

Theodoret of Cyrrhus: Pastor, Polemicist, and Architect of Chalcedon

Section I: The World of Theodoret: Antioch and the Eastern Empire in the Fifth Century

To comprehend the life, theology, and enduring legacy of Theodoret of Cyrrhus, one must first apprehend the world that produced him. He was not an isolated thinker but a product of a specific and dynamic environment, a figure forged in the crucible of fifth-century Roman Syria. His intellectual framework, pastoral priorities, and political fortunes were inextricably linked to the unique cultural, theological, and imperial currents of his time. The city of Antioch, the theological tradition he inherited, and the absolute power of the Christian emperor in Constantinople were not merely the backdrop to his life; they were the constituent elements of his identity and the primary determinants of his historical trajectory.

The Cultural and Intellectual Milieu of Antioch

Theodoret was born around the year 393 CE in Antioch, a sprawling metropolis on the Orontes River that stood as one of the great urban centers of the late Roman Empire.¹ It was a city of immense wealth, political importance, and cultural vibrancy, a true "melting-pot society" where diverse ethnicities, languages, and religions coexisted in a state of dynamic tension.³ By the turn of the fifth century, Christianity had become the dominant public faith, yet the city's intellectual life was still profoundly shaped by its deep-rooted Hellenic heritage. Theodoret's own writings attest to a privileged upbringing and an education steeped in this rich Greco-Roman culture.¹ This was the world of *paideia*, the classical system of education that trained the elite in Greek grammar, rhetoric, and the canonical works of literature and philosophy, from Homer to Plato and Demosthenes.¹ This classical formation was the very forge of Theodoret's intellectual toolkit. It provided him with a mastery of the Greek language, a sophisticated command of rhetoric, and a deep familiarity with the philosophical traditions that still constituted the primary intellectual currency of the age. This is most evident in his masterful apologetic work, *Graecarum affectionum curatio* (*Cure of Greek Maladies*), in which he demonstrates his erudition by drawing upon over three hundred quotations from pagan authors to deconstruct Hellenism from within.⁶ This ability to engage paganism on its own terms, using its own intellectual

weapons against it, was a hallmark of the Antiochene approach and distinguished it sharply from the more insular or allegorically-inclined theological style of its great rival, Alexandria. Yet, the Antioch of Theodoret's youth was not defined solely by its classical academies. It was also a landscape of profound Christian piety, particularly characterized by a vibrant and often extreme ascetic movement. On the fringes of the bustling city, in the caves and wilderness of the surrounding mountains, lived communities of monks and solitary holy men whose spiritual authority was immense.¹ Theodoret's connection to this world was not academic but deeply personal and formative. His parents, wealthy and devout, attributed his very birth to the prayers of the monk Macedonius, naming him

Theodoretus, or "gift of God," in recognition of this divine favor.¹ From his earliest childhood, he was taken on weekly visits to these ascetics, developing a particular reverence for figures like Peter of Galatia.¹ This lifelong fondness for the monastic world would later culminate in his hagiographical masterpiece,

Historia Religiosa (*History of the Monks of Syria*), a tribute to the raw spiritual power of these Syrian ascetics.⁹

Theodoret thus represents a unique synthesis of two distinct and, in some ways, contradictory worlds. He was at once a product of the sophisticated, urban, rhetorical culture of the Greco-Roman elite and a devotee of the counter-cultural, deeply spiritual, and often anti-intellectual world of Syrian monasticism. This duality is central to understanding his character and career. It explains his capacity to be both a polished polemicist, comfortable in the rarefied air of theological debate, and a devoted pastor, fluent in Syriac and attentive to the needs of the common people.⁹ He embodied the tension and, ultimately, the fusion of these two cultural streams, making him a far more complex figure than a simple "Antiochene theologian."

The Theological Landscape: The School of Antioch and its Christological Predecessors

Theodoret was the intellectual heir to a distinct and powerful theological tradition known as the School of Antioch. While not a formal institution in the modern sense, this "school" represented a coherent approach to biblical interpretation and doctrinal formulation, shaped by towering figures of the preceding generations, most notably Diodore of Tarsus and his brilliant student, Theodore of Mopsuestia.⁸ Theodoret studied their works closely and considered himself their disciple, carrying their theological project into the heated controversies of the fifth century.

The cornerstone of the Antiochene method was its approach to sacred scripture. In stark contrast to the Alexandrian school, which favored allegorical and typological interpretations that sought deeper, spiritual meanings behind the literal text, the Antiochenes championed a grammatical-historical method of exegesis.¹⁴ They insisted that the primary meaning of the Bible was to be found in its literal sense, understood within its proper historical and linguistic context.¹⁶ This hermeneutic was grounded in a more Aristotelian philosophical temperament

that prioritized logic, clarity, and the distinct identity of things.

When applied to the mystery of the Incarnation, this exegetical and philosophical framework produced a specific kind of Christology. Reading the Gospels literally, the Antiochene theologians were struck by the full and undiminished humanity of Jesus Christ. The texts described a man who grew, learned, hungered, wept, and suffered. To safeguard the reality of this human experience, and, even more importantly, to protect the fundamental theological principle of divine impassibility—the axiom that the eternal, transcendent God cannot change, suffer, or die—they developed a dyophysite Christology.¹⁸ This model placed a strong emphasis on the distinction between the two natures (

φύσεις, *physeis*) in Christ. The divine nature of the Logos and the human nature assumed from the Virgin Mary were understood to be complete and distinct, united in the one person (πρόσωπον, *prosopon*) of Jesus Christ, but without any confusion, mixture, or alteration of their respective properties.²⁰

This theological DNA, inherited from Diodore and Theodore, effectively pre-programmed Theodoret's collision course with the rival theological vision of Alexandria, championed by its formidable patriarch, Cyril. From the Antiochene perspective, the Alexandrian emphasis on a "hypostatic union" (ένωσις καθ' ύπόστασιν, *henosis kath' hypostasin*) and its characteristic phrase, "one incarnate nature of God the Word" (μία φύσις τοῦ Θεοῦ λόγου σεσαρκωμένη, *mia physis tou Theou Logou sesarkomene*), was fraught with peril.¹⁵ It seemed to blur the critical distinction between the Creator and the creature, suggesting a monstrous fusion of the divine and human that compromised both. In this Alexandrian formulation, Theodoret and his colleagues saw the specter of the condemned heretic Apollinarius, who had taught that Christ possessed a divine mind in place of a human one, thus denying his full humanity.¹⁵ The conflict that would define Theodoret's life was, therefore, not merely a personal or political rivalry. It was the inevitable clash of two fundamentally different theological systems, two distinct ways of reading the Bible and conceiving of the relationship between God and the world. Theodoret and Cyril were the chief exponents of these two divergent, and perhaps irreconcilable, worldviews, making their confrontation a necessary and decisive chapter in the history of Christian doctrine.

Imperial Power and Doctrinal Dispute: The Theodosian Dynasty and the Politicization of Faith

The theological debates of the fifth century were never purely academic exercises. They were matters of state, waged under the watchful and often interventionist gaze of the emperor in Constantinople. The Eastern Roman Empire of Theodoret's time was, in theory, an absolute monarchy where the emperor was seen as God's chosen representative on earth, vested with ultimate authority in both secular and religious affairs.⁴ Emperors like Theodosius II (reigned 408–450) and Marcian (reigned 450–457) viewed doctrinal unity as a prerequisite for imperial stability and did not hesitate to use the power of the state to enforce it.⁴

The primary instrument of imperial religious policy was the ecumenical council. It was the

emperor who convened these great assemblies of bishops, and it was his officials who often presided over their sessions and enforced their decrees.²⁷ The outcomes of these councils were therefore shaped not only by theological argumentation and scriptural proofs but also by court politics, personal rivalries, and imperial favor. The success or failure of a theological party often depended on its ability to win the support of the emperor or powerful figures at court, such as the pious and influential Empress Pulcheria, sister of Theodosius II.¹² Theodoret's entire public career was played out on this highly politicized stage. His steadfast defense of Nestorius at the First Council of Ephesus in 431, his subsequent deposition and exile at the hands of his rivals at the Second Council of Ephesus in 449, his appeal to the bishop of Rome, and his ultimate rehabilitation at the Council of Chalcedon in 451 cannot be understood apart from the shifting political alignments at the imperial court.¹² His story is a vivid illustration of the fact that in the fifth-century Christian empire, theology and politics were two sides of the same coin. A charge of heresy was not merely a doctrinal disagreement; it was an accusation of disloyalty to the divinely sanctioned order of the empire, and its consequences could be devastating. Theodoret's life was a testament to both the perils and the possibilities of navigating this complex and treacherous landscape.

Section II: A Life in Service and Controversy: From Monk to Bishop-Theologian

Theodoret's life was a journey from the quiet seclusion of the monastery to the turbulent center of imperial church politics. Yet, throughout his tumultuous career as a polemicist and theologian, he remained grounded in his monastic commitments and his pastoral responsibilities. His theological positions were not forged in an abstract vacuum but were shaped by his lived experience as a monk, a spiritual guide, and the bishop of a large and demanding diocese. He was not merely a thinker but a shepherd, deeply invested in the material, spiritual, and eternal well-being of the community entrusted to his care.

Formative Years: Pious Upbringing and Monastic Vocation

Theodoret's path to the ecclesiastical life was set from his very conception. Born to wealthy and pious Antiochene parents after thirteen years of childless marriage, his birth was seen as a miraculous answer to the prayers of the holy man Macedonius.¹ His name, *Theodoretus*, meaning "gift of God," was a constant reminder of this sacred origin and the vow that he would be dedicated to divine service.¹ His upbringing was saturated with the ascetic piety of the Syrian monastic tradition. He was a regular visitor to the cells of local ascetics, most notably Peter of Galatia, whose influence on the young boy and his family was profound.¹ This early and intimate exposure to the monastic world instilled in him a deep reverence for the ascetic ideal, a reverence that would later find its most eloquent expression

in his hagiographical work, the *Historia Religiosa*.

At the age of twenty-three, following the death of his parents, Theodoret fulfilled his destiny. As their sole heir, he distributed his considerable inheritance among the poor and entered a monastery at Nicerte, a village near the city of Apamea, some 75 miles from Antioch.¹ There he spent approximately seven years (c. 416–423) in a life of quiet seclusion, dedicated to prayer, study, and writing.¹ This period was not one of idle contemplation but of intense intellectual activity. It was likely during his tenure at Nicerte that he composed his first great literary work, the

Cure of Greek Maladies, a sophisticated and learned apology for the Christian faith.¹ His monastic formation provided him with both the spiritual discipline and the scholarly leisure to lay the foundations of his future career as one of the most prolific authors of his generation.

The Episcopate of Cyrrhus: A Pastor's Care for a Diverse Diocese

In 423, Theodoret's monastic tranquility came to an abrupt end when, much against his will, he was consecrated bishop of Cyrrhus.¹² His new diocese was a vast and formidable challenge. Located in the Syrian province of Cyrrhestica, it was a sprawling territory, forty miles square, containing some 800 distinct parishes.¹¹ The religious landscape was far from uniform. Alongside a large and devout orthodox population and numerous monastic houses, the region was a fertile ground for paganism and a wide array of Christian heresies, including well-entrenched communities of Marcionites, Arians, and Eunomians.¹¹

Theodoret threw himself into his pastoral duties with tireless energy. He was a constant presence in his diocese, preaching unceasingly to his flock. Crucially, he was fluent in Syriac, the vernacular of the region, which enabled him to communicate the Christian message directly to the poorest and most uneducated members of his community, a skill not always possessed by the Greek-speaking elite clergy.⁹ His ministry was marked by a vigorous campaign against heresy. He engaged heretical groups in public debate and private persuasion, and he claimed remarkable success, reporting that he had personally brought more than a thousand Marcionites back into the orthodox church.¹⁷ In a move that demonstrates the assertive authority of a fifth-century bishop, he also confiscated and removed from the churches in his diocese no fewer than two hundred copies of Tatian's *Diatessaron*, a second-century gospel harmony that had long been in local use but which he considered unorthodox.³⁰

This direct, hands-on pastoral work was foundational to Theodoret's theological development. His sustained struggle against Marcionism, for example, is particularly significant. The Marcionites taught a radical dualism, positing a harsh, judgmental Creator God of the Old Testament who was distinct from and inferior to the loving, merciful Father of Jesus Christ in the New Testament. In combating this heresy, Theodoret would have been forced to articulate and defend the unity of the divine plan of salvation and the continuity between the Old and New Covenants. This pastoral necessity of defending the one God who is both Creator and

Redeemer likely reinforced his Christological insistence on the integrity and completeness of both natures in the one Christ. He saw, in the daily life of his diocese, the practical, salvific importance of maintaining theological distinctions and resisting any doctrine that would sever the humanity of Jesus from the one true God who created the world. His robust defense of Christ's full and distinct humanity was thus not merely an abstract theological principle; it was grounded in his pastoral conviction that for salvation to be real, the Savior must be fully human, a true kinsman to those he came to save.

Civic Leadership and Public Works

Theodoret's conception of his episcopal duties extended far beyond the walls of the church. He embodied the emerging role of the late antique bishop as a civic patron and protector of his city, the *defensor civitatis*. The city of Cyrrhus, though it served as the winter quarters for a Roman legion, was architecturally unimpressive and lacked basic amenities.¹¹ Recognizing that the temporal welfare of his flock was an integral part of his pastoral care, Theodoret used his own ecclesiastical revenues to fund a remarkable program of public works.

He erected public porticos to shelter the citizens, constructed two large bridges to improve transportation, and built public baths for hygiene and recreation.¹¹ His most significant project was the construction of an aqueduct, which provided the city with a reliable supply of fresh water for the first time.¹¹ His concern for his people's well-being is also evident in his surviving correspondence. His letters reveal him acting as a powerful advocate for his community, petitioning imperial governors and high-ranking officials on behalf of his people to protest and alleviate oppressive fiscal burdens.³¹

This role as a social and political mediator demonstrates that the fifth-century bishop was often a powerful local magnate, filling a vacuum of civic leadership as the centralized power of the Roman state became more distant. Theodoret's authority was not just spiritual but also social and political. His public works were not a distraction from his sacred duties but an extension of them, reflecting a deeply incarnational theology where the divine engages with, cares for, and redeems the material realities of human life. This immense local power and prestige also help to explain the political dimensions of his later struggles; his deposition at the "Robber Synod" was not just a theological censure but a direct assault by his rivals on a powerful and influential regional leader.

Section III: The Theologian's Craft: An Analysis of Theodoret's Literary Corpus

Theodoret of Cyrrhus was one of the most prolific and versatile authors of his age. His vast literary output spanned every major genre of Christian writing: biblical exegesis, dogmatic and polemical theology, apologetics, church history, hagiography, and correspondence. While

diverse in form and occasion, his works are unified by a consistent intellectual project: to articulate, defend, historicize, and ultimately preserve the theological and cultural world of Antiochene Christianity against its numerous rivals. Whether he was refuting a pagan philosopher, commenting on a Pauline epistle, chronicling the life of a Syrian ascetic, or engaging in the high-stakes polemics of the Christological controversies, Theodoret's voice was that of the great synthesizer and champion of his tradition. The following table provides a synoptic overview of his most significant works, which will be analyzed in the subsequent sections.

Table 1: The Major Works of Theodoret of Cyrrhus

Category	Major Work (Greek Title)	English Title	Approx. Date	Description & Significance
Apologetic	Ἑλληνικῶν θεραπευτικῶν παθήματων	<i>Cure of Greek Maladies</i>	c. 424-437	A sophisticated defense of Christianity against paganism, using classical philosophy to critique Hellenism. The last great apology of antiquity. ¹
	Δέκα λόγοι περὶ τῆς προνοίας	<i>Ten Discourses on Providence</i>	c. 435-437	A series of sermons arguing for God's providential ordering of the world, considered one of his finest works. ²⁹
Dogmatic/Polemical	Ἀνατροπὴ τῶν δώδεκα ἀναθεματισμῶν Κυρίου Ἰλλου	<i>Refutation of the Twelve Anathemas of Cyril</i>	c. 431	A direct response to Cyril of Alexandria's Christology, preserved within Cyril's own reply. A key document of the Nestorian controversy. ¹²

	Ἑρανιστὴς ἢ Πολυμορφος	<i>Eranistes</i> (The Beggar/Collector)	c. 447	A dialogue refuting Eutychian/Monophysite Christology, arguing for the unchangeable, unmixed, and impassible nature of Christ's divinity. ¹⁵
	Αἵρετικῆς κακομυθίας ἐπιτομή	<i>Compendium of Heretical Falsehoods</i>	c. 453	A summary of heresies up to his time, followed by a statement of orthodox faith. ²
Historical	Ἐκκλησιαστικὴ ἱστορία	<i>Ecclesiastical History</i>	c. 449-450	A continuation of Eusebius's history from 324 to 428, valuable for its use of lost sources but noted for its anti-Arian polemical tone and chronological inaccuracies. ¹²
	Φιλόθεος ἱστορία	<i>Historia Religiosa</i> (History of the Monks of Syria)	c. 444	A collection of biographies of 30 Syrian ascetics, providing a crucial window into the region's monasticism and Theodoret's personal interactions with them. ⁹
Exegetical	Ἑρμηνεία εἰς τὸν Ψαλτῆρα	<i>Commentary on the Psalms</i>	Before 436	A major commentary exemplifying the Antiochene method, steering a middle course

				between literalism and allegory. ¹⁴
	Ἑρμηνεία τῶν ἐπιστολῶν τοῦ ἁγίου Παύλου	<i>Commentary on the Epistles of St. Paul</i>	Before 448	A concise and moderate commentary revealing his theological concerns in the years leading up to Chalcedon. ¹²
	Εἰς τὰ ἄπορα τῆς θείας Γραφῆς κατ' ἐκλογὴν	<i>Questions on the Octateuch, etc.</i>	After 453	A work in question-and-answer format addressing difficult passages in the Old Testament. ³⁰
Epistolary	Ἐπιστολαί	<i>Letters</i>	Various	Over 200 surviving letters, invaluable for understanding the Christological controversies, late antique society, and Theodoret's personal history. ²⁷

The Exegete: Champion of the Grammatical-Historical Method

Theodoret's biblical commentaries represent the mature expression of the Antiochene school of exegesis and form the bedrock of his entire theological system.¹⁴ He produced extensive commentaries on the Psalms, the Song of Songs, the Prophets, and the Epistles of St. Paul, as well as a unique work in question-and-answer format on the Octateuch and historical books.³⁰ In his approach, he saw the human authors of scripture as authentic instruments, "mouthpieces of the Holy Spirit," who nevertheless retained their individual styles and peculiarities.¹⁵ The exegete's task was to uncover the intended meaning—the *skopos*—of the author in his specific historical context.⁷ His method was self-consciously a *via media*, a middle path designed to avoid what he saw as the twin errors of competing interpretive schools. On the one hand, he rejected the "excesses of allegorical interpretation" characteristic of the Alexandrian tradition, particularly Origen,

which he felt could detach the text from its historical moorings and allow the interpreter to impose his own ideas.¹⁴ On the other hand, he also tempered the rigid historicism of some of his Antiochene predecessors, like Theodore of Mopsuestia, acknowledging that scripture often speaks "figuratively" and that the Old Testament contains types and prophecies of Christ.¹⁴ His guiding principles were clarity, conciseness, and a desire to let the text speak for itself.¹⁴

A key feature of Theodoret's self-presentation as an exegete is the rhetoric of curation and moderation. Coming relatively late in a long line of Christian commentators, he often frames his role in his prefaces not as that of a radical innovator but as a careful and judicious curator of the tradition.³⁸ He presents himself as one who sifts through the legacy of his predecessors, selecting their best and most fitting interpretations, and presenting them in a clear and accessible manner for the benefit of the Church.¹⁴ This rhetorical posture served a crucial purpose: it established his authority by demonstrating his deep learning and respect for tradition, while simultaneously allowing him to subtly guide that tradition in his preferred direction. By positioning himself as a balanced and reliable voice of reason, he created a powerful contrast with what he portrayed as the novel and heretical innovations of his theological opponents.

The Historian and Hagiographer: Chronicling the Church and Syrian Asceticism

Theodoret's historical writings are not dispassionate chronicles but carefully crafted narratives with a clear theological and polemical purpose. His *Ecclesiastical History*, written around 449-450 during his exile, was conceived as a continuation of the great work of Eusebius of Caesarea, covering the tumultuous period from the rise of Arianism (c. 324) to the eve of the Nestorian controversy in 428.²⁹ The work is of immense value to modern historians for its preservation of numerous official documents—letters, conciliar acts, and imperial edicts—that would otherwise be lost.⁷ However, it is also a work with a distinct agenda. The entire narrative is framed as a history of the Church's heroic struggle against heresy, primarily Arianism, with divine providence guiding the orthodox to eventual victory.²⁹ The choice to end his history in 428 is particularly telling; it deliberately sets the stage for the crisis that erupted with the arrival of Nestorius in Constantinople, framing that conflict as the next chapter in the Church's perennial war against doctrinal error.³¹

His other major historical work, the *Historia Religiosa* or *History of the Monks of Syria*, is of a very different character. Composed around 444, it is a collection of thirty biographies of Syrian ascetics, many of whom Theodoret knew personally from his youth and his time as bishop.⁹ The work provides an unparalleled window into the world of Syrian monasticism, with its distinctive emphasis on severe physical asceticism. Theodoret portrays these holy men as living martyrs and spiritual athletes, whose heroic feats of self-denial gave them immense spiritual power and authority.⁹ The work is also a subtle piece of self-presentation. Theodoret

frequently inserts himself into the narratives, depicting his role as a bishop who both reveres and, at times, gently moderates the ascetics' extreme practices, thereby positioning himself as a key figure within this lineage of Syrian holiness.⁹ The *Historia Religiosa* can thus be read as a form of cultural apology, an assertion of Syria's spiritual prowess and a regional counter-narrative to the more famous and widely celebrated ascetic traditions of Egypt, popularized by works like Athanasius's *Life of Antony*.¹⁷

The Apologist: Engaging Hellenism in *Cure of Greek Maladies*

Composed early in his career, likely during his monastic period at Nicerte, the *Cure of Greek Maladies* is Theodoret's most ambitious intellectual work and is widely considered the last great Christian apology against paganism produced in antiquity.¹ The work is a testament to his profound classical education and his confidence in the intellectual superiority of the Christian faith. Over the course of twelve books, he systematically dismantles the philosophical and religious claims of Hellenism, not by simply rejecting them, but by skillfully co-opting them. His primary tactic is to use the writings of the most revered pagan philosophers, especially Plato, to demonstrate the inconsistencies and moral failings of pagan religion and to show how their highest insights were but faint foreshadowings of the fullness of truth found in Christianity.⁶

A central and particularly insightful section of the work is his extended defense of the Christian cult of the martyrs.⁶ This was a major point of contention, as educated pagans often derided the Christian veneration of the relics and tombs of the dead as a barbaric and irrational form of "necrolatry".⁶ Theodoret counters this charge on multiple fronts. First, he turns the accusation back on his critics, pointing out that pagan tradition itself was filled with the worship of deified human heroes like Hercules and Asclepius, whose mythological lives were rife with moral flaws.⁶ Second, he argues that the spectacular and ongoing success of the martyrs' cults—evidenced by the crowds that flocked to their shrines, the miracles of healing reported there, and the widespread practice of naming children after them—was empirical proof of their divine power and validity, a proof the now-abandoned temples of the pagan gods could no longer offer.⁶ In this work, Theodoret demonstrates his ability to fight a battle on two fronts simultaneously. Externally, he confronts the still-potent intellectual challenge of Hellenism, while internally, he provides a sophisticated theological justification for one of the most central and popular devotional practices of fifth-century Christianity. Across these diverse genres, Theodoret's literary corpus reveals itself as a single, overarching project: the comprehensive defense and preservation of the Antiochene theological-cultural synthesis against all its rivals. His biblical commentaries establish the exegetical foundation for Antiochene theology. His historical works provide the legitimizing narrative for this tradition. His apologetics defend it against the external threat of paganism. His hagiography grounds it in the authentic spiritual power of its native Syrian asceticism. And, as will be seen, his polemical treatises and letters are the frontline defense of its core Christological doctrines

against the immediate and existential threat from Alexandria. His works are not disparate productions but the interconnected components of a coherent and formidable intellectual fortress.

Section IV: The Crucible of Controversy: Theodoret and the Christological Debates

Theodoret's life and career were defined by the fierce Christological controversies that convulsed the Eastern Church in the second quarter of the fifth century. He was not a peripheral commentator but a central protagonist, the chief intellectual strategist and most articulate spokesman for the Antiochene cause. His journey through the ecumenical councils—from Ephesus in 431, through the nadir of the "Robber Synod" in 449, to his ultimate vindication at Chalcedon in 451—was a tumultuous odyssey that decisively shaped the future of Christian doctrine. In this crucible, Theodoret's role evolved from that of a partisan defender of a friend and a regional school to a key architect of an empire-wide theological consensus.

The Confrontation with Cyril of Alexandria: A Refutation of the Twelve Anathemas

The opening salvo in the great Christological war was fired in late 430, when Cyril, the powerful patriarch of Alexandria, issued his Twelve Anathemas against Nestorius, the patriarch of Constantinople. These anathemas were intended to force Nestorius to accept Cyril's Christological framework, particularly the use of the term *Θεοτόκος* (*Theotokos*, "God-bearer") for the Virgin Mary and the concept of a "hypostatic union" of the divine and human in Christ.²⁴ When these anathemas reached Antioch, Theodoret's metropolitan, John of Antioch, immediately recognized the threat they posed to the Antiochene theological tradition and commissioned his most able theologian, Theodoret, to write a refutation.¹² Theodoret's *Refutation of the Twelve Anathemas of Cyril* became the foundational text for the Antiochene party.⁷ In it, he systematically dismantled Cyril's propositions, arguing that they were a thinly veiled revival of the Apollinarian heresy.²³ He contended that Cyril's language of a "hypostatic union" and "one incarnate nature" effectively confused the two natures of Christ, leading to a monstrous hybrid that was neither fully God nor fully man. Above all, he argued that Cyril's framework inevitably led to the conclusion that the divine Logos itself suffered on the cross, a violation of the fundamental principle of divine impassibility.¹⁵ In place of Cyril's "union" (*ἔνωσις*, *henosis*), Theodoret insisted on a "conjunction" (*συνάφεια*, *synapheia*), a term that he believed better preserved the integrity and distinct properties of each nature within the one person of the Savior.¹⁵ This work, though now preserved only in fragments within Cyril's

own reply, drew the theological battle lines clearly and decisively.

The Council of Ephesus (431): Defending Nestorius and the Antiochene Position

When the Emperor Theodosius II convened an ecumenical council at Ephesus in the summer of 431 to resolve the dispute, Theodoret traveled there as part of the delegation of Eastern bishops led by John of Antioch.⁹ They arrived late, only to find that Cyril and his supporters had already convened the council, formally condemned and deposed Nestorius, and declared their own Christology to be orthodox.¹¹

Outmaneuvered and enraged, John of Antioch and the Eastern bishops, including Theodoret, constituted their own counter-council, or *conciliabulum*. In this assembly, they turned the tables on their opponents, voting to depose and excommunicate Cyril and Memnon of Ephesus, the local bishop and Cyril's key ally.¹¹ The result was chaos, with two rival councils, each claiming to be the true ecumenical synod, anathematizing one another. In the complex political negotiations that followed, Theodoret served as one of the key representatives of the Antiochene party, sent to the imperial court at Chalcedon to plead their case before the emperor.¹¹ Ultimately, however, the imperial government sided with the Cyrillian party. Nestorius was sent into exile, and the decrees of Cyril's council were upheld. For Theodoret and the Antiochenes, Ephesus was a profound political and ecclesiastical defeat, a demonstration of their rival's superior political skill and influence at court.⁴⁸

The Path to Reconciliation: The Formula of Union (433)

The Council of Ephesus resulted in a formal schism between the great sees of Alexandria and Antioch, a breach that threatened the unity of the Eastern Church. For two years, intense negotiations, heavily prodded by the imperial court, sought to find a path to reconciliation. The breakthrough came in 433 with the drafting of the "Formula of Union," a creedal statement designed to be acceptable to both parties.¹² The authorship of this masterful piece of theological diplomacy is widely attributed to Theodoret.³⁰

The Formula of Union was a carefully crafted compromise. On the one hand, it conceded to the Alexandrians the crucial term *Θεοτόκος* for the Virgin Mary. On the other hand, its core Christological affirmations were distinctly Antiochene. It confessed Christ as "perfect God and perfect man," composed of a rational soul and body, and, most importantly, it spoke of a "union of two natures" having taken place, explicitly stating that this union was "unconfounded".⁴¹ This language forced Cyril to accept a dyophysite framework that acknowledged the distinction of the natures after the union, a significant concession from his earlier "one nature" terminology. The formula represented a temporary victory for Theodoret's moderate Antiochene position and demonstrated his capacity for constructive theological

statesmanship. Tellingly, however, Theodoret himself, out of loyalty to his condemned friend, initially refused to subscribe to the union because it required him to anathematize Nestorius personally—a step he was not yet willing to take.³⁰

The "Robber Synod" of Ephesus (449): Condemnation and Exile

The peace established by the Formula of Union proved fragile. After Cyril's death in 444, he was succeeded as patriarch of Alexandria by his archdeacon, Dioscorus, a man who shared Cyril's theological convictions but lacked his subtlety and possessed a far more autocratic and ruthless temperament.¹² Dioscorus became the champion of an archimandrite from Constantinople named Eutyches, who taught an extreme form of Alexandrian Christology, arguing that after the Incarnation, Christ's humanity was effectively absorbed into his divinity, resulting in a single nature. This doctrine came to be known as Monophysitism.

When Eutyches was condemned by his local bishop, Flavian of Constantinople, Dioscorus persuaded the Emperor Theodosius II to convene another ecumenical council at Ephesus in 449. This council was a travesty of justice. Dioscorus presided with absolute authority, using imperial soldiers and gangs of monks to intimidate and terrorize his theological opponents.²⁸ Theodoret, recognized by Dioscorus as the most formidable intellectual opponent of Monophysitism, was forbidden by imperial edict from even attending the council.¹⁷ In his absence, he was summarily condemned, deposed from his bishopric, and sentenced to exile in his old monastery at Apamea.¹² The council reinstated Eutyches and deposed Flavian of Constantinople and other leading Antiochenes. The proceedings were so violent and coercive that Pope Leo I in Rome famously branded the council the *Latrocinium*, or "Robber Synod".²⁹ For Theodoret, this was the lowest point of his life, a seemingly definitive defeat at the hands of a rival who had abandoned theological debate in favor of brute force.

Appeal to the West: The Correspondence with Pope Leo I

From the confines of his monastic exile, Theodoret made a brilliant and decisive strategic move. He appealed his case to the one authority in the Church that stood outside the political control of the court at Constantinople: the bishop of Rome, Pope Leo I.⁴² In a series of letters to Leo and other Western clergy, Theodoret laid out the gross injustices of the *Latrocinium*, defended the orthodoxy of his own teaching, and, most importantly, declared his full agreement with the Christology articulated in Leo's own recent dogmatic letter, the famous *Tome to Flavian*.⁴²

Leo's *Tome* was a powerful and lucid statement of a Western dyophysite Christology that was remarkably convergent with the Antiochene position. It affirmed one person in two distinct and unconfused natures, each performing the actions proper to it. By aligning himself with Leo, Theodoret internationalized his cause and forged a powerful alliance with the Roman

See. In his letters, he employed a shrewd and deferential rhetoric, praising the See of Rome for its historical freedom from heresy and acknowledging its primacy and "sovereignty over the churches throughout the universe".⁵⁴ This appeal was instrumental in turning the tide. Leo took up Theodoret's cause, refused to recognize the decrees of the *Latrocinium*, and began to press the emperor for a new, truly ecumenical council.

The Council of Chalcedon (451): Vindication, Compromise, and the Definition of Faith

The political landscape shifted dramatically in July 450 with the death of Emperor Theodosius II. He was succeeded by his sister, the Empress Pulcheria, and her husband, the general Marcian. The new rulers were staunch supporters of the dyophysite position and were allied with Pope Leo.¹² One of their first acts was to annul the decrees of the "Robber Synod." Theodoret was recalled from exile and his episcopal dignity was restored.¹² In the autumn of 451, Marcian convened a new and massive ecumenical council—the largest to date—in the city of Chalcedon, across the Bosphorus from Constantinople.²⁸ Theodoret's arrival at the council was met with a furious uproar from the Egyptian and Illyrian bishops, who still regarded him as a condemned heretic.²² The imperial commissioners, however, insisted that he be allowed to take his seat. His full rehabilitation was made conditional on one final, painful act of compromise: he was required to publicly pronounce an anathema against his old friend, Nestorius. After some hesitation, Theodoret complied, declaring, "Anathema to Nestorius and to whoever does not call the Holy Virgin *Theotokos* and who divides the one only-begotten Son." With this, his full restoration was confirmed.²²

This personal concession paved the way for a great theological triumph. The Council of Chalcedon formally approved Pope Leo's *Tome* and, after much debate, promulgated its own Definition of Faith. The Chalcedonian Definition was the culmination of decades of controversy and a masterful synthesis of the competing theological traditions. It was a hard-won political and theological compromise. It affirmed the unity of Christ's person, using the Alexandrian-favored term *hypostasis*, but its central thrust was a clear and unambiguous victory for the Antiochene-Western dyophysite position that Theodoret had championed for twenty years. The Definition confessed one and the same Christ, Son, Lord, Only-begotten, acknowledged "in two natures" (ἐν δύο φύσεσιν, *en duo physesin*), "unconfusedly, unchangeably, indivisibly, inseparably".⁵⁵ The four famous adverbs were a direct repudiation of the Monophysitism of Eutyches and the perceived confusion of natures in Cyril's theology. Chalcedon was Theodoret's ultimate vindication. The theological framework he had fought for was now the official, imperially mandated orthodoxy of the Christian Church.

Section V: A Contested Legacy: Theodoret from

Constantinople II to Modern Scholarship

Theodoret's triumph at Chalcedon was not the final word on his legacy. The very settlement he helped to architect proved to be unstable, and the unresolved tensions within it would lead to his own posthumous condemnation a century later. This paradox—that a key father of Chalcedonian orthodoxy could be anathematized by a later ecumenical council—has ensured that Theodoret remains a controversial and intensely debated figure. His legacy has become a battleground on which the very meaning of Chalcedon and the core paradoxes of the Incarnation continue to be fought.

The Posthumous Condemnation: Theodoret and the "Three Chapters" Controversy (553)

The Chalcedonian Definition, while a victory for the dyophysite party, failed to achieve its political goal of unifying the Church. It was immediately rejected by large numbers of Christians in Egypt and Syria, who saw its "in two natures" formula as a betrayal of Cyril of Alexandria and a concession to Nestorianism. These anti-Chalcedonians, who became known as Miaphysites (from their insistence on Cyril's "one incarnate nature" formula), constituted a significant and restive portion of the empire's population.⁵⁵

A century later, the ambitious Emperor Justinian I (reigned 527–565) made the reconciliation of the Miaphysites a central policy of his reign. As a theological olive branch, he sought to purge the Chalcedonian tradition of its most overtly Antiochene and seemingly "Nestorian" elements. In an edict issued around 544, he targeted for condemnation what came to be known as the "Three Chapters".⁵⁶ These were:

1. The person and writings of Theodore of Mopsuestia, the intellectual father of the Antiochene school.
2. The writings of Theodoret of Cyrrhus against Cyril of Alexandria and the Council of Ephesus.
3. The Letter of Ibas of Edessa to Mari the Persian, another Antiochene document from the period of the controversy.⁵⁸

This move was deeply controversial, especially in the West, where it was seen as a direct attack on the authority of the Council of Chalcedon, which had explicitly restored Theodoret and Ibas to communion.⁵⁸ After years of political pressure, coercion, and the forced detention of Pope Vigilius in Constantinople, Justinian convened the Second Council of Constantinople in 553.⁵⁹ This council, dominated by the emperor's will, formally anathematized the Three Chapters. The council's canons explicitly condemned "the impious writings of Theodoret, which he published against the true faith, against the first holy synod of Ephesus and against the holy Cyril and his twelve chapters".³⁰

The condemnation was a purely political act designed to appease the Miaphysites by

demonstrating that the imperial church had repudiated the Antiochene figures they found most offensive.⁵⁸ It did not, however, achieve its goal of reunion. Instead, it created a profound paradox at the heart of imperial orthodoxy and sparked a major schism in the Western church that lasted for decades.⁵⁹ The council claimed to uphold Chalcedon while simultaneously condemning the anti-Cyrillian writings of one of its chief architects. This act revealed the inherent instability of the Chalcedonian compromise. It was an attempt to reinterpret the 451 settlement in a decisively pro-Alexandrian direction, demonstrating that Chalcedon had not solved the Christological problem but had merely created a fragile center that was immediately pulled apart by the very forces it had sought to reconcile. Theodoret's legacy became the terrain upon which the battle for the soul of Chalcedon was fought.

Modern Interpretations of Theodoret's Christology: Orthodox Father or Nestorian Theorist?

The ambiguity of Theodoret's historical standing is reflected in modern scholarly debates, which remain sharply divided over the fundamental orthodoxy of his Christology.⁷ The central question revolves around whether his theological system is compatible with the Chalcedonian affirmation of a single hypostasis, or personal subject, in Christ.

One influential line of interpretation, articulated most forcefully by scholars like Paul B. Clayton, argues that Theodoret's Christology is, in its fundamental logic, a "two-subject" or "two-person" Christology.¹⁹ According to this view, the non-negotiable starting point for Theodoret and the entire Antiochene school was the absolute impassibility and immutability of God the Word.¹⁸ To maintain this principle, they were logically compelled to posit a distinct human subject—an "assumed man"—who is the proper subject of the human experiences of growth, temptation, suffering, and death described in the Gospels.¹⁹ The union, therefore, is a "conjunction" (

συνάφεια) between two distinct subjects, the divine Logos and a human person, not the "hypostatic union" of two natures in a single divine subject as defined at Ephesus and, arguably, at Chalcedon.¹⁹ From this perspective, Theodoret's theology is fundamentally different from the Chalcedonian definition, and his acceptance of the council's decrees was a pragmatic compromise that papered over a deep-seated logical incompatibility.

In recent decades, however, a more "benevolent" reassessment has gained traction.¹⁸ This school of thought argues that the "two-subject" critique is anachronistic and fails to appreciate the polemical context and developmental nature of Theodoret's language. Scholars in this camp maintain that Theodoret's Christology was consistent throughout his life and that his aim was always to affirm one Lord Jesus Christ.⁵⁷ They argue that terms like *prosopon* were used by Theodoret to denote a single, unified subject, and that his sharp distinction of natures was a necessary polemical emphasis against the perceived Monophysite threat of confusing the divine and human.²⁰ From this viewpoint, Theodoret's work was not a deviation from orthodoxy but a crucial contribution that paved the way for the

balanced formula of Chalcedon. He should, therefore, be restored to his rightful place as an orthodox father, whose theological vision stands in equal glory alongside that of his great rival, Cyril of Alexandria.¹⁸

This ongoing debate highlights Theodoret's enduring relevance. He personifies the central, unresolved tension in classical Christology: how to simultaneously affirm the absolute transcendence and impassibility of God the Word and the genuine, contingent, and suffering humanity of the historical Jesus within a single, unified personal subject. Theodoret's clear, logical, and uncompromising defense of the first pole of this paradox forces every subsequent generation of theologians to grapple with the core mystery of the Incarnation.

Reassessing Theodoret: Beyond Christology to Pastor, Historian, and Witness to Late Antiquity

A full and fair reassessment of Theodoret's legacy requires looking beyond the narrow, and perhaps intractable, question of his precise Christological orthodoxy. His importance extends far beyond his role in the dogmatic controversies. He was, by all accounts, an exemplary bishop—an effective and sensitive pastor who dedicated his life to the spiritual and material care of his flock.¹ He was a civic leader who used his resources to build essential infrastructure and advocate for the poor and oppressed.¹¹

He was a scholar of immense learning whose biblical commentaries rescued the valuable exegetical heritage of the Antiochene school for the broader Christian tradition.¹⁵ His historical and hagiographical works, for all their biases, remain invaluable and often unique sources for understanding the religious and social history of his time.⁹ His apologetic writings offer a profound glimpse into the final stages of the intellectual encounter between Christianity and classical Hellenism.⁶ And his large surviving correspondence provides a rich and intimate portrait of the social, political, and ecclesiastical networks of the late antique world.²⁷

Theodoret of Cyrrhus was, in sum, a monumental figure of a transitional age. His life and work provide an unparalleled window into the complex and often contradictory forces that shaped the momentous transformation of the classical world into the Byzantine Christian empire. His legacy is not one of simple orthodoxy or heresy, but of a brilliant and dedicated churchman grappling with the most profound questions of his faith in an age of intense conflict and change. He remains a vital, challenging, and indispensable voice from the Christian past.

Works Cited

1. ¹ EBSCO. "Theodoret of Cyrrhus." EBSCO Research Starters.
2. ¹² University of Göttingen. "Theodoret's Life and Work." Septuaginta-Unternehmen.
3. ⁹ Beth Mardutho: The Syriac Institute. "Theodoret of Cyrrhus." Gorgias Encyclopedic

Dictionary of the Syriac Heritage.

4. ²⁹ Fourth Century Christianity. "Theodoret of Cyrus."
5. ¹⁰ Wikipedia. "Theodoret."
6. ¹³ Christian Classics Ethereal Library. "Biography. Theodoret of Cyrus(Cyrrhus)."
7. ¹¹ Christian Classics Ethereal Library. "Theodoretus, bishop of Cyrrhus." Dictionary of Christian Biography and Literature.
8. ²⁶ Elton, Hugh. "The Early Fifth Century, 395–455."
The Roman Empire in Late Antiquity: A Political and Military History. Cambridge University Press, 2018.
9. ³ Khan Academy. "Byzantine culture and society."
10. ²⁵ Istanbul Tarihi. "Politics and society in the early Byzantine capital (330-565)."
11. ⁴ Britannica. "Byzantine Empire."
12. ³¹ Center for Hellenic Studies, Harvard University. "Preface: An Introduction to Theodoret's Life and Writings."
13. ³⁰ The Catholic Encyclopedia. "Theodoret." New Advent.
14. ³⁶ Goodreads. "The Ecclesiastical History of Theodoret."
15. ³⁷ Christian Classics Ethereal Library. "The Ecclesiastical History of Theodoret." Nicene and Post-Nicene Fathers, Series II, Vol. 3.
16. ⁷⁰ Documenta Catholica Omnia. "The Ecclesiastical History."
17. ⁴⁵ Internet Archive. "Ecclesiastical history, a history of the church in 5 books from A.D.322 to the death of Theodore of Mopsuestia, A.D.427."
18. ³² The Cult of Saints in Late Antiquity, University of Oxford. "E03501: Theodoret of Cyrrhus in his Cure for Greek Maladies refers to the veneration of relics..."
19. ⁶ The Cult of Saints in Late Antiquity, University of Oxford. "E03500: Theodoret of Cyrrhus writes the Cure for Greek Maladies..."
20. ³³ Britannica. "Remedy for Greek Maladies."
21. ³⁴ Giorno Pagano Memoria. "European Pagan Memory Day: introduction to Cure of the Greek maladies, by Theodoret of Cyrrhus."
22. ⁴⁰ Fr. Ted's Blog. "Theodoret of Cyrus on Interpreting Scriptures."
23. ¹⁴ Logos Bible Software. "Theodoret of Cyrus: Commentary on the Psalms 1–72."
24. ³⁹ SVS Press. "Theodoret of Cyrus: Commentary on The Letters of St. Paul, Vol 1."
25. ³⁸ De Cock, Miriam. "Theodoret of Cyrus and His Exegetical Predecessors: A Study of His Biblical Commentary Prefaces."
Open Theology, 2021.
26. ²⁷ Cambridge University Press. "The letters of Theodoret of Cyrrhus."
Collecting Early Christian Letters, 2015.
27. ⁴¹ Catholic Culture. "Letter of Theodoret to John, bishop of Antioch, after the reconciliation."
28. ⁷¹ Cokesbury. "The Correspondence of Theodoret of Cyrus."
29. ⁷² Encyclopaedia of the Hellenic World, Constantinople. "Theognis, Bishop of Nicaea."

30. ² Greek Wikipedia. "Θεοδώρητος ο Κύρου."
31. ⁷³ Encyclopaedia of the Hellenic World, Constantinople. "Diodorus, Bishop of Tarsus."
32. ⁷⁴ The Online Medieval Sources Bibliography. "Theodoret of Cyr."
33. ¹⁸ Vranic, Vasilije. "The Christological opus of Theodoret of Cyrrhus." Marquette University, 2011.
34. ⁶⁹ Foundation for Ancient and Medieval Georgian Literature. "The Life, Activities and Creed of Theodoret."
35. ⁷⁵ Nominis. "Saint Théodoret de Cyr."
36. ⁷⁶ Biblindex. "Théodoret de Cyr."
37. ⁷⁷ eMan. "Théodoret de Cyr, Histoire ecclésiastique."
38. ⁷⁸ DBpedia. "Theodoret."
39. ⁷⁹ The Hebrew University of Jerusalem. "Theodoretus, Cyrrhensis, Epistolae."
40. ⁸⁰ Google Books. "Theodōrētū episkopu kyru hapanta."
41. ¹ EBSCO. "Theodoret of Cyrrhus.".¹
42. ¹⁵ Wikipedia. "Theodoret.".¹⁰
43. ¹⁹ ProQuest. "THEODORET, BISHOP OF CYRUS, AND THE MYSTERY OF THE INCARNATION IN LATE ANTIOCHENE CHRISTOLOGY."
44. ²³ Cambridge University Press. "Theodoret of Cyrrhus, Refutation of the Twelve Anathemas of Cyril of Alexandria."
45. ²⁴ Brill. "Theodoret's Refutation of the Twelve Anathemas of Cyril of Alexandria."
46. ³⁰ The Catholic Encyclopedia. "Theodoret.".³⁰
47. ⁴⁸ Routledge. "Theodoret of Cyrus."
48. ⁹ Beth Mardutho: The Syriac Institute. "Theodoret of Cyrrhus.".⁹
49. ⁵² BiblicalTraining.org. "Theodoret."
50. ⁵³ Marquette University e-Publications. "The Christological opus of Theodoret of Cyrrhus.".¹⁸
51. ²⁸ Cambridge University Press. "The Acts of the Council of Chalcedon (October 451)."
52. ²² Brill Encyclopedia of Early Christianity Online. "Theodoret of Cyrrhus."
53. ⁴⁹ Catholic Library. "Prolegomena. III.—Relations with Nestorius and to Nestorianism."
54. ⁵⁶ Wikipedia. "Nestorius."
55. ⁸¹ Byzantine, Catholic & Orthodox Church. "Re: Nestorians."
56. ⁴¹ Catholic Culture. "Letter of Theodoret to John, bishop of Antioch, after the reconciliation.".⁴¹
57. ⁵⁰ New Advent. "Letter of Theodoret to John, Bishop of Antioch, after the Reconciliation."
58. ⁸² Catholic Culture. "Letter CLXXIX from Cyril of Alexandria to John of Antioch against Theodoret."
59. ⁴² Catholic Culture. "Letter CXVI. To the Presbyter Renatus."
60. ⁸³ New Advent. "Letter 120. To Theodoret, Bishop of Cyrus."

61. ⁵⁴ Sacred Heart Catholic Church. "St. Theodoret of Cyrus on the Papacy."
62. ⁶¹ Cambridge University Press. "The Acts of the Second Council of Constantinople (May–June 553)."
63. ⁵⁸ Wikipedia. "Three-Chapter Controversy."
64. ⁶² Papal Encyclicals Online. "Second Council of Constantinople - 553 A.D."
65. ⁵ Center for Hellenic Studies, Harvard University. "Introduction: Theodoret and the Fifth Century."
66. ⁸ Orthodox Church Fathers. "Prolegomena. I.—The Life of Theodoret."
67. ²⁰ University of Helsinki. "Theodoret of Cyrus' Doctrine of God's Impassibility."
68. ⁴⁴ ResearchGate. "Theodoret of Cyrus and His Exegetical Predecessors: A Study of His Biblical Commentary Prefaces.".³⁸
69. ⁴³ Reformed Books Online. "Commentaries on the New Testament Epistles."
70. ⁸⁴ New Advent. "Letter LXXXIII. To Dioscorus, Archbishop of Alexandria."
71. ⁸⁵ Documenta Catholica Omnia. "The Letters of Theodoret."
72. ⁸⁶ University of Athens eClass. "Ορθόδοξο Δόγμα II."
73. ⁸⁷ Hellenic Open University. "Η Χριστολογία των Μαρωνιτών."
74. ⁷ Encyclopedia.com. "Theodoret of Cyr."
75. ⁸⁸ Par la Foi. "Théodoret de Cyr contre la transsubstantiation."
76. ²¹ Google Books. "The Christology of Theodoret of Cyrus."
77. ⁸⁹ ixtheo.de. "Theodoret of Cyrus and His Exegetical Predecessors.".³⁸
78. ³⁵ University of St. Thomas. "Theodoret of Cyrrhus, Refutation of the Twelve Anathemas of Cyril of Alexandria.".²³
79. ⁴⁷ Catholic Culture. "Letter CL. To the Bishop of the East."
80. ⁵³ Marquette University e-Publications. "The Christological opus of Theodoret of Cyrrhus.".¹⁸
81. ¹⁸ CORE. "The Christological opus of Theodoret of Cyrrhus.".¹⁸
82. ⁹⁰ eBay. "The Christology of Theodoret of Cyrus: Antiochene Christology fro."
83. ⁶⁵ Scottish Journal of Theology. "Paul B. Clayton Jr, The Christology of Theodoret of Cyrus..."
84. ⁹¹ Chimes Music. "The Christology of Theodoret of Cyrus..."
85. ⁹² ISBN.nu. "9780198143987."
86. ⁶⁷ Miami University Campus Store. "The Christology of Theodoret of Cyrus..."
87. ⁶⁸ Marquette University e-Publications. "The Christological opus of Theodoret of Cyrrhus.".¹⁸
88. ¹⁵ Wikipedia. "Theodoret.".¹⁰
89. ⁶⁴ Britannica. "Theodoret Of Cyrrhus."
90. ⁵⁷ Tom's Theology. "Theodoret of Cyrus."
91. ²⁷ Cambridge University Press. "The letters of Theodoret of Cyrrhus.".²⁷
92. ⁴⁶ Bryn Mawr Classical Review. "Theodoret of Cyrrhus, Theodoret of Cyrus: A Cure for

Pagan Maladies."

93. ¹⁶ GotQuestions.org. "Who was Theodoret of Cyrus?"
94. ¹ EBSCO. "Theodoret of Cyrrhus." ¹
95. ¹⁷ OrthodoxWiki. "Theodoret of Cyrrhus."
96. ⁴⁴ ResearchGate. "Theodoret of Cyrus and His Exegetical Predecessors." ³⁸
97. ⁹ Beth Mardutho: The Syriac Institute. "Theodoret of Cyrrhus." ⁹
98. ⁸⁵ Documenta Catholica Omnia. "The Letters of Theodoret." ⁸⁵
99. ⁵⁹ BiblicalTraining.org. "Three Chapters Controversy."
100. ⁶⁰ The Catholic Encyclopedia. "Three Chapters." New Advent.
101. ⁵⁸ Wikipedia. "Three-Chapter Controversy." ⁵⁸
102. ⁵¹ 4 Marks of the Church. "Theodoret of Cyr."
103. ⁶³ Catholic Library. "Prolegomena. VII.—The Condemnation of 'the Three Chapters.'"
104. ³⁰ The Catholic Encyclopedia. "Theodoret." ³⁰
105. ⁶⁶ ResearchGate. "The Christology of Theodoret of Cyrus..."
106. ¹² University of Göttingen. "Theodoret's Life and Work." ¹²
107. ⁵⁵ Wikipedia. "Council of Chalcedon."
108. ²⁹ Fourth Century Christianity. "Theodoret of Cyrus." ²⁹
109. ⁹ Beth Mardutho: The Syriac Institute. "Theodoret of Cyrrhus."
110. ³⁰ The Catholic Encyclopedia. "Theodoret." New Advent.
111. ⁶ The Cult of Saints in Late Antiquity, University of Oxford. "EO3500: Theodoret of Cyrrhus writes the Cure for Greek Maladies..."
112. ⁷ Encyclopedia.com. "Theodoret of Cyr."
113. ⁴² Catholic Culture. "Letter CXVI. To the Presbyter Renatus."
114. ⁴⁹ Catholic Library. "Prolegomena. III.—Relations with Nestorius and to Nestorianism."
115. ⁵⁰ New Advent. "Letter of Theodoret to John, Bishop of Antioch, after the Reconciliation."
116. ⁸⁴ New Advent. "Letter LXXXIII. To Dioscorus, Archbishop of Alexandria."
117. ⁷ Encyclopedia.com. "Theodoret of Cyr." ⁷

Works cited

1. Theodoret of Cyrrhus | EBSCO Research Starters, accessed August 17, 2025, <https://www.ebsco.com/research-starters/biography/theodoret-cyrrhus>
2. Θεοδώρητος ο Κύρου - Βικιπαίδεια, accessed August 17, 2025, https://el.wikipedia.org/wiki/%CE%98%CE%B5%CE%BF%CE%B4%CF%8E%CF%81%CE%B7%CF%84%CE%BF%CF%82_%CE%BF_%CE%9A%CF%8D%CF%81%CE%BF%CF%85
3. Byzantine culture and society (article) - Khan Academy, accessed August 17, 2025, <https://www.khanacademy.org/humanities/world-history/medieval-times/byzantin>

[e-empire/a/byzantine-culture-and-society](#)

4. Byzantine Empire | History, Geography, Maps, & Facts | Britannica, accessed August 17, 2025, <https://www.britannica.com/place/Byzantine-Empire>
5. Introduction. Theodoret and the Fifth Century - The Center for Hellenic Studies, accessed August 17, 2025, <https://chs.harvard.edu/chapter/introduction-theodoret-and-the-fifth-century/>
6. E03500: Theodoret of Cyrrhus writes the Cure for Greek Maladies ..., accessed August 17, 2025, https://portal.sds.ox.ac.uk/articles/online_resource/E03500_Theodoret_of_Cyrrhus_writes_the_Cure_for_Greek_Maladies_which_contains_a_defence_of_the_cult_of_martyrs_against_its_pagan_critics_Written_in_Greek_in_the_420s_at_the_monastery_of_Nikerte_near_Apamea_on_the_Orontes_or_in_Cyrrhus_both_/13835864
7. Theodoret of Cyr | Encyclopedia.com, accessed August 17, 2025, <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/theodoret-cyr>
8. Theodoret: Proglomena - Orthodox Church Fathers, accessed August 17, 2025, <https://orthodoxchurchfathers.com/fathers/npnf203/npnf2035.html>
9. Theodoret of Cyrrhus - Gorgias Encyclopedic Dictionary of the Syriac Heritage, accessed August 17, 2025, <https://gedsh.bethmardutho.org/Theodoret-of-Cyrrhus>
10. en.wikipedia.org, accessed August 17, 2025, <https://en.wikipedia.org/wiki/Theodoret#:~:text=Theodoret%20received%20an%20extensive%20religious,among%20the%20clergy%20of%20Antioch.>
11. Theodoretus, bishop of Cyrrhus, accessed August 17, 2025, <https://www.ccel.org/ccel/wace/bioidict.html?term=Theodoretus.%20bishop%20of%20Cyrrhus>
12. Theodoret of Cyrrhus - Göttinger Septuaginta, accessed August 17, 2025, <https://septuaginta.uni-goettingen.de/theodoret/>
13. Author info: Theodoret, Bishop of Cyrus - Christian Classics Ethereal Library, accessed August 17, 2025, <https://www.ccel.org/ccel/theodoret>
14. Theodoret of Cyrus: Commentary on the Psalms 1–72 | Logos Bible Software, accessed August 17, 2025, <https://www.logos.com/product/53660/theodoret-of-cyrus-commentary-on-the-psalms-1-72>
15. Theodoret - Wikipedia, accessed August 17, 2025, <https://en.wikipedia.org/wiki/Theodoret>
16. Who was Theodoret of Cyrus? | GotQuestions.org, accessed August 17, 2025, <https://www.gotquestions.org/Theodoret-of-Cyrus.html>
17. Theodoret of Cyrrhus - OrthodoxWiki, accessed August 17, 2025, https://orthodoxwiki.org/Theodoret_of_Cyrrhus
18. The Christology of Theodoret of Cyrrhus: The Question of Its Development - CORE, accessed August 17, 2025, <https://core.ac.uk/download/pdf/67759478.pdf>
19. THEODORET, BISHOP OF CYRUS, AND THE MYSTERY OF THE INCARNATION IN LATE ANTIOCHENE CHRISTOLOGY - ProQuest, accessed August 17, 2025, <https://search.proquest.com/openview/0723eece7c9dc4aa75f932c18695df02/1?p>

- [q-origsite=gscholar&cbl=18750&diss=y](#)
20. God's impassibility in Theodoret of Cyrus' commentaries on the ..., accessed August 17, 2025,
<https://helda.helsinki.fi/items/e5470523-b091-40eb-8c9b-9baf80733d58>
 21. The Christology of Theodoret of Cyrus - Google Books, accessed August 17, 2025,
https://books.google.com/books/about/The_Christology_of_Theodoret_of_Cyrus.html?id=TSQTDAAAQBAJ
 22. Theodoret of Cyrrhus - Brill - Reference Works, accessed August 17, 2025,
<https://referenceworks.brill.com/view/entries/EECO/SIM-00003411.xml>
 23. Theodoret of Cyrrhus, Refutation of the Twelve Anathemas of Cyril of Alexandria (Chapter 48) - The Cambridge Edition of Early Christian Writings, accessed August 17, 2025,
<https://www.cambridge.org/core/books/cambridge-edition-of-early-christian-writings/theodoret-of-cyrrhus-refutation-of-the-twelve-anathemas-of-cyril-of-alexandria/B162C3E15B89634A82D02A81E276DC74>
 24. Theodoret's Christology at the Dawn of the Nestorian ... - Brill, accessed August 17, 2025,
https://brill.com/display/book/9789004290808/B9789004290808_005.pdf
 25. POLITICS AND SOCIETY IN THE EARLY BYZANTINE CAPITAL (330-565) | History of Istanbul, accessed August 17, 2025,
<https://istanbultarihi.ist/405-politics-and-society-in-the-early-byzantine-capital-330-565>
 26. The Early Fifth Century, 395-455 (Chapter 5) - The Roman Empire ..., accessed August 17, 2025,
<https://www.cambridge.org/core/books/roman-empire-in-late-antiquity/early-fifth-century-395455/6212FF897B68BB3AF29228F08ECFD4D1>
 27. The letters of Theodoret of Cyrrhus (Chapter 10) - Collecting Early Christian Letters, accessed August 17, 2025,
<https://www.cambridge.org/core/books/collecting-early-christian-letters/letters-of-theodoret-of-cyrrhus/ADB09C08F9E7FBE8C8EFE44CFAD50BB8>
 28. Acts of the Council of Chalcedon (October 451): (Chapter 4) - The Cambridge Edition of Early Christian Writings, accessed August 17, 2025,
<https://www.cambridge.org/core/books/cambridge-edition-of-early-christian-writings/acts-of-the-council-of-chalcedon-october-451/5F4B909F974A1318067873A1E9DD4B16>
 29. Theodoret of Cyrus - Fourth Century Christianity, accessed August 17, 2025,
<https://www.fourthcentury.com/theodoret-of-cyrus/>
 30. CATHOLIC ENCYCLOPEDIA: Theodoret - New Advent, accessed August 17, 2025,
<https://www.newadvent.org/cathen/14574b.htm>
 31. Preface: An Introduction to Theodoret's Life and Writings - The Center for Hellenic Studies, accessed August 17, 2025,
<https://chs.harvard.edu/chapter/preface-an-introduction-to-theodorets-life-and-writings/>
 32. E03501: Theodoret of Cyrrhus in his Cure for Greek Maladies refers to the

veneration of relics, the dedication of offerings for healing, the naming of children after martyrs, the replacement of pagan temples by shrines of martyrs, and the festivals of the Apostles *Peter (S00036), *Paul (S00008), and *Thomas - University of Oxford, accessed August 17, 2025,

https://portal.sds.ox.ac.uk/articles/online_resource/E03501_Theodoret_of_Cyrrhus_in_his_Cure_for_Greek_Maladies_refers_to_the_veneration_of_relics_the_dedication_of_offerings_for_healing_the_naming_of_children_after_martyrs_the_replacement_of_pagan_temples_by_shrines_of_martyrs_and_the_festiv/13835873

33. Remedy for Greek Maladies | work by Theodoret of Cyrrhus - Britannica, accessed August 17, 2025,
<https://www.britannica.com/topic/Remedy-for-Greek-Maladies>
34. European Pagan Memory Day: introduction to Cure of the Greek maladies, by Theodoret of Cyrrhus - Giorno Pagano Europeo della Memoria, accessed August 17, 2025, <http://www.giornopaganomemoria.it/theodoret.html>
35. Theodoret of Cyrrhus, Refutation of the Twelve Anathemas of Cyril of Alexandria - University of St. Thomas, accessed August 17, 2025,
https://researchonline.stthomas.edu/esploro/outputs/bookChapter/Theodoret-of-Cyrrhus-Refutation-of-the/991015167260203691?institution=01CLIC_STTHOMAS
36. The Ecclesiastical History of Theodoret - Goodreads, accessed August 17, 2025,
<https://www.goodreads.com/book/show/31950421-the-ecclesiastical-history-of-theodoret>
37. Philip Schaff: NPNF2-03. Theodoret, Jerome, Gennadius, & Rufinus: Historical Writings, accessed August 17, 2025,
<https://www.ccel.org/fathers2/NPNF2-03/Npnf2-03-09.htm>
38. Theodoret of Cyrus and His Exegetical Predecessors: A Study of His Biblical Commentary Prefaces - DOAJ, accessed August 17, 2025,
<https://doaj.org/article/1d992a4270b2432b94f24ccad34387e1>
39. Theodoret of Cyrus: Commentary on The Letters of St. Paul, Vol 1, accessed August 17, 2025,
<https://svspress.com/theodoret-of-cyrus-commentary-on-the-letters-of-st-paul-vol-1/>
40. Theodoret of Cyrus on Interpreting Scriptures - Fraternized - WordPress.com, accessed August 17, 2025,
<https://frted.wordpress.com/2009/09/22/theodoret-of-cyrus-on-intepreting-scriptures/>
41. Letter CLXXI - Fathers of the Church | Catholic Culture, accessed August 17, 2025,
<https://www.catholicculture.org/culture/library/fathers/view.cfm?recnum=3069>
42. Fathers of the Church | Catholic Culture, accessed August 17, 2025,
<https://www.catholicculture.org/culture/library/fathers/view.cfm?recnum=2952>
43. Commentaries on the New Testament Epistles - Reformed Books Online, accessed August 17, 2025,
<https://reformedbooksonline.com/commentaries/new-testament-commentaries/commentaries-on-the-new-testament-epistles/>
44. Theodoret of Cyrus and His Exegetical Predecessors: A Study of His Biblical Commentary Prefaces - ResearchGate, accessed August 17, 2025,

- https://www.researchgate.net/publication/354615435_Theodoret_of_Cyrus_and_His_Exegetical_Predecessors_A_Study_of_His_Biblical_Commentary_Prefaces
45. Ecclesiastical history, a history of the church in 5 books from A.D.322 to the death of Theodore of Mopsuestia, A.D.427 by Theodoretus bishop of Cyrus a new tr...with a memoir of the author., accessed August 17, 2025, <https://archive.org/details/ecclesiasticalh05unkngoog>
 46. Theodoret of Cyrrhus: The Bishop and the Holy Man - Bryn Mawr Classical Review, accessed August 17, 2025, <https://bmcr.brynmawr.edu/2003/2003.02.19/>
 47. Fathers of the Church | Catholic Culture, accessed August 17, 2025, <https://www.catholicculture.org/culture/library/fathers/view.cfm?recnum=3021>
 48. Theodoret of Cyrus, accessed August 17, 2025, https://api.pageplace.de/preview/DT0400.9781134391769_A24503216/preview-9781134391769_A24503216.pdf
 49. III.—Relations with Nestorius and to Nestorianism. - Theodoret of ..., accessed August 17, 2025, <https://catholiclibrary.org/library/view?docId=/Fathers-EN/npnf.000053.TheodoretOfCyrus.Prolegomena.html&chunk.id=00000009>
 50. CHURCH FATHERS: Letter 171 (Theodoret) - New Advent, accessed August 17, 2025, <https://www.newadvent.org/fathers/2707171.htm>
 51. Theodoret of Cyr – The 4 Marks, accessed August 17, 2025, <https://4marksofthechurch.com/theodoret-of-cyr/>
 52. Theodoret - Search results provided by BiblicalTraining, accessed August 17, 2025, <https://www.biblicaltraining.org/library/theodoret>
 53. The Christology of Theodoret of Cyrrhus: The Question of Its, accessed August 17, 2025, https://epublications.marquette.edu/cgi/viewcontent.cgi?params=/context/dissertations_mu/article/1182/&path_info=Vranic_marquette_0116D_10446.pdf
 54. St. Theodoret of Cyrus on the Papacy | Sacred Heart Christian, accessed August 17, 2025, <https://www.sacredheartchristian.com/papacy/st.-theodoret-of-cyrus>
 55. Council of Chalcedon - Wikipedia, accessed August 17, 2025, https://en.wikipedia.org/wiki/Council_of_Chalcedon
 56. Nestorius - Wikipedia, accessed August 17, 2025, <https://en.wikipedia.org/wiki/Nestorius>
 57. Theodoret of Cyrus - Tom's Theology Blog, accessed August 17, 2025, <https://tomstheology.blog/2025/02/16/theodoret-of-cyrus/>
 58. Three-Chapter Controversy - Wikipedia, accessed August 17, 2025, https://en.wikipedia.org/wiki/Three-Chapter_Controversy
 59. Three Chapters Controversy - Search results provided by - Biblical Training, accessed August 17, 2025, <https://www.biblicaltraining.org/library/three-chapters-controversy>
 60. Three Chapters - Catholic Encyclopedia - New Advent, accessed August 17, 2025, <https://www.newadvent.org/cathen/14707b.htm>
 61. Acts of the Second Council of Constantinople (May–June 553 ..., accessed August 17, 2025, <https://www.cambridge.org/core/books/cambridge-edition-of-early-christian-wri>

[tings/acts-of-the-second-council-of-constantinople-mayjune-553/F60910D192DE4E4461826581CD6F396A](https://www.britannica.com/entry/acts-of-the-second-council-of-constantinople-mayjune-553/F60910D192DE4E4461826581CD6F396A)

62. Second Council of Constantinople – 553 A.D. - Papal Encyclicals, accessed August 17, 2025, <https://www.papalencyclicals.net/councils/ecum05.htm>
63. VII.—The Condemnation of “the Three Chapters.” - Theodoret of Cyrus, Prolegomena - Catholic Library Project, accessed August 17, 2025, <https://catholiclibrary.org/library/view?docId=/Fathers-EN/npnf.000053.TheodoretOfCyrus.Prolegomena.html&chunk.id=00000017>
64. Theodoret Of Cyrrhus | Syrian Theologian & Church Historian - Britannica, accessed August 17, 2025, <https://www.britannica.com/biography/Theodoret-of-Cyrrhus>
65. Paul B. Clayton Jr, The Christology of Theodoret of Cyrus: Antiochene Christology from the Council of Ephesus (431) to the Council of Chalcedon (451), Oxford Early Christian Studies (Oxford: Oxford University Press, 2007), pp. x + 355. \$175.00. | Scottish Journal of Theology | Cambridge Core, accessed August 17, 2025, <https://www.cambridge.org/core/journals/scottish-journal-of-theology/article/paul-b-claytonjr-the-christology-of-theodoret-of-cyrus-antiochene-christology-from-the-council-of-ephesus-431-to-the-council-of-chalcedon-451-oxford-early-christian-studies-oxford-oxford-university-press-2007-pp-x-355-17500/85073AFED4D1F4E1124BB8BE752EF9BB>
66. The Christology of Theodoret of Cyrus: Antiochene Christology from the Council of Ephesus (431) to the Council of Chalcedon (451) - ResearchGate, accessed August 17, 2025, https://www.researchgate.net/publication/364930687_The_Christology_of_Theodoret_of_Cyrus_Antiochene_Christology_from_the_Council_of_Ephesus_431_to_the_Council_of_Chalcedon_451
67. The Christology of Theodoret of Cyrus Antiochene Christology from the Council of Ephesus (431) to the Council of Chalcedon (451) - Miami University Online Bookstore, accessed August 17, 2025, <https://campusstore.miamioh.edu/christology-theodoret-cyrus-antiochene/bk/9780198143987>
68. "The Christology of Theodoret of Cyrrhus: The Question of Its Developme" by Vasilije Vranic, accessed August 17, 2025, https://epublications.marquette.edu/dissertations_mu/182/
69. The Blessed Theodoret of Cyrus: The Life, Activities, Creed, Writings and Their Georgian Translations - FaRiG, accessed August 17, 2025, <https://www.farig.org/images/pdfs/research-theodoret.pdf>
70. Theodoret of Cyrus ~ 455 AD THE ECCLESIASTICAL HISTORY :Index. - Documenta Catholica Omnia, accessed August 17, 2025, http://www.documentacatholicaomnia.eu/03d/0393-0457,_Theodoretus,_Historia_Ecclesiastica,_EN.pdf
71. The Correspondence of Theodoret of Cyrus - The Col - Cokesbury, accessed August 17, 2025, <https://www.cokesbury.com/9780813239293-The-Correspondence-of-Theodoret-of-Cyrus>

72. Μεγάλη διαδικτυακή εγκυκλοπαίδεια της Κωνσταντινούπολης, accessed August 17, 2025, <http://constantinople.ehw.gr/forms/fLemmaBodyExtended.aspx?lemmaID=4480>
73. Εγκυκλοπαίδεια Μείζονος Ελληνισμού, Κωνσταντινούπολη, accessed August 17, 2025, <http://constantinople.ehw.gr/Forms/fLemmaBody.aspx?lemmaid=4098>
74. Theodoret of Cyr - Online Medieval Sources Bibliography, accessed August 17, 2025, <https://medievalsourcesbibliography.org/authors.php?id=1597>
75. Théodore de Cyr - Nominis, accessed August 17, 2025, <https://nominis.cef.fr/contenus/saint/212/Th%C3%A9odore-de-Cyr.html>
76. Théodoret de Cyr - BiblIndex, accessed August 17, 2025, <https://www.biblindex.org/fr/authors/theodoretus-episcopus-cyri>
77. Théodoret de Cyr, Histoire ecclésiastique · TransPerse - EMAN, accessed August 17, 2025, <https://eman-archives.org/TransPerse/collections/show/59>
78. About: Theodoret - DBpedia, accessed August 17, 2025, <https://dbpedia.org/page/Theodoret>
79. Biblio | Huji, accessed August 17, 2025, https://dig.corps-cmhl.huji.ac.il/biblio/m%C3%A4r-s%C3%A4ba-magna-laura-m%C3%A4r-s%C3%A4bas-church-c-named-after-peter-and-paul-supplementum-corpus?order=field_bib_year&sort=asc&page=4
80. Theodōrētū episkopu kyru hapanta - Theodoretus (Cyrrhensis) - Google Books, accessed August 17, 2025, https://books.google.com/books/about/Theod%C5%8Dr%C4%93tu_episkopu_kyru_hapanta.html?id=HL8EzqMuJcEC
81. Nestorians - The Byzantine Forum, accessed August 17, 2025, <https://www.byzcath.org/forums/ubbthreads.php/topics/108833/re-nestorians>
82. Fathers of the Church | Catholic Culture, accessed August 17, 2025, <https://www.catholicculture.org/culture/library/fathers/view.cfm?recnum=3031>
83. Letter 120 (Leo the Great) - CHURCH FATHERS - New Advent, accessed August 17, 2025, <https://www.newadvent.org/fathers/3604120.htm>
84. CHURCH FATHERS: Letter 83 (Theodoret) - New Advent, accessed August 17, 2025, <https://www.newadvent.org/fathers/2707083.htm>
85. Epistolae Letters of the Blessed Theodoretus, Bishop of Cyrus this file has been - Documenta Catholica Omnia, accessed August 17, 2025, [http://web.documentacatholicaomnia.eu/03d/0393-0466,_Theodoretus_Cyrrhi_Episcopus,_Epistolae_\[Schaff\],_EN.pdf](http://web.documentacatholicaomnia.eu/03d/0393-0466,_Theodoretus_Cyrrhi_Episcopus,_Epistolae_[Schaff],_EN.pdf)
86. Η Ορθοδοξία ως Κληρονομιά, accessed August 17, 2025, <https://eclass.uoa.gr/modules/document/file.php/SOCTHEOL344/%CE%9F%CE%A1%CE%98%2050%CE%91.pdf>
87. ΜΑΡΙΑ ΚΟΥΜΑΡΙΑΝΟΥ: Η Εκκλησία των Μαρωνιτών: Παρελθόν και Παρόν - Apothesis - Ελληνικό Ανοικτό Πανεπιστήμιο, accessed August 17, 2025, <https://apothesis.eap.gr/archive/download/7f5c87b2-2548-4ca4-8880-d23a1525fc89.pdf>
88. Théodoret de Cyr contre la transsubstantiation – Par la foi - Parlafoi.fr, accessed August 17, 2025, <https://parlafoi.fr/2022/05/27/theodoret-de-cyr-contre-la-transsubstantiation/>

89. Description: Theodoret of Cyrus and His Exegetical Predecessors :: IxTheo, accessed August 17, 2025, <https://ixtheo.de/Record/1830009672>
90. The Christology of Theodoret of Cyrus: Antiochene Christology from 9780198143987 - eBay, accessed August 17, 2025, <https://www.ebay.com/itm/157119530339>
91. The Christology of Theodoret of Cyrus An - Chimes Music, accessed August 17, 2025, <https://chimesmusic.com/books/miscellaneous-books/the-christology-of-theodoret-of-cyrus-antiochene-christology-from-the-council-of-ephesus-431-to-the-council-of-chalced/>
92. Antiochene Christology from the Council of Ephesus (431) to the Council of Chalcedon (451) - ISBN.nu, accessed August 17, 2025, <https://isbn.nu/9780198143987>