

THE CAMBRIDGE EDITION OF
EARLY CHRISTIAN WRITINGS
VOLUME 3
CHRIST:
Through the Nestorian Controversy

The Cambridge Edition of Early Christian Writings provides the definitive anthology of early Christian texts, from ca. 100 CE to ca. 650 CE. Its volumes reflect the cultural, intellectual, and linguistic diversity of early Christianity, and are organized thematically on the topics of God, Practice, Christ, Community, Reading, and Creation. The series expands the pool of source material to include not only Greek and Latin writings, but also Syriac and Coptic texts. Additionally, the series rejects a theologically normative view by juxtaposing texts that were important in antiquity but later deemed “heretical” with orthodox texts. The translations are accompanied by introductions, notes, suggestions for further reading, and scriptural indices. The third volume focuses on early Christian reflection on Christ as God incarnate from the first century to ca. 450 CE. It will be an invaluable resource for students and academic researchers in early Christian studies, history of Christianity, theology and religious studies, and late antique Roman history.

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THE CAMBRIDGE EDITION OF
EARLY CHRISTIAN WRITINGS

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The Cambridge Edition of Early Christian Writings offers new translations of a wide range of materials from ca. 100 CE to ca. 650 CE, including many writings that have not previously been accessible in English. The volumes will focus on selected themes and will include translations of works originally written in Greek, Latin, Syriac, and Coptic, together with introductions, notes, bibliographies, and scriptural indices to aid the reader. Taken together they should greatly expand the range of texts available to scholars, students, and all who are interested in this period of Christian thought.

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VOLUME 3
CHRIST:
Through the Nestorian Controversy

EDITED BY
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Cambridge University Press & Assessment
978-1-107-69332-6 — The Cambridge Edition of Early Christian Writings
Volume 3: Christ: Through the Nestorian Controversy
Edited by Mark DelCogliano
Frontmatter
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Cambridge University Press is part of Cambridge University Press & Assessment,
a department of the University of Cambridge.

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www.cambridge.org
Information on this title: www.cambridge.org/9781107693326

DOI: 10.1017/9781107449640

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First published 2022
First paperback edition 2024

A catalogue record for this publication is available from the British Library

ISBN	978-1-107-06213-9	Hardback
ISBN	978-1-107-69332-6	Paperback

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Notes on Contributors

selections of the *Tome to the Antiochenes* and of Hilary of Poitiers's *On the Trinity*; Athanasius of Alexandria's *Christological Letters to Epictetus, Adelphius, and Maximus*; Apollinarius of Laodicea's *Recapitulation*, his *Letter to the Bishops in Diocæsarea*, his *Synodical Tome*, his *Fragments of Letters to Dionysius, Serapion, Terentius, and Julian*, his *Fragments of Other Writings*, and his *Fragmentary Writings against Diodore and Flavian*; Basil of Caesarea's *Letters* 261 and 262 and his *Homily on the Holy Birth of Christ*; the Greek and Latin fragments of Theodore of Mopsuestia's *On the Incarnation of the Lord against the Apollinarians and Eunomians*; Leporius's *Statement of Amendment*; the first book of John Cassian's *On the Incarnation of the Lord against Nestorius*; Nestorius's *Second and Third Letters to Celestine of Rome*; and the selections from *Acts of the Council of Ephesus*.

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Acknowledgments

Planning for what became volumes 3 and 4 in the Cambridge Edition of Early Christian Writings (CEECW) series began in 2012 when Andrew Radde-Gallwitz asked Ellen Muehlberger, Bradley K. Storin, and me to join him in editing a new series of thematic anthologies of early Christian texts. A scholar cannot have hoped for more knowledgeable, hard-working, and generous collaborators. Each of us brings a truly complementary set of skills, expertise, and perspectives to this project, making each volume of the series far greater than the sum of its parts. So first of all I thank my three collaborators, Andy, Ellen, and Brad, for their tireless efforts in the countless hours spent bringing this volume to completion, with painstaking attention to detail, with patience when progress was slow, with support for me when times were tough, and always, always, with plenty of good humor: thank you, my dear friends.

No less do I thank all those who contributed translations to this volume: Anthony Briggman, Dexter Brown, Aaron Michael Butts, Matthew R. Crawford, Emanuel Fiano, Thomas L. Humphries, Michael Papazian, Paul S. Russell, Jared Secord, Melissa Harl Sellew, Vasilije Vranic, and Francis Watson. Thank you for collaborating with us as your translations went through the multi-stage checking and editing process, which I realize could seem overly scrupulous at times. It was a thrill for me to be able to work closely with you on both the nuts-and-bolts and the finer points of your introductions and translations. To those who joined the project early on, thank you for your patience with me in the years it took to get your work into print. To those who joined the project at the eleventh hour, thank you for squeezing this project into your busy schedule on such short notice and yet producing such top-notch work.

Along the way several others have also made this volume possible through their sharing of advice, expertise, and time, by giving feedback, checking translations, helping crack difficult passages, providing unpublished work, and so forth: Pauline Allen, Lewis Ayres, John Behr, Matthew R. Crawford, Philip Michael Forness, Margaret M. Mitchell, Alex Pierce, Richard Price,

ACKNOWLEDGMENTS

Corey Stephan, Francis Watson, Robin Darling Young, and Kevin Zilverberg. Your assistance has been an immense help to me: thank you.

A special thanks to Hilary Gaskin at Cambridge University Press for encouragement and advice with this large and complex project that took longer to complete than any of us anticipated, as well as to Hal Churchman, her assistant, Lisa Carter, our content manager, and Mary Starkey, our copy-editor. This volume has benefited immensely from their efforts and attention to detail.

And finally to Amy, Iris, and Richard: I simply cannot find the words to say how grateful I am to you, my three true loves.

Note on the Texts and Translations

Our translations have been produced in consultation with published editions and, in some cases, with manuscripts. Bibliographical information for the editions used can be found in the introduction to each translated text. The numeration of each work follows that of the editions from which we have translated. Numbers in the text with no surrounding brackets indicate chapter or paragraph divisions. In the case of texts with subdivisions or multiple numbering systems, the major chapter division is indicated in bold, followed by the subdivision in regular type with a full stop. Where bracketed numbers in bold appear, these indicate page numbers in a printed edition or folio numbers in a manuscript codex.

When a text quotes earlier material, references are provided in the notes with the following format: first, the series and number within the series or the abbreviation used for the critical edition, followed by a colon; then, the page number of the edition and, after a comma, the line numbers (if any); and finally the editor's name. For example, if Basil of Caesarea's *Against Eunomius* 1.12 were to be quoted, the reference would be: Basil of Caesarea, *Against Eunomius* 1.12, 32–35 (SChr 299: 214 Sesboüé). In some cases, as in this example, the line numbering in the critical edition is tied to the subdivisions of the work itself, not to the pages of the edition.

Psalms are cited according to the Septuagint numbering and versification, with the numbering of the Masoretic text in parenthesis. Note that in many English translations of the Psalms, the versification differs from the Septuagint and Masoretic text because the psalm heading is not included in the verse numbering.

All dates in the volume are CE unless otherwise noted.

The following conventions are used in the translations:

- Editorial supplement within a text by the translator to improve the sense
- <...> Lacuna within a text
- <aaa> Conjectural emendation by the text's editor to fill a lacuna

Cambridge University Press & Assessment
978-1-107-69332-6 — The Cambridge Edition of Early Christian Writings
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NOTE ON THE TEXTS AND TRANSLATIONS

- *
* * Transition from one document or major section to another
- * * * Intentional omission of material from the translation

Abbreviations

ACO	Acta Conciliorum Oecumenicorum
<i>Apollinaris</i>	Hans Lietzmann (ed. and trans.), <i>Apollinaris von Laodicea und seine Schule: Texte und Untersuchungen</i> (Tübingen: Mohr Siebeck, 1904).
CACSS	Corpus apologetarum Christianorum saeculi secundi
CCSG	Corpus Christianorum, Series Graeca
CCSL	Corpus Christianorum, Series Latina
CEECW	<i>Cambridge Edition of Early Christian Writings</i>
CPG	Clavis Patrum Graecorum
CSCO	Corpus Scriptorum Christianorum Orientalium
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
<i>Ep.</i>	<i>Epistula, Epistle</i>
GCS	Die griechischen christlichen Schriftsteller
GCS n.F.	Die griechischen christlichen Schriftsteller, Neue Folge
GNO	Gregorii Nysseni Opera
LXX	Septuagint
<i>Nestoriana</i>	Friedrich Loofs (ed.), <i>Nestoriana: Die Fragmente des Nestorius</i> (Halle: Max Niemeyer, 1905).
PG	Patrologiae Cursus Completus, Series Graeca
PL	Patrologiae Cursus Completus, Series Latina
PO	Patrologia Orientalis
SChr	Sources chrétiennes

Series Introduction

The literary legacy of the early Christians is vast and spans multiple linguistic traditions. Early Christians used the written word in many ways: they sent letters, staged dialogues, reported revelations, gave advice, defended themselves, accused others, preached homilies, wrote histories, sang hymns, hammered out creeds, interpreted texts, and legislated penances – just to list the most common examples. They did these things in Greek, Latin, Syriac, and Coptic; while countless Christians would have used other languages, such as Armenian, these four are the medium of the vast majority of our surviving texts. For each text that has survived, there is a unique story. Some became part of educational curricula for Christians in medieval Byzantium, Basra, and Bologna; some were recited or sung liturgically; some were read in private devotions; some lay at the core of later theological debates such as the European Reformations in the sixteenth century or the Ressourcement movement in twentieth-century Catholicism; some suffered a literary death, being buried in the sands of Egypt only to be discovered again, quite by accident, in the past century. The question of how these works have been received over the centuries is undoubtedly important, but their later interpreters and interpretations ought not to overshadow their original significance and context.

The Cambridge Edition of Early Christian Writings offers a representative sample of this diverse literature in seven thematic volumes: *God, Practice, Christ: Through the Nestorian Controversy*, *Christ: Chalcedon and Beyond*, *Creation, Community*, and *Reading*. While no series of this kind can be comprehensive, these themes allow the reader to understand early Christianity in its full intellectual, practical, ritual, and communal diversity. The theme and the selection of texts are thoroughly discussed in each volume's respective introduction, but certain principles have guided the construction of all seven volumes. Our goal has been neither to narrate the establishment of orthodox or normative Christianity as this has been traditionally understood nor to champion its replacement by another form of Christianity. Instead, we have opted to let each text speak with its own historical

Series Introduction

voice and authority, while aiming to expand the number and range of early Christian texts available to English speakers. Because of this, many of these texts are translated into English here for the first time, while all others have been translated anew. We have combined magisterial works with neglected ones in order to show the diversity and interconnectedness of Christianity in its formative period. We are neither reproducing a canon of classics nor creating a new one. We make no claims that the included works are aesthetically or intellectually superior to other texts we have excluded. Some well-known classics have been omitted for simply that reason: they are readily accessible and widely read. Others are too lengthy and do not bear excerpting well. In some cases, we have judged that attention to a single work by an author has led to an unfortunate neglect of other works of equal or greater value by the same author. In such cases, we are taking the opportunity to cast our spotlight on the latter. In sum, by no means have we felt constrained by previous lists of “must-reads” in our own selections.

We have sought to produce translations that are literal – faithful to the original language’s meaning and, when possible, syntax. If a meaningful term appears in the original language, we have aimed to capture it in the translation. At the same time, we have aimed to produce intelligible and attractive English prose. At times the two goals have conflicted and prudential judgments have been made; as part of a team of translators, we are fortunate that we have not had to make such decisions alone. Every translation that appears in our volumes has gone through a rigorous multi-stage editorial process to ensure accuracy as well as readability. We hope that this painstaking collaborative process ensures the reliability and consistency of our translations. As a team, we have come to see the value – and indeed the necessity – of such collaborative work for the academic study of early Christianity’s rich library of texts.

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