and two natural operations indivisibly, inconvertibly, inseparably, inconfusedly, according to the teaching of the holy Fathers.

And these two natural wills are not contrary the one to the other (God forbid! as the impious heretics assert, but his human will follows and that not as resisting and reluctant, but rather as subject to his divine and omnipotent will. For it was right that the flesh should be moved but subject to the divine will, according to the most wise Athanasius. For as his flesh is called and is the flesh of God the Word, so also the natural will of his flesh is called and is the proper will of God the Word, as he himself says: "I came down from heaven, not that I might do mine own will but the will of the Father which sent me! where he calls his own will the will of his flesh, inasmuch as his flesh was also his own. For as his most holy and immaculate animated flesh was not destroyed because it was deified but continued in its own state and nature (orw te kai logw), so also his human will,although deified, was not suppressed, but was rather preserved according to the saying of Gregory Theologus: "His will [i.e., the Saviour's] is not contrary to God but altogether deified."

We glorify two natural operations indivisibly, immutably, inconfusedly, inseparably in the same our Lord Jesus Christ our true God, that is to say a divine operation and a human operation, according to the divine preacher Leo, who most distinctly asserts as follows: "For each form (morfh) does in communion with the other what pertains properly to it, the Word, namely, doing that which pertains to the Word, and the flesh that which pertains to the flesh." For we will not admit one natural operation in God and in the creature, as we will not exalt into the divine essence what is created, nor will we bring down the glory of the divine nature to the place suited to the creature. We recognize the miracles and the sufferings as of one and the same [Person], but of one or of the other nature of which he is and in which he exists, as Cyril admirably says. Preserving therefore the inconfused- ness and indivisibility, we make briefly this whole confession, believing our Lord Jesus Christ to be one of the Trinity and after the incarnation our true God, we say that his two natures shone forth in his one subsistence in which he both performed the miracles and endured the sufferings through the whole of his economic conversation (di oolhj autou thj oikonomkhj anastrofhj), and that not in appearance only but in very deed, and this by reason of the difference of nature which must be recognized in the same Person, for although joined together yet each nature wills and does the things proper to it and that indivisibly and inconfusedly. Wherefore we confess two wills and two operations, concurring most fitly in him for the salvation of the human race.

These firings, therefore, with all diligence and care having been formulated by us, we define that it be permitted to no one to bring forward, or to write, or to compose, or to think, or to

teach a different faith. Whosoever shall presume to compose a different faith, or to propose, or teach, or hand to those wishing to be converted to the knowledge of the truth, from the Gentiles or Jews, or from any heresy, any different Creed; or to introduce a new voice or invention of speech to subvert these things which now have been determined by us, all these, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, the clerics from the clergy; but if they be monks or laymen: let them be anathematized.

The Imperial Edict

In the name of our Lord and Master Jesus Christ, our God and Saviour, the most pious Emperor, the peaceful and Christ-loving Constantine, an Emperor faithful to God in Jesus Christ, to all our Christ-loving people living in this God-preserved and royal city. [The document is very long, Hefele gives the following epitome, which is all sufficient for the ordinary reader, who will remember that it is an Edict of the Emperor and not anything proceeding from the council.] Hefele's Epitome (Hist. of the Councils, Vol.v., p. 178). "The heresy of Apollinaris, etc., has been renewed by Theodore of Pharan and confirmed by Honorius, sometime Pope of Old Rome, who also contradicted himself. Also Cyrus, Pyrrhus, Paul, Peter; more recently. Macarius, Stephen, and Polychronius had diffused Monothelitism. He, the Emperor, had therefore convoked this holy and Ecumenical Synod, and published the present edict with the confession of faith, in order to confirm and establish its decrees. (There follows here an extended confession of faith, with proofs for the doctrine of two wills and operations.) As he recognized the five earlier Ecumenical Synods, so he anathematized all heretics from Simon Magus, but especially the originator and patrons of the new heresy, Theodore and Sergius; also Pope Honorius, who was their adherent and patron in everything, and confirmed the heresy (ton kata panta toutoij sunairethn kai bebaiwthn thj airesewj, further, Cyrus, etc., and ordained that no one henceforth should hold a different faith, or venture to teach one will and one energy. In no other than the orthodox faith could men be saved. Whoever did not obey the imperial edict should, if he were a bishop or cleric be deposed; if an official, punished with confiscation of property and loss of the girdle (zwnh); if a private person, banished from the residence and all other cities."

The Letter of Agatho and of the Roman Synod of 125 Bishops

Which Was to Serve as an Instruction to the Legates Sent to Attend the Sixth Synod.

(Found in Labbe and Cossart, Concilia, Tom. VI., col. 677 et seqq., and in Migne, Pat. Lat. Tom. LXXXVII., col. 1215 et seqq. [This last text, which is Mansi's, I have followed].) To the most pious Lords and most serene victors and conquerors, our own sons beloved of God and of our Lord Jesus Christ, Constantine, the great Emperor, and Heraclius and Tiberius, Augustuses, Agatho, the bishop and servant of the servants of God, together with all the synods subject to the council of the Apostolic See. [The Letter opens with a number of compliments to the Emperor, much in style and matter like the introduction of the preceding letter. I have not thought it worth while to translate this, but have begun at the doctrinal part, which is given to the reader in full. (Labbe and Cossart, col. 682.)]

We believe in God the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in his only-begotten Son, who was begotten of him before all worlds; very God of Very God, Light of Light, begotten not made, being of one substance with the Father, that is of the same substance as the Father; by him were all things made which are in heaven and which are in earth; and in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father, and with the Father and the Son together is worshipped and glorified; the Trinity in unity and Unity in trinity; a unity so far as essence is concerned, but a trinity of persons or subsistences; and so we confess God the Father, God the Son, and God the Holy Ghost; not three gods, but one God, the Father, the Son, and the Holy Ghost: not a subsistency of three names, but one substance of three subsistences; and of these persons one is the essence, or substance or nature, that is to say one is the godhead, one the eternity, one the power, one the kingdom, one the glory, one the adoration, one the essential will and operation of the same Holy and inseparable Trinity, which hath created all things, hath made disposition of them, and still contains them.

Moreover we confess that one of the same holy consubstantial Trinity, God the Word, who was begotten of the Father before the worlds, in the last days of the world for us and for our salvation came down from heaven, and was incarnate of the Holy Ghost, and of our Lady,

the holy, immaculate, ever-virgin and glorious Mary, truly and properly the Mother of God, that is to say according to the flesh which was born of her; and was truly made man, the same being very God and very man. God of God his Father, but man of his Virgin Mother, incarnate of her flesh with a reasonable and intelligent soul: of one substance with God the Father, as touching his godhead, and consubstantial with us as touching his manhood, and in all points like unto us, but without sin. He was crucified for us under Pontius Pilate, he suffered, was buried and rose again; ascended into heaven, and sitteth at the right hand of the Father, and he shall come again to judge both the quick and the dead, and of his kingdom there shah be no end.

And this same one Lord of ours, Jesus Christ, the only-begotten Son of God, we acknowledge to subsist of and in two substances unconfusedly, unchangeably, indivisibly, inseparably, the difference of the natures being by no means taken away by the union, but rather the proprieties of each nature being preserved and concurring in one Person and one Subsistence, not scattered or divided into two Persons, nor confused into one composite nature; but we confess one and the same only-begotten Son, God the Word, our Lord Jesus Christ, not one in another, nor one added to another, but himself the same in two natures-that is to say in the Godhead and in the man- hood even after the hypostatic union: for neither was the Word changed into the nature of flesh, nor was the flesh transformed into the nature of the Word, for each remained what it was by nature. We discern by contemplation alone the distinction between the natures united in him of which inconfusedly, inseparably and unchangeably he is composed; for one is of both, and through one both, because there are together both the height of the deity and the humility of the flesh, each nature preserving after the union its own proper character without any defect; and each form acting in communion with the other what is proper to itself. The Word working what is proper to the Word, and the flesh what is proper to the flesh; of which the one shines with miracles, the other bows down beneath injuries.

Wherefore, as we confess that he truly has two natures or substances, viz.: the Godhead and the manhood, inconfusedly, indivisibly and unchangeably [united], so also the rule of piety instructs us that he has two natural wills and two natural operations, as perfect God and perfect man, one and the same our Lord Jesus Christ. And this the apostolic and evangelical tradition and the authority of the Holy Fathers (whom the Holy Apostolic and Catholic Church and the venerable Synods receive), has plainly taught us.

[The letter goes on to say that this is the traditional faith, and is that which was set forth in a council over which Pope Martin presided, and that those opposed to this faith have erred from the truth, some in one way, and some in another. It next apologizes for the delay in sending the persons ordered by the imperial Sacra, and proceeds thus: (Labbe and Cossart, col. 686; Migne, col. 1224).]

In the first place, a great number of us are spread over a vast extent of country even to the sea coast, and the length of their journey necessarily took much time. Moreover we were in hopes of being able to join to our humility our fellow-servant and brother bishop, Theodore,

the archbishop and philosopher of the island of Great Britain, with others who have been kept there even till to-day; and to add to these divers i bishops of this council who have their sees in different parts, that our humble suggestion [i.e., the doctrinal definition contained in the letters] might proceed from a council of wide-spread influence, lest if only a part were cognizant of what was being done, it might escape the notice of a part; and especially because among the Gentiles, as the Longobards, and the Sclavi, as also the Franks, the French, the Goths, and the Britains, there are known to be very many of our fellow-servants who do not cease curiously to enquire on the subject, that they may know what is being done in the cause of the Apostolic faith: who as they can be of advantage so long as they hold the true faith with us, and think in unison with us, so are they found troublesome and contrary, if (which may God forbid! they stumble at any article of the faith.

But we, although most humble, yet strive with all our might that the commonwealth of your Christian empire may be shown to be more sublime than all the nations, for in it has been rounded the See of Blessed Peter, the prince of the Apostles, by the authority of which, all Christian nations venerate and worship with us, through the reverence of the blessed Apostle Peter himself. (This is the Latin, which appears to me to be corrupt, the Greek reads as follows: "The authority of which for the truth, all the Christian nations together with us worship and revere, according to the honour of the blessed Peter the Apostle himself.")

[The letter ends with prayers for constancy, and blessings on the State and Emperor, and hopes for the universal diffusion and acceptance of the truth.]

The Prosphoneticus to the Emperor

(Labbe and Cossart, Concilia, Tom. VI., col. 1047 et seqq.)[This address begins with many compliments to the Emperor, especially for his zeal for the true faith.] But because the adversary Satan allows no rest, he has raised up the very ministers of Christ against him, as if armed and carrying weapons, etc. [The various heretics are then named and how they were condemned by the preceding five councils is set forth.] Things being so, it was necessary that your beloved of Christ majesty should gather together this all holy, and numerous assembly. Thereafter being inspired by the Holy Ghost, and all agreeing and consenting together, and giving our approval to the doctrinal letter of our most blessed and exalted pope, Agatho, which he sent to your mightiness, as also agreeing to the suggestion of the holy synod of one hundred and twenty-five fathers held under him, we teach that one of fire Holy Trinity, our Lord Jesus Christ, was incarnate, and must be celebrated in two perfect natures without division and without confusion. For as the Word, he is consubstantial and eternal with God his father; but as taking flesh of the immaculate Virgin Mary, the Mother of God, he is perfect man, consubstantial with us and made in time. We declare therefore that he is perfect in Godhead and that the same is perfect likewise in manhood, according to the pristine tradition of the fathers and the divine definition of Chalcedon.

And as we recognize two natures, so also we recognize two natural wills and two natural operations. For we dare not say that either of the natures which are in Christ in his incarnation is without a will and operation: lest in taking away the proprieties of those natures, we likewise take away the natures of which they are the proprieties. For we neither deny rite natural will of his humanity, or its naturaloperation: lest we also deny what is the chief thing of the dispensation for our salvation, and lest we attribute passions to the Godhead. For this they were attempting who have recently introduced the detestable novelty that in him there is but one will and one operation, renewing the malignancy of Arius, Apollinaris, Eutyches and Severus. For should we say that the human nature of our Lord is without will and operation, how could we affirm in safety the perfect humanity? For nothing else constitutes the integrity of human nature except the essential will, through which the strength of free-will is marked in us; and this is also the case with the substantial operation. For how shall we call him perfect in humanity if he in no wise suffered and acted as a man?

For like as the union of two natures preserves for us one subsistence without confusion and without division; so this one subsistence, shewing itself in twonatures, demonstratesas its own whatthings belong to each.

Therefore we declare that in him there are two natural wills and two natural operations, proceeding commonly and without division: but we cast out of the Church and rightly subject to anathema all superfluous novelties as well as their inventors: to wit, Theodore of Pharan, Sergius and Paul, Pyrrhus, and Peter (who were archbishops of Constantinople), moreover Cyrus, who bore the priesthood of Alexandria, and with them Honorius, who was the ruler (proedron) of Rome, as he followed them in these things. Besides these, with the best of cause we anathematize and depose Macarius, who was bishop of Antioch, and his disciple Stephen (or rather we should say master), who tried to defend the impiety of their predecessors, and in short stirred up the whole world, and by their pestilential letters and by their fraudulent institutions devastated multitudes in every direction. Likewise also that old man Polychronius, with an infantile intelligence, who promised he would raise the dead and who when they did not rise, was laughed at; and all who have taught, or do teach, or shall presume to teach one will and one operation in the incarnate Christ. . . But the highest prince of the Apostles fought with us: for we had on our side his imitator and the successor in his see, who also had set forth in his letter the mystery of the divine word (qeolo giaj).

For the ancient city of Rome handed thee a confession of divine character, and a chart from the sunsetting raised up the day of dogmas, and made the darkness manifest, and Peter spoke through Agatho, and thou, O autocratic King, according to the divine decree, with the Omnipotent Sharer of thy throne, didst judge.But, O benign and justice-loving Lord,do thou in return do this favour to him who hath bestowed thy power upon thee; and give, as a seal to what has been defined by us, thy imperial ratification in writing, and so confirm them with the customary pious edicts and constitutions, that no one may contradict the things which have been done, nor raise any fresh question. For rest assured, O serene majesty, that we have not falsified anything defined by the Ecumenical Councils and by the approved fathers, but we have confirmed them. And now we all cry out with one mind and one voice, ”O God, save the King! etc., etc.”

[Then follow numerous compliments to the Emperor and prayers for his preservation.]

The Sentence Against the Monothelites. Session 13

(L. and C., Concilia, Tom. VI., col. 943.)

The holy council said: After we had reconsidered, according to our promise which we had made to your highness, the doctrinal letters of Sergius, at one time patriarch of this royal god-protected city to Cyrus, who was then bishop of Phasis and to Honorius some time Pope of Old Rome, as well as the letter of the latter to the same Sergius, we find that these documents are quite foreign to the apostolic dogmas, to the declarations of the holy Councils, and to all the accepted Fathers, and that they follow the false teachings of the heretics; therefore we entirely reject them, and execrate them as hurtful to the soul. But the names of those men whose doctrines we execrate must also be thrust forth from the holy Church of God, namely, that of Sergius some time bishop of this God-preserved royal city who was the first to write on this impious doctrine; also that of Cyrus of Alexandria, of Pyrrhus, Paul, and Peter, who died bishops of this God-preserved city, and were like-minded with them; and that of Theodore sometime bishop of Pharan, all of whom the most holy and thrice blessed Agatho, Pope of Old Rome, in his suggestion to our most pious and God-preserved lord and mighty Emperor, rejected, because they were minded contrary to our orthodox faith, all of whom we define are to be subjected to anathema.

And with these we define that there shall be expelled from the holy Church of God and anathematized Honorius who was some time Pope of Old Rome, because of what we found written by him to Sergius, that in all respects he followed his view and confirmed his impious doctrines. We have also examined the synodal letter of Sophronius of holy memory, some time Patriarch of the Holy City of Christ our God, Jerusalem, and have found it in accordance with the true faith and with the Apostolic teachings, and with those of the holy approved Fathers. Therefore we have received it as orthodox and as salutary to the holy Catholic and Apostolic Church, and have decreed that it is right that his name be inserted in the diptychs of the Holy Churches.

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.