

The synodical letters between the non-Chalcedonian patriarchs of Alexandria and Antioch included in the manuscript: ‘The confession of the fathers’ (i‘tirāf al-ābā’) and the impact of arabization on their exposition of non-Chalcedonian Christology

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Synodalbriefe sind Korrespondenzen, die zwischen den nicht-chalcedonischen Patriarchen von Alexandrien und Antiochien nach ihrer Inthronisation ausgetauscht wurden. Der Hauptzweck des Austausches von Synodalbriefen zwischen den beiden Patriarchen ist die Bestätigung der kirchlichen Glaubensgemeinschaft. Diese Briefe waren für beide Kirchen eine Gelegenheit, ihre Treue zur Glaubenstradition der wichtigsten Vertreter der alexandrinischen nicht-chalcedonischen Christologie wie Athanasius, Kyrill, Dioskur, Severus und Theodosius zu bekräftigen. Die Synodalbriefe enthalten daher ein Bekenntnis zum nicht-chalcedonischen Glauben, in dem die Patriarchen ihre Lehrmeinung eindeutig darlegten und bestätigten, warum sie die Konzilsbeschlüsse von Chalcedon nicht akzeptieren würden.

Der älteste Brief, der aus der Korrespondenz zwischen den beiden antichalcedonischen Patriarchensitzen erhalten ist, ist der von Severus von Antiochia (512–538) an Johannes von Alexandrien (505–516), der zwischen 512 und 516 datiert werden muss. Die in dieser Arbeit untersuchten Synodalbriefe stammen aus einem arabischen Manuskript: “Das Bekenntnis der Väter” (i‘tirāf al-ābā’), das aus 32 Briefen besteht. Die Briefe umfassen einen Zeitraum von Severus von Antiochia (512) bis Christodoulus von Alexandria († 1077), d. h. vom frühen 6. Jh bis zum dritten Viertel des 11. Jh. Der *terminus post quem* für die Herstellung dieser Handschrift wäre das Jahr 1077 n. Chr., da die letzten aufgenommenen Briefe von Christodoulus stammen.

Ab wann genau die Synodalbriefe auf Arabisch verfasst wurden, ist unklar. Nach der arabischen Eroberung begann das Arabische, die Muttersprachen Ägyptens und Syriens zu dominieren und allmählich zu ersetzen. Die Synodalbriefe aus dem 6. Jh. bis zur Mitte des 7. Jh. waren höchstwahrscheinlich in griechischer Sprache abgefasst worden, wie beispielsweise die Briefe von Severus von Antiochia und Theodosius von Alexandria. Griechisch war in dieser Zeit sowohl in Ägypten als auch in Syrien verbreitet. In beiden Regionen wurde das Arabische ab dem 11. Jh. zur Hauptsprache. Dies würde darauf hindeuten, dass auch die Synodalbriefe ab dem Anfang des 11. Jh. auf Arabisch verfasst wurden. Diese Annahme wird durch den Verlauf der Arabisierung und die Beobachtung einer Entwicklung in der theologischen Sprache der Briefe gestützt. Was den Zeitraum zwischen der jeweiligen Dominanz der griechischen und der arabischen Sprache in Ägypten und Syrien betrifft, d.h. von der Mitte des 7. bis zum Ende des 10. Jh., so ist es unklar, ob die Synodalbriefe auf Griechisch oder in der jeweiligen Landessprache abgefasst wurden (Koptisch in Alexandria und Syrisch in Antiochien). Im ersteren Fall scheint es wahrscheinlich, dass jede der beiden Kirchen die Synodalbriefe bei Erhalt in ihre Landessprache übersetzt hat.

Die Analyse der Synodalbriefe erfolgt in drei Schritten: (1) Übersetzung der 32 Briefe des Manuskripts “Das Bekenntnis der Väter” ins Englische, der eine Übersicht vorausgeht; (2) Beschreibende und vergleichende Analyse der Briefe mit einer historischen und christologischen Einführung; (3) Untersuchung der Auswirkungen von Arabisierung und Islamisierung auf die Briefe.

Die Synodalbriefe durchliefen demnach zwei mögliche Übersetzungsphasen: (1) Übersetzung aus dem Griechischen in die Landessprachen der Regionen, Koptisch oder Syrisch; (2) Übersetzung aus dem Griechischen oder aus den lokalen Sprachen ins Arabische. Wir haben zwei Gruppen von Synodalbriefen: Gruppe A enthält die Briefe 1 – 20 (frühes 6.

Jh. – spätes 10. Jh.), von denen angenommen werden kann, dass sie ins Arabische übersetzt wurden; Gruppe B enthält die Briefe 21 – 32 (aus dem frühen 11. Jh.), die höchstwahrscheinlich ursprünglich in arabischer Sprache verfasst wurden.

Die Darstellung der nicht-chalcedonischen Christologie in den Synodalbriefen zeigt deutliche Unterschiede zwischen Gruppe A und Gruppe B. Die Arabisierung nach dem 10. Jh. hatte erkennbare Auswirkungen auf Gruppe B. Nicht nur kann in jedem Brief in Gruppe B ein Absinken der durchschnittlichen Zahl der nicht-chalcedonischen christologischen Ausdrücke beobachtet werden, sondern auch eine gewisse Zurückhaltung im Ausdruck theologischer Konzepte. Während in Gruppe A die theologische Terminologie klar und präzise war, ist sie in Gruppe B abgeschwächt, unklar und vage.

Part I

An overview of the synodical letters

The synodical letters between the patriarchs of Alexandria and Antioch

The synodical letters examined in this study are the correspondences exchanged between the anti-Chalcedonian patriarchs of Alexandria and Antioch upon their installment on their apostolic see¹. The most ancient letter preserved from the correspondence between the two sees is the letter from Severus of Antioch (512–538) to John of Alexandria (505–516)² which must be dated between 512 and 516. Thirty two of the synodical letters are gathered together in an Arabic manuscript entitled ‘The Confession of the Fathers’ (i’tirāf al-ābā’). The last letters mentioned in the manuscript are those of Christodoulus of Alexandria (1047-1077). The *terminus post quem* for compiling this manuscript would be 1077 since the last letters mentioned in the manuscript are those of Christodoulus. For this reason Mark Swanson estimates the date of compiling this manuscript to be 1078³.

The term ‘συνοδικά - synodical’

The term ‘synodical’ is derived from the Greek noun ‘σύννοδος’ which means ‘assembly or meeting’⁴. The label ‘synodical letters’ was used in the early Church to refer to letters sent from the councils to the different churches, such as the synodical letter from the council of Serdica (343) to the Church of Alexandria⁵, and the synodical letter of the council of Constantinople (382)⁶.

For the synodical letters between the patriarchs of Alexandria and Antioch, the term ‘synodical letters’ is the English translation of the name of those letters used in Arabic in the manuscript ‘The Confession of the Fathers’. They were labelled in Arabic⁷ as: *rasā’il as-sinwdīqā* which is a transliteration of the Greek word ‘συνοδικά’. ‘συνοδικά’ is the plural neuter adjective of “συνοδικός, ή, όν”. In some letters we find also its name mentioned in Arabic is as-sinwdīqun which is again an Arabic transliteration of the Greek ‘συνοδικόν’, the same adjective in the singular neuter form. Both names would refer to the description of the letters as being exchanged between the synods of the churches of Alexandria and Antioch.

There is also another meaning of the noun ‘σύννοδος’ according to Lampe⁸ which is the ‘companion on the road’. From this aspect, the adjective ‘synodical’ would refer to ‘the purpose’ of those letters which was the confirmation of the agreement on the same non-Chalcedonian Christology between the Churches of Alexandria and Antioch. after the council of Chalcedon. We can see this point of view reflected in some of the synodical letters:

"ولما طالبتمونا باطلاعكم على مذهبنا. عرفناكم أصل أمانتنا. وما سلمه إلينا الآباء الفاضلون. والمعلمون المستقيمون العلم. الذين رعوأ ببيعة الله. وجاهدوا عنها. وثبتوا الأمانة السليحية."

“When you asked us to show you our doctrine, we explained to you the root of our faith and what had been handed to us by the virtuous moralist fathers and the orthodox teachers, who cared for the church of God, fought for it, and established the apostolic faith⁹.”

¹ Swanson, M. N., *The Popes of Egypt II, The Coptic Papacy in Islamic Egypt 641 - 1517* (Cairo, New York: The American University in Cairo Press, 2010), p.41.

² Youssef, Y. N., *The Synodical Letter from Severus to John of Alexandria*, in *Scrinium* vol. 6, (Melbourne: 2010), p.172.

³ Swanson, M. N., op.cit. p.61.

⁴ Liddell, H. G., and Scott, R., *Greek-English Lexicon* (Oxford: Clarendon press, 1996), p.1720.

⁵ Schaff, P., ed., *The Nicene and Post-Nicene Fathers, Second Series* (Hendrickson, 1999), Vol. 4, pp.119-121.

⁶ Schaff, P., ed., op. cit. Vol. 14, pp.188-190.

⁷ The Arabic transliteration used in this study is based on Brill’s simple Arabic transliteration system:

https://brill.com/fileasset/downloads_static/static_fonts_simple_arabic_transliteration.pdf, accessed on Aug 2019.

⁸ Lampe, G.W.H., D. D., *A Patristic Greek Lexicon* (Oxford: Clarendon press, 1961), p.1334.

⁹ Synodical letter 16, in the manuscript ‘the confession of the fathers’ (i’tirāf al-ābā’). (16: 35 based on current research translation and paragraphing).

The objectives of the synodical letters

The major objective of the synodical letters between the patriarchs of Alexandria and Antioch, is to confirm the 'synodical' communion of faith between the two patriarchates¹⁰. They, therefore, are basically 'statements of faith' which "provided opportunities for each church to reaffirm its loyalty to - and to reflect upon - the faith of the major figures of the Alexandrine non-Chalcedonian Christology such as Athanasius, Cyril, Dioscorus, Severus, and Theodosius¹¹." The synodical letters were "instruments to prove the orthodoxy of the writers¹²", therefore they include a profession of the non-Chalcedonian faith in which the patriarchs showed why they would not accept the council of Chalcedon nor the "Tome of Leo". This is what is said by Basil of Antioch (923-935) at the end of his synodical letter to Cosmas of Alexandria (921-932):

"نحن الآن نقول لقدسكم أيها الأخ المغيوط القديس. أننا قد صححنا عندكم الموافقة. والإخوة الروحانية. بكلام الأمانة القوية. والإقرار الأبوي. ونحن واثقون أنكم تعترفون أننا قد صححنا. وليس بالكلام فقط تقولوا. بل بالفعل والتجربة عرفتم تصحيح الإخوة الرسولية... فإذا كانت إخوتنا روحانية. وروح القدس علينا. وبدأها بالروح يتم ويكمل. لنأكل لهذا أثمارها. إذ كان بعد البلد وتباعدا الأشخاص والوجوه لا يعوقنا. ولا بجمع من ابدال رسوم الأجساد"

"We now say to your holiness, the blessed holy brother, that we give you the correct agreement and the spiritual brotherhood by the words of strong faith and the fatherly affirmation, and we are confident that you confess that we give the correct [faith], you have said, not just by words, but you have known, by deed and experiment, the correction of the apostolic brotherhood... If our brotherhood is spiritual, the Holy Spirit is upon us. It had started with the Spirit, then it would complete and fulfill to get its fruits. As the distance between the countries and the remoteness of persons and faces do not hinder us, we might come together without the shape of the bodies¹³."

It is also worth to note that on confirming the faith in the synodical letters, the patriarchs were concerned to emphasize that this faith is not but the same one handed to them from the fathers. That is why we find such emphasis in most of the letters. These are some examples:

"أما نحن فإننا لا نأتي بأمانة جديدة. بل... نحفظ الأمانة الجلييلة التي سلمها إلينا آباءنا الأطهار."

"But for us, we do not come up with a new faith, but we are... preserving the exalted faith which was handed down to us by our holy fathers¹⁴;

"وهذا هو اعتقادنا... بحسب ضعف منطقنا كما علمنا آباؤنا الأطهار."

"This is our belief... according to our weak reason, as we have been taught by our holy fathers¹⁵;

"هذا قلناه في هذا المعنى بالاختصار. حسب ما سلموه إلينا الآباء القديسين."

"This is what we said in brief on this meaning according to what was handed to us by the holy fathers¹⁶."

And in order to prove their adherence to the patristic tradition, the writers included many passages from the fathers of the Church both before and after the council of Chalcedon. We can find passages from Ignatius, Athanasius, Cyril of Alexandria, Basil the Great, Gregory the Theologian, Severus of Antioch, and many others.

¹⁰ Fiey, J. M., *Coptes et Syriaques, contacts et échanges*, in *Studia Orientalia Christiana, Collectanea* No. 15, (Cairo: 1972-1973), pp.310-319.

¹¹ Swanson, M. N., op.cit. p.41.

¹² Youssef, Y. N., op.cit. p.170.

¹³ Synodical letter 11: 48-50.

¹⁴ Synodical letter 2: 1.

¹⁵ Synodical letter 5: 16.

¹⁶ Synodical letter 20: 7.

Sometimes the synodical letters were to answer theological questions sent from a patriarch to his counterpart¹⁷. In the synodical letter sent from Philotheus of Alexandria (979-1003) to Athanasius of Antioch (986-1002), Philotheus stated in the beginning:

"ووقفت على مسألتك. فيما خطر بقلبك. أحياء الله وعمره بالسرور. وهو أن موت سيدنا المسيح لما كان من مفارقة النفس للجسد. من حيث لم يفارق اللاهوت للجسد ولا للنفس المفارقة للجسد. ولا قامت اللاهوت الحالة في الجسد مقام النفس المخلوقة. فلم يكن موت. لأن اللاهوتية أعظم وأجل وأقوى من النفس المخلوقة. وكيف كان حيًا باجتماع النفس المخلوقة مع الجسد المخلوق. وكان ميتًا بأن لم يفارق اللاهوت المتحد به؟ الجواب ..."

"I received your question about what arose in your heart, may God revive it and fill it with pleasure, concerning the death of our Lord the Christ and the departure of the soul from the body, namely the fact that Godhead did not depart neither the body nor the soul who separated from the body; and that Godhead dwelling in the body did not replace the created soul, otherwise there was no death, because Godhead is utmost, exalted and stronger than the created soul; and how He was alive by the conjunction of the created soul with the created flesh and was dead without leaving Godhead that was united to it. The answer is...¹⁸"

In other cases, the objective of the synodical letter was to exclude any doubts between the two sees. This happened when the Byzantine king captivated Abba John the patriarch of Antioch and took him to Constantinople. Then John VI of Antioch (965-985) wrote a synodical letter to Menas II of Alexandria (956-974) mentioning the objective of this letter as follows:

"والذي دعانا إلى شرح ما ضمنناه هذا الكتاب أنه صح عندنا ما اتصل بكم من حصولنا بالقسطنطينية. فأما بيان الصورة فليس عندكم. لأن السماع بعيد عن الحقيقة... وأيضًا لئلا يداخلكم والمعاذ بالله شك. فيما عندنا مما يزرعه الشيطان للعين. أو بتبليغ من لا خير فيه إليكم. ممن هو أرغن لإبليس للعين. فيتحيل ويغتيال ويكدر الأفكار الصافية. وإن كنا على أجمل وأحسن ثقة وحقيقة مما عندكم. وأن البلاغات الرديئة لا تتجع فيكم."

"What had let us explain what was mentioned herein in this book is that we knew you had been informed with what had happened to us in Constantinople. Meanwhile, you do not have the real picture because hearing is away from the truth... This is also to not feel suspicious, God forbid, about what we have, which the cursed devil would implant, or by telling you [bad things about us] by any wicked person who is a harp of the cursed Satan, lest they would twist, assassinate and disturb the clear thoughts. However, we have the best trust and reality of what you have got that the bad accusations do not affect you¹⁹."

As the essence of the synodical letter was a testimony of and agreeing upon the common faith, so, it was not of any personal character, that is to say it was not to express the personal opinion of the patriarch who sent it, nor based on any personal relation between the two patriarchs, but rather the faith that was handed to them from the fathers. There is an incident mentioned in the History of the Patriarchs' book in the life of Cyril II of Alexandria (1078-1092), which proves this non-personal aspect of the synodical letter. Dionysius of Antioch (1077-1078) had sent a synodical letter to Christodoulus of Alexandria (1047-1077), by Thomas the priest, and when Thomas arrived in Egypt he found that Christodoulus of Alexandria had recently died and Cyril II became the patriarch of Alexandria. Then Thomas changed the name of the recipient in the same synodical letter that was originally sent to Christodoulus of Alexandria, to be read as sent to Cyril II of Alexandria and gave it to him. The letter was accepted and read in all provinces of Egypt and the name of Dionysius of

¹⁷ Faltas, J. M., *The Synodical Letters* (in Arabic), in *The Patristic and Theological Studies Periodical*, vol. 14, (Cairo: The Orthodox Patristic Centre in Cairo, 2004), p.55.

¹⁸ Synodical letter 18: 2, 3.

¹⁹ Synodical letter 16: 38, 39.

Antioch was mentioned in the liturgy. Then Cyril II of Alexandria sent him a synodical letter as a response to his letter²⁰.

The language of the synodical letters

When the Arab conquest of Egypt took place in the mid-seventh century, the two languages used were Greek and Coptic. According to Papaconstantinou, “in the following century and half after the conquest, the use of Greek language severely declined, while Coptic language became more and more commonly used in all areas of life that have left a written record. This made this period one of the most productive for literature in Coptic. From the ninth century onwards, the use of Coptic language declined and even stopped, and from the tenth century onwards, Christian authors in Egypt would write their works in Arabic²¹.” Rubenson agrees with Papaconstantinou on the time of transition from Coptic to Arabic in Egypt and adds that “by the end of the twelfth century Arabic had become the main written language of the church²².” A similar transition happened in Syria from the Syriac language to the Arabic language but may be a little bit earlier than what happened in Egypt. Griffith points out that by mid-ninth century, the Christians in Palestine and Syria began to write their treatises in Arabic²³.

Based on these studies and timelines, it becomes obvious that the synodical letters from the sixth century to the mid-seventh century were composed in Greek, such as the letters of Severus of Antioch and Theodosius of Alexandria. After the Arab conquest, as we have mentioned, the Arabic language gradually replaced the other local languages and became the prevailing language in both Egypt and Syria. The synodical letters consequently followed this transition, “but it is not clear, when they became composed in Arabic²⁴.” From the development of the theological language of the letters, as we shall see, we can expect that the last letters after the 10th century were composed originally in Arabic. Greek, therefore, was commonly used in both Egypt and Syria from early 6th century to mid-7th century and even later, and Arabic became the commonly used language in both provinces from the 11th century onwards. This supports the suggestion of using those languages in composing the synodical letters during these periods.

With regards to the intermediate period between the domination of the Greek and Arabic languages respectively in both Egypt and Syria, i.e. from the mid-7th to the late 10th century, it is unclear whether the synodical letters exchanged between the two regions, were composed in Greek or in the local language of each region: Coptic in Egypt and Syriac in Antioch. In case of the latter, there is a probability that either church would have translated the synodical letters to their local language upon receiving them.

The author of the synodical letters

In most of the cases, the synodical letters were composed by the patriarchs themselves, but sometimes they assigned certain learned bishops or priests to compose the synodical letters²⁵. For instance, we can find reference to this in the synodical letter from Philotheus of Alexandria (979 - 1003):

²⁰ Atiya, A. S., Abd al-Masih, Y., and Burmester, O. H. E., eds., *History of the Patriarchs of the Egyptian Church, known as the History of the Holy Church*, by Sawirus ibn al- Muqaffa’, bishop of al-Ašmunīn, Vol. II, Part III (Cairo: Société d’Archéologie Copte, 1959), p.327.

²¹ Papaconstantinou, A., *They Shall Speak the Arabic Language and Take Pride in it: reconsidering the fate of Coptic after the Arab Conquest*, Le Muséon, (2007), 120 (3-4), p.273.

²² Rubenson, S., *The transition from Coptic to Arabic*, Egypte et monde arabe, 27-28 (1996), p.77-92.

²³ Griffith, S. H., *Arab Christians*, in: Helen C. Evans and Brandie Ratliff, eds., *Byzantium and Islam: Age of Transition 7th – 9th century*, (New York: Metropolitan Museum of Art, 2012), p.60.

²⁴ Faltas, J. M., op. cit. p.50.

²⁵ ibid. p.51.

"يقبل قدميك الصغير الذي كتب هذه السنوديقا. مقاره أسقف منوف الكاتب. العنوان بخط أنبا فيلوثاؤس. فيلوثاؤس برحمة الله أسقف الإسكندرية. كتبت بيدي ورسمت هذه الرسالة السنوديقا. إلى القديس المغبوط أنبا ديونوسيوس بطريرك مدينة الله أنطاكية."

"The little Macarius, the bishop of Menouf, who wrote this synodical letter, kisses your feet. The heading [of the letter] is by the handwriting of Abba Philotheus, 'Philotheus, by God's mercy, the bishop of Alexandria'. This synodical letter was composed and designed by my hand to the blessed saint Dionysius the Patriarch of Antioch, the city of God²⁶."

The synodical letters were very important and significant in the Church of Alexandria to the extent that the writer of those letters was titled: 'the synodical (letters) writer'. This was mentioned in the History of the Patriarchs' book when Christodoulus, the patriarch of Alexandria (1047 – 1077) "went to the monastery of Abba Macarius, there was Abba Michael, the writer of the synodical letter, bishop of Tinnis, there with him²⁷."

The procedures of sending and receiving the synodical letters

The synodical letters were usually sent from the patriarch to his counterpart with a delegation of bishops, priests and deacons²⁸. It was mentioned in the History of the Patriarchs' book that, for instance, Mark II, the patriarch of Alexandria (799-819), sent his synodical letter to Quryaqus the patriarch of Antioch (793-817) "by two bishops who understood how to pronounce an oration in Greek²⁹, one of them being Mark, the wise bishop of Tinnis, and the other also Mark, bishop of al-Farama, besides the deacon George, superintendent of the church of Alexandria³⁰." The synodical letter was usually sent with some presents such as an ebony crook, incense, brocaded veils and others³¹. The delegation was habitually welcomed in all provinces of the country and the synodical letter was read in all the churches³². After receiving the synodical letter, and accepting its contents, the communion between the two churches was announced and celebrated in the liturgy by mentioning the name of the sender patriarch in the litanies³³. There is a summary of the way of sending and receiving the synodical letters in the one sent by Philotheus of Alexandria (979-1003) to his counterpart telling him about receiving the delegation came from Antioch:

"فهؤلاء المؤيدين بالحكمة والفعل. فلقد سررنا بحضورهم كأننا شاهدنا كتبك الحال فيهم. فهؤلاء الذين وجدناهم بالحقيقة مستحقين للكهنوت. إذ خدموا الوساطة بيننا. الله يجازيهم بالحسنى. وكذلك تلميذك يوحنا البار الناسك الفاضل. القس وسلمون الشمس المبارك. واعتقناهم بفرح واشتياق. لأنهم فارقوا قدسك بكل نشاط. وساروا إلينا. وأكرزوا باسمك العالي في سائر البيع. وسائر الصقوع والامصار. وتقدمنا إلى سائر الكور ليصلوا عليك في كل قداس. ثبت الله اسمك."

"Those who are supported by wisdom and deed, we were pleased by their presence as if we were looking at your words dwelling in them. We truly found them eligible to the priesthood as they served the mediation between us; may God reward them, as well as righteous disciple, John, the noble ascetic priest, and Solomon, the blessed deacon. We embraced them with joy and yearning because they left your holiness actively and walked to us. They preached under your high name in all churches, places and countries. They proceeded to all villages to pray for you in each [holy] mass. May God establish your name³⁴."

²⁶ Synodical letter 18: 22.

²⁷ Atiya, A. S., Abd al-Masih, Y., and Burmester, O. H. E., op.cit. Vol. II, Part III, p.262.

²⁸ Barsoum, A., *The scattered pearls in the history of Syriac sciences and literatures* (in Arabic): *al-lw'lw' al-manthūr fī tāriḥ al- 'lūm wa al-ādāb asuryānīya*, (Aleppo: The Syriac heritage series, 1987), p.182.

²⁹ This might support the probability of continuing using Greek as a language of communication and thereby of correspondence between the two churches during the eighth century.

³⁰ Evetts, B.T.A., trans., *History of the Patriarchs of the Coptic Church of Alexandria*, IV, in *Patrologia Orientalis*, vol. 10, fasc. 5 (Paris: Firmin-Didot, 1915), p.409.

³¹ Fiey, J. M., op.cit. p.312.

³² *ibid.* p.312.

³³ *ibid.* p.312.

³⁴ Synodical letter 18: 18, 19.

The date of sending the synodical letters

The synodical letters began to be exchanged between the churches after the council of Chalcedon (451). Although the exact date of each letter was not included, except in few cases, it could be predicted to be almost the same year of the consecration of the patriarch, as “sending such letter was one of his first acts³⁵.”

Among the thirty-two letters incorporated in the manuscript of ‘The Confession of the Fathers’ only three letters had included the date of sending: letter 24 from Zacharias of Alexandria to John of Antioch; letter 25 from Shenute (Sanotius) of Alexandria to Dionysius of Antioch; and letter 32 from John of Antioch to Christodoulus of Alexandria. The book ‘The scattered pearls in the history of Syriac sciences and literatures’ provides us with the date of sending of another three letters³⁶.

The conditions that impeded sending the synodical letters

In very rare cases, and due to some political unrest, the patriarchs were not able to send the synodical letters. We can see this in the History of the Patriarchs’ book at the time of James of Alexandria (819-830): “Now let us return to the story of Abba James and his relations with Dionysius, the patriarch of Antioch. Abba James had been unable to send a synodical letter on account of the wars in Egypt and the East³⁷.”

In some other cases, the patriarchs “abstain from sending the synodical letters, when those letters would impact the peace in the church³⁸.” This happened in the age of Michael (Kha’il I) of Alexandria (743-767). The History of the Patriarchs’ book mentions that John (Yu’annis I) of Antioch (740-754) had a conflict with the bishops there, and as he was not able to settle the issue with them, he wrote to the prince. He also sent a synodical letter to Michael of Alexandria, who became so worried on knowing the conflict between John and his bishops, as they were against his becoming a patriarch. Michael gathered all senior bishops of Egypt and let them read the letter and then ask them for an advice. The bishops said: “We will not write a letter nor dispatch it thither, for this is a difficult matter. If they desire to expel their patriarch, the prince will say to them: Nay, for he is a bishop. But if we write and advise them not to depose him, the bishops will be divided³⁹.”

The status and importance of the synodical letters

According to the History of the Patriarchs, the role of the patriarch of Alexandria in the ninth century concerning the external affairs was threefold; one of them was “the care for the synodical letter to the patriarch of Antioch⁴⁰.” This shows us the importance of the synodical letters in the patriarchates of Alexandria and Antioch. The synodical letter sent from the new patriarch to his counterpart, was considered a confirmation of orthodoxy, a declaration of the communion of faith between the two churches, and an expression of loyalty to the teaching of the fathers. Therefore, sending a synodical by the newly ordained patriarch to his counterpart was one of his first tasks, following his appointment⁴¹. This letter was so important to the extent

³⁵ Forget, I., *Synaxarium Alexandrinum* I, in CSCO (Louvain: Peeters, 1963), p.65.

³⁶ Barsoum, A., op. cit. p.182.

³⁷ Evetts, B.T.A., op.cit. IV, p.465.

³⁸ Faltas, J. M., op. cit. p.57.

³⁹ Evetts, B.T.A., trans., *History of the Patriarchs of the Coptic Church of Alexandria*, III, in *Patrologia Orientalis*, vol. 5, fasc. 1 (Paris: Firmin-Didot, 1910), pp.132-133.

⁴⁰ Evetts, B.T.A., op.cit. IV, p.507.

⁴¹ Heijer, J. D., *Relations between Copts and Syrians in the light of recent discoveries at Dayr As-Suryan*, in *Coptic Studies on the threshold of a new Millennium II* (Louvain: Peeters, 2014), pp.923-924.

that announcing the communion between the two churches, and mentioning the name of this new patriarch with the name of the local one in the liturgy, as we have said before, does not happen except after receiving this synodical letter. This is what took place when John of Antioch (1063-1073) died and Basil II (1074-1075) became the new patriarch of Antioch. The period of Basil II on the see of Antioch was too short (just one year and a half), therefore he did not have enough time to send a synodical letter to the patriarch of Alexandria before his death. In Alexandria, since they did not receive a synodical letter from Basil II of Antioch, his name was not mentioned in the liturgy, and the name of his predecessor John “continued to be mentioned according to the custom⁴².” We can also notice this stature and importance, as said earlier, from giving the compiler of those letters the title: ‘the synodical (letters) writer’.

The synodical letters were not only important at the time of their sending or receiving, but they are also important for the contemporary evaluation of the non-Chalcedonian Christology. Many of the patriarchs of Alexandria and Antioch have no remaining preserved works apart from the synodical letters. Therefore, they represent the only source of non-Chalcedonian Christological teachings at certain periods of time after the sixth century.

The Translation of the synodical letters

The synodical letters underwent two phases of translation: (1) translation from Greek into the local languages of the either regions, Coptic or Syriac; (2) translation from local languages into Arabic.

In the Coptic Church, and by the 11th century, the synodical letters whether compiled originally in Greek or Coptic were translated into Arabic, and thirty-two of them were preserved in the manuscript: ‘the confession of the fathers’ (i‘tirāf al-ābā’). Youssef mentioned that Graf argued in his study that this manuscript is a translation from a Coptic original, and Coquin also is of the same opinion. Youssef believes that Graf and Coquin were correct in their judgment⁴³. There is some internal evidence in the text to support this assumption: for example the use of the third person plural as passive voice⁴⁴, and the use of the adverb ‘wherefore’ ‘εἰς τὸ φαι’ (in Arabic: لأجل هذا) which are commonly used in the Coptic language⁴⁵. The thirty-two letters included in the manuscript, therefore, are both letters translated into Arabic and those composed originally in Arabic⁴⁶.

Barsoum the Syrian patriarch (1887-1957) had mentioned in his book ‘The scattered pearls in the history of Syriac sciences and literatures’ (al-lw’lw’ al-manthūr fī tāriḥ al-‘lūm wa al-ādāb asuryānīya) that the Church of Antioch was concerned with translating the synodical letters into Syriac language (most probably the first ones which were composed originally in Greek), and he put a list of the translated synodical letters including the name of the senders and recipients, the time of their patriarchate, the first sentence of each letter, the number of pages, the year of sending the letter (in some cases), and the manuscript from which it had been translated⁴⁷.

The manuscript of ‘The Confession of the Fathers’ (i‘tirāf al-ābā’)

⁴² Atiya, A. S., Abd al-Masih, Y., and Burmester, O. H. E., op.cit. Vol. II, Part III, p.320.

⁴³ Youssef, Y. N., *The Life and Works of Severus of Antioch in the Coptic and Copto-Arabic Tradition: Texts and Commentaries*, (NJ: Gorgias Press, 2014), p.206.

⁴⁴ See for example synodical letter 5: 19 “Thus, He miraculously was born from her without symptom. That is why they explained to us that holy Virgin Mary is the Mother of God (*Theotokos*).”; 13: 12 “He did not drop out His Godhead as said by our holy fathers, in order not to let them think that He was an imagination.”

⁴⁵ See for example synodical letter 3: 15.

⁴⁶ Faltas, J. M., op. cit. p.50.

⁴⁷ Barsoum, A., op. cit. pp.182-183.

Swanson summarizes the contents of the manuscript as it being an “Arabic-language theological florilegium that gathered together key patristic and medieval theological texts, including many in exposition and defense of the Alexandrine Christology⁴⁸.” Graf evaluated it as an important source, and “although it is considered of secondary or tertiary degree as regard to origin but it is of first degree as regard to its importance to the theological non-Chalcedonian writings either in Egypt, Syria or Ethiopia. The book was collected and translated into Arabic by an anonymous writer⁴⁹.” Youssef pointed out that the importance of this book is reflected in the number of copies that have survived in several collections⁵⁰. As we have mentioned before, among the numerous theological texts, the manuscript includes thirty-two synodical letters between the patriarchs of Alexandria and Antioch. The last letters mentioned in the book was those of Christodoulus of Alexandria (1047-1077), the reason why the date of compiling this manuscript was estimated to be after 1077.

Athanasius Al-Maqary has listed the available manuscripts of i‘tirāf al-ābā’⁵¹. His list was an update of the list mentioned by Graf⁵², and it includes the following manuscripts⁵³:

1. Paris (Arabic 183) – 13th century.
2. Birmingham, Mingana (Arabic Christian 41) (67) – 1584.
3. Beirut (578) – 1894. It is a transcription of Vatican (Arabic 101).
4. Šarfeh (Syriac 9/ 32).
5. Vatican Manuscripts:
 - a. Vatican (Arabic 101) – 13th / 14th century and 1688.
 - b. Vatican (Arabic 634) – 1795.
6. Manuscripts of the Coptic patriarchate in Cairo:
 - a. Coptic patriarchate in Cairo (Theology 213 / Graf 370 / Sumaikhah 329) – 18th century.
 - b. Coptic patriarchate in Cairo (Theology 214 / Graf 389 / Sumaikhah 330) – 18th century.
 - c. Coptic patriarchate in Cairo (Theology 186 / Graf 552 / Sumaikhah 510) – 1849.
 - d. Coptic patriarchate in Cairo (Theology 133 / Graf 653 / Sumaikhah 306) – 17th century.
 - e. Coptic patriarchate in Cairo (Theology 189 / Graf 654 / Sumaikhah 396) – 1781.
 - f. Coptic patriarchate in Cairo (Theology 188 / Graf 655 / Sumaikhah 353) – 1737.
 - g. Coptic patriarchate in Cairo (Theology 187 / Graf 656 / Sumaikhah 551) – 1900.
 - h. Coptic patriarchate in Cairo (Theology 185 / Sumaikhah 322).
 - i. Coptic patriarchate in Cairo (Theology 320 / Sumaikhah 564) – 1931.
 - j. Coptic patriarchate in Cairo (Canon 26 / Sumaikhah 596).
 - k. Coptic patriarchate in Cairo (Liturgy 211 / Sumaikhah 952) – 1828.
7. Coptic museum in Cairo (Theology 196 / Graf 111 / Sumaikhah 53) – 1544.
8. Cambridge (Additional 3288) – 1750.
9. Manuscripts of St. Antony monastery in Egypt⁵⁴:

⁴⁸ Swanson, M. N., op.cit. p.61.

⁴⁹ Graf, G., *Geschichte der Christlichen Arabischen Literatur, Zweiter Band*, (Città del Vaticano: Biblioteca Apostolica Vaticana, 1947), pp.321-323.

⁵⁰ Youssef, Y. N., op. cit. p.206.

⁵¹ Athanasius Al Maqary, (the Monk and the priest), *Index of the writings of the fathers of the church of Alexandria, The Arabic writings* (in Arabic), I, (Cairo, 2012), pp.213-216.

⁵² Graf, G., op.cit. pp.322-323.

⁵³ This is a translation of Athanasius’ list mentioned in his book (cf. note 48).

⁵⁴ Athanasius Al-Maqary notes that Graf had mentioned only one manuscript for Saint Antony monastery in Egypt which is (Theology 259) - 1480, based on the catalogue of Sumaikhah Vol. II, 1932, p.113. According to the latest list of St. Antony monastery in Egypt, this manuscript became (Theology 207) and the number (Theology 259) is now “the canons of As-Safie Ibn Al-Assal” – 1888.

- a. St. Antony Monastery in Egypt (Theology 206) – 1843.
 - b. St. Antony Monastery in Egypt (Theology 207) – 1835. It is a transcription of a manuscript of 1480.
 - c. St. Antony Monastery in Egypt (Theology 208).
 - d. St. Antony Monastery in Egypt (Theology 209) – 1480.
 - e. St. Antony Monastery in Egypt (Theology 275).
 - f. St. Antony Monastery in Egypt (Theology 327) – 1880.
10. Saint Paula monastery in Egypt (Theology 26 / Gen. 146) – 1773.
11. Manuscripts of Saint Makarius monastery in Egypt:
- a. Saint Makarius monastery in Egypt (Theology 2 / Gen. 273 / Old: Theology 27) – 1420.
 - b. Saint Makarius monastery in Egypt (Theology 3 / Gen. 274) – 1773.
 - c. Saint Makarius monastery in Egypt (Theology 1 / Gen. 272) – 19th century?
12. Manuscripts of As-Surrian monastery in Egypt:
- a. As-Surrian monastery in Egypt (Theology 34) – 1775.
 - b. As-Surrian monastery in Egypt (Theology 83) – 1432.

There are some additional manuscripts that were not mentioned by Graf nor by Monk Athanasius. These manuscripts are:

- 1. Manuscript of Bibliotheca Alexandrina⁵⁵ (23). It was originally a manuscript of the Alexandrine municipal (1999) - 17th Century.
- 2. Manuscripts of Moharraq monastery in Egypt:
 - a. Moharraq monastery in Egypt (Old: Theology 62 / New: 3/11) – 1785
 - b. Moharraq monastery in Egypt (Old: Theology 61 / New: 4/11) – 1902
 - c. Moharraq monastery in Egypt (Old: Theology 60 / New: 5/11) – ??

⁵⁵ It was discovered by J. M. Faltas.

Part II

**The Arabic Text of the synodical Letters in the Manuscript of
The confession of the fathers (i'tirāf al-ābā')
with an English Translation**

Some remarks on the Arabic text and the English translation of the synodical letters:

- The Arabic text used here is from the following manuscript,
 - Saint Macarius Monastery in Egypt (Zanetti Catalogue: Theology 2 / Gen. 273 - Old, Theology 27) – 1420
This manuscript is referred to as **M1**.
- For text comparison two other manuscripts are used,
 - Coptic museum in Cairo (Theology 196 / Graf 111 / Sumaikhah 53) – 1544
This manuscript is referred to as **M2**
 - Bibliotheca Alexandrina (23);
It was originally a manuscript of the Municipal of Alexandria (1999) before becoming part of the collection of the Bibliotheca Alexandrina - 17th Century based on the evaluation mentioned in the index of the Bibliotheca Alexandrina.
This manuscript is referred to as **M3**
- In certain parts, a comparison of the text with a published transcription of a recent manuscript is inevitable. This text is,
 - Moharraq Monastery in Egypt (Old, Theology 61 / New, 4/11) – 1902
This text is referred to as **M4**
Publication, A monk of Moharraq Monastery, The Confessions of the Fathers (in Arabic), (Moharraq Monastery, 2002).
- Except in few occasions, the English translation is following the Arabic text in M1, and it represents the first English translation of the *synodical* Letters in the manuscript of The confession of the fathers (i'tirāf al-ābā'). Arranging the text into paragraphs and numbering them has also not been undertaken before.
- In this English translation, I followed the original text as much as possible despite the eloquence of the English text.
- For the English names of the patriarchs of Alexandria and the dates of their services, I depend on the table included in: Meinardus, O. F. A., *Two Thousand Years of Coptic Christianity*, (Cairo: American University in Cairo Press, 2016), pp. 273–276.
- For the English names of the patriarchs of Antioch and the dates of their services, I depend on the table taken from: Saaka, I., *kanīsatī as-Suryānīyah*, (Damascus: 1985), Syrian Orthodox Resources: <http://sor.cua.edu/Patriarchate/PatriarchsChronList.html>, accessed on August 2019.
- Some words in the Arabic text were changed to match contemporary Arabic, namely:

The words in the manuscripts	The changes
ابائنا/ ابائونا/ ابانا	آباءنا/ آباؤنا
ابراهيم	ابراهيم
اتاء/ يات	أتى/ يأتي
اتم	اثم
اتمار	اثمار
اتناسيوس	اثناسيوس
اجترى	أجترى
احشائها	احشائها

خرسطونولوس	اخرسطوظولو
استعلاء	استعلاء
اسرائيل	اسرائيل
أسماء	اسمآ
إشعيا	إشعيا
اعداءكم	اعداءكم
غريغوريوس	اغريغوريوس / اغريغورس
افرام	افرام
أقوالي	أقوالي
الابناء	الابناء
الاحياء	الاحيا
الأرثوذكسى	الارثوذكسى
الأشياء/ شيئاً	الاشياء/ شيئاً
الافتراء	الافتراء
الإكليرس	الإكليرس
الإلهي	الإلهي
الأنبياء	الانبياء
الأولى	الاوله
إله/ الإله	الآه/ الالاه
البدء	البدى
البطارقة	البطارقة
البقاء	البقاء
البهائم	البهائم
البهنسا	البهنسى
الثيوتوكوس	التاوتوكوس/ التاودوس/ التاوطوكس/ تاوضوكس/ تاودوقس
الثالوث	الثالوت / الثالوة
الثيولوجوس	التاولوغوس/ التاولوغس/ التاولوغس/ التاولوغس
الثدى	التدايا
الجزأين	الجزوين
الحائد	الحايد
الدائم	الدائم
الذى/ الذين	الذي/ الدين
الرديئة	الرديئة
الرؤيا	الرؤية

السمائيين	السمائيين
الظالمين	الظالمين
العجائب	العجائب
العدراء	العدراء
العنوان	العنوان
الفضائل	الفضائل
الفيلسوف	الفيلسوف
القائلون/القائلين	القائلون/القائلين
الكبرى	الكبرى
الكهنوت	الكهنوت
المقدونى	المقدونى
المسمى	المسمى
المضاد	المضاد
المعنى	المعنى
الأماكن	الأماكن
الممثلة	الممثلة
الموت	الموت
الموتى	الموتى
النقائص	النقائص
الهواء	الهواء
امراة/ امرأه	امراة
انتيميس	انتيموس
انسطاسيوس	أنسطاسيوس
اوليك	اولئك
اونوميوس	أونوميوس
باسيليدس	باسيليدس
بايد	بائد
بري	بريء
بشفاعت	بشفاعه
بطرك	بطريرك
بلاطس	بيلاطس
تابتون	ثابتون
تانس	تأنس
تاودوسيوس/ تياودوسيوس/ تاودسيوس	ثيودوسيوس

تقرأ	تقرى
ثلاثة/ ثلاث	ثلاثة/ ثلاث
جبرائيل	جبرائيل/ جبريل
جزئي	جزى
جلالة	جلالت
حينئذ	حينئذ
خلقيدونية	خلكدون/ خلقدون/ خلقيدونية
ديونيسيوس	ديونوسيوس/ ديوناسيوس
رأى	را
رأفته	رأفته
رسالة	رسالت
رؤوس	رووس
رئاسة/ رئاسات	رياسة/ رياسات
سائر	ساير
سألنا	سألنا
سابلأ	سابلأ
سابليوس	سبليوس/ صابليوس/ ثابليوس
سنودس	سهنودس
سنودس	سينودس
شاء	شا
شئت	شيت
تيموثاوس	طيماتاوس/ طماتاوس/ طيماوس
عصا	عصاة/ عصات/ عصاء
عمانويل	عمانويل/ عمانويل
فمن هم	فمنهم
فيلوثيوس	فيلاتاوس/ فيلوتاوس/ فيلاتاوس
قائلاً	قائلاً
كورنثوس	قورنثيوس/ قرنتيوس
قيصرية	قيصرية
كثرة	كثرة/ كترت
كل من	كلمن
كيرلس	كيرلص/ قورلس/ قرلس/ قورلوس
كى لا	كيلا
كى لا	كيلا

لأنا	لانا
لاهوت	لاهوة
لاون	لاوون/ لاؤن
لائق/ اللانقة	لائق/ اللانقة
لائمة	لايمة
لكى ما	لكيما
مار	مارى
مائدة/ مانت	مايته/ مايت
ماء	مآ
متلنا/ مثل	متلنا/ مثل
مرئي	مرآى
مشيته	مشيته
مع ما	معما
ملائكة	ملايكة
ملكوت	ملكوته
مملوء/ يمتلىء	مملوء/ يمتلا
من أجلك	منجلك
من أجلنا/ من أجل	منجلنا/ منجل
ميخائيل	ميخائيل
ناسوت	ناسوته
نسطور	نسطورس
نيسس	نوسس
نيقوديموس	نيقوديموس
هكذا	هكذى
هؤلاء	هولاي/ هاولاي
والدة	والدت
يخطئ	يخط
يدعى	يدعا
يسأله	يسأله
يسى	يسآ/ يسآء
يوحنا	يوونيس

<p style="text-align: center;">Letter 1¹</p> <p style="text-align: center;">From Theodosius of Alexandria (536–567) to Severus of Antioch (512–538)</p>	
<p>Saint Theodosius the confessor of Truth, in the <i>synodical</i> Letter which he wrote when he became the <i>Patriarch</i> of the See of Alexandria, said to the holy Severus the <i>Patriarch</i> of Antioch²,</p>	<p>وقال القديس ثيودوسيوس المعترف بالحق في رسالة السنوديقا³ التي كتبها لما صار بطريركًا على كرسي الأسكندرية، إلى الطاهر ساويرس بطريرك أنطاكية.</p>
<p>“1. I confess that God the Word is consubstantial (<i>homoousios</i>) with God His Father, who is still with Him in every age, Light of Light, Truth of Truth, the hypostatic living image of the Father; and that He became incarnate and became man.</p>	<p>١. اعترف بالله الكلمة إنه مساوي في الجوهر لله أبيه. الذي لم يزل معه في كل زمان. النور من النور. الحق من الحق. صورة الأب الحية⁴ التي لها القوام. وإنه تجسد وصار إنسانًا⁵.</p>
<p>2. We reveal the great mystery to who listens to wisdom with love. Our teaching is that the Word, who is God by nature, is the one who truly became man, and remains God as He is. He became poor by His will and His desire. He did not abandon anything of manhood but became one with the body. The composition of the body, which is consubstantial with us, did not change in accepting the passions, and had (the body) a rational and knowledgeable soul.</p>	<p>٢. نوضح لمن يسمع الحكمة بمحبة السر العظيم ويعلمنا⁶ أن الكلمة الذي هو إله طبيعي هو الذي صار إنسانًا بالحقيقة. ولم يزل إلهاً كما هو. وصار مسكينًا بإرادته ومشيتته. ولم يدع شيئًا⁷ من الإنسانية. ولكنه صار⁸ واحدًا مع الجسد. ولم يتغير قوام الجسد الذي هو مساوي لجوهرنا في قبول الآلام. وإنه ذو نفس ناطقة علامة.</p>
<p>3. He got our likeness in everything except sin, for the Scriptures say that He “committed no sin, nor was deceit found in His mouth⁹.” It was necessary for the defeated nature by Adam, to wear the crown of victory, and death to be annihilated by Christ.</p>	<p>٣. وأخذ شبهنا في كل شيء ما خلا الخطية. لأن الكتب تقول إنه لم يخطئ¹⁰ ولا وجد في فيه غش. إنه لمن الواجب¹¹ أن تكون الطبيعة المغلوبة بآدم تلبس هي</p>

¹ Estimated date is 535.

² This introduction is usually written in red colour (rubrum) in most of the manuscripts.

³ M3: "السنوديقن" instead of "السنوديقا".

⁴ M2: "الحية" instead of "الحى"

⁵ M3: "إنسان" instead of "إنسانا"

⁶ M3: "تعليمنا" instead of "يعلمنا"

⁷ This may have a Coptic substratum $\mu\eta\epsilon\epsilon\chi\alpha$

⁸ This may have a Coptic substratum $\alpha\phi\upsilon\omega\pi\iota$

⁹ 1 Peter 2: 22.

¹⁰ M1, M2, M3: "يخطئ" instead of "يخطئ"

¹¹ M2: "من الواجب" instead of "المن الواجب"

	أيضًا تاج الظفر وتُهلك ¹² الموت ¹³ بالمسيح.
4. Therefore the blessed Paul, wants to teach us about the reason for which our Savior became man. He said that the children have partaken in flesh and blood, and He partook in that for through His death He would destroy who had the power of death, I mean devil, and release those who were in the fear of death, I mean those in all their death time ¹⁴ are denounced by death.	٤. فمن أجل هذا بولس المغبوط يريد أن يعلمنا بالعلة التي لأجلها صار مخلصنا إنسانًا فقال إن البنين اشتركوا في اللحم والدم. وأنه هو شارك في هذا لكي بموته يبطل الذي له سلطان الموت أعني إبليس. ويخلص الذين هم في خوف الموت. أعني في مدة مماتهم كلها وهم مسجونون ¹⁵ بالموت.
5. Unless Satan had defeated us in our nature, God the Word would have not assumed another nature rather than ours, and He would have never become one with it, hypostatically, or made it impassible or immortal in the time he became united with it ¹⁶ , as was dared to say by some of the heretics. [If we agreed upon that,] our faith would have been worthless, and it would have never been so great [to us] that God had defeated devil.	5. وإذا كنا نحن الذين ظفر بنا إبليس في طبعه والله الكلمة ما أخذ طبيعة غير طبيعتنا ¹⁷ ما ¹⁸ أخذ الله طبيعتنا ¹⁹ وصار معها واحدًا بالقوام. وجعلها غير متألّمة. وغير مائنة ²⁰ . في الوقت الذي صار متحدًا بها. كما أجتري قوم من أهل البدع وقالوا هذا ²¹ فأمانتنا اذن ²² باطلة. وليس هو من الأمور العظيمة أن يظفر الرب بابليس.

¹² M3: "تهلك" instead of "يهلك"

¹³ M3: "الموت" instead of "الموة"

¹⁴ 'Lifetime' as in Hebrew 2: 14 and 15.

¹⁵ M3: "مسجونون" instead of "مشجوبون"

¹⁶ It does not mean that Emmanuel suffered and died in an immortal and impassible body, but on the contrary, as affirmed by Severus (La Polemique I, p. 266), Christ suffered in the flesh, which was prone to suffer feeling the pain and agony of the passion. Christ's body was thus by nature passible and mortal, but it became impassible and immortal only after the resurrection. This meaning becomes clear in the following sentences.

¹⁷ M3: is missing: "في طبعه والله الكلمة ما أخذ طبيعة غير طبيعتنا"

¹⁸ M3: "ها" instead of "ما"

¹⁹ M2: "في طبعه والله الكلمة ما أخذ طبيعة غير طبيعتنا كما أجتري قوم من البدع وقالوا ما أخذ الله غير طبيعتنا" Instead of "في طبعه والله"

²⁰ This may have a Coptic substratum αἰμοῦ

²¹ M2: is missing: "كما أجتري قوم من أهل البدع وقالوا هذا"

M3: "ليس كما أجتري قوم من أهل البدع وقالوا أن" instead of "فأمانتنا اذن"

²² M2: "فأمانتنا اذن" instead of "فأذن امانتنا"

M3: "فأمانتنا اذن" instead of "امانتنا"

<p>6. Unless Christ our Lord had worn what in which He defeated him [Satan], and accepted the guiltless symptoms in his body, which is <i>homoousios</i> with us, thus accepting the passion was not strange; and unless He had destroyed death through his body, the sting of death, that is sin, would not have been destroyed nor would the power of death had been vacated.</p>	<p>6. ولولا²³ أن المسيح إلهنا²⁴ ربنا لبس²⁵ ما ظفر به فيه. وقبل الأعراض التي لا أثم فيها في جسمه. الذي هو مساوي لنا في الجوهر وقبول الآلام ما كان عجيب²⁶. ولولا إنه أهلك الموت بجسده ما هلكت شوكة الموت التي هي الخطية ولا بطل سلطان الموت أيضاً²⁷.</p>
<p>7. Since He had come from the seed of David and got our likeness in everything except sin, so we are indeed His brethren as the wise Paul had said²⁸. And through his death that He voluntarily accepted in His body which is passible by nature and through His acceptance of our guiltless passions, He really defeated the one who has the power of death, [although] He Himself, as God, is not passible indeed.</p>	<p>7. وإذا كان خرج من زرع داود. وأخذ شبها في كل شيء ما خلا الخطية. فنحن إخوته بحق كما قال بولس الحكيم. وبموته الذي قبله بإرادته في جسده الذي هو متألم بالطبع. وبقبوله آلامنا التي لا أثم فيها. ظفر بحق بالذي له سلطان الموت. وهو بذاته غير متألم بالحقيقة كالإله.</p>
<p>8. How could we not be proud of this victory and of being released from imprisonment of bondage! who does not marvel at the mystery of the Scriptures and expels Eutyches and all those who follow his thoughts.”</p>	<p>8. كيف لا نفتخر بهذا الظفر. وإننا قد خرجنا من أسر العبودية. ومن ذا الذي لا يتعجب من سر الكتب. ويطرد أوطاخي ويبعده²⁹ هو وكل من يظن بظنونه.</p>

²³ M3: "فلولا" instead of "لولا"

²⁴ M3 : is missing "إلهنا"

²⁵ This may have a Coptic substratum ἀρεφορίν the Graeco-Coptic word could be rendered either as 'wear' or 'carry'

²⁶ M3: "عجب" instead of "عجيب"

²⁷ M2: is missing "أيضاً"

²⁸ See Hebrew 2: 14-17

²⁹ M2 "ويطرد أوطاخي ويبعده" instead of "ونطرده أوطاخي ونبعده"

<p style="text-align: center;">Letter 2³⁰</p> <p style="text-align: center;">From Severus of Antioch (512–538) to John of Alexandria (505–516)</p>	
<p>And this father Severus the <i>Patriarch</i> of Antioch, in a <i>synodical</i> Letter from him to Saint John the <i>Patriarch</i> of Alexandria, had also said,</p>	<p>وقال أيضًا³¹ هذا الأب ساويرس بطريرك أنطاكية في رسالة سنوديقن منه إلى القديس يوحنا بطريرك الإسكندرية³².</p>
<p>“1. But for us, we do not come up with a new faith, but we are well-mannered in everything, as we have said, preserving the exalted faith which was handed down to us by our holy fathers, and we reject what the others had affirmed in Chalcedon.</p>	<p>1. أما³³ نحن فإننا لا نأتي بأمانة جديدة. بل نتأدب في كل شيء كما قلنا نحفظ الأمانة الجلييلة التي سلمها إلينا آباءنا الأطهار. ونرفض ما قرره غيرهم في خلقيدونية.</p>
<p>2. We believe in one God, the Father the Pantocrator, and we believe also in one Lord, Jesus Christ, the begotten of the Father before all ages, The equal to the Father before all ages. And in the end of days, He became incarnate of the Holy Spirit and of the Ever-Virgin Mary, the holy Mother of God (<i>theotokos</i>). He became man for our sake. And we believe in the Holy Spirit, the perpetual, and equal to the Father and the Son.</p>	<p>2. ونؤمن بالله واحد الأب ضابط الكل. ونؤمن هكذا برب واحد يسوع المسيح المولود من الأب قبل كل الدهور. المساوي للأب قبل كل الأزمان. وفي آخر الأيام تجسد من روح القدس ومن مريم العذراء في كل حين والدة الإله المقدسة. وصار إنساناً لأجلنا. ونؤمن بالروح القدس الدائم المساوي مع الأب والابن.</p>
<p>3. We also confess one Son, our Lord Jesus Christ, before and after he became incarnate. This unchangeable and unalterable, neither brought the body with Him from heaven nor out of anything else like imagination or phantasy, but He became flesh, that is He became incarnate and became man without alteration.</p>	<p>3. ونعترف أيضًا بابن واحد سيدنا يسوع المسيح. من قبل أن يتجسد ومن بعد أيضًا. وهذا الغير متغير ولا مستحيل. لم يأتي بالجسد معه من السماء. ولا من شيء آخر كخيال أو فنتوسة. بل صار جسداً. أي أنه تجسد وصار إنساناً من غير استحالة.</p>

³⁰ Estimated date is 512-516.

³¹ M2: is missing "أيضاً"

³² M3: "وقال أيضًا هذا الأب ساويرس بطريرك أنطاكية في" instead of "وقال أيضًا في رسالة سنوديقن إلى القديس يوحنا بطريرك الإسكندرية" رسالة سنوديقن منه إلى القديس يوحنا بطريرك الإسكندرية

³³ M3: "أما" instead of "فاما"

<p>4. And He, God the Word the bodiless, [who] accepted a body of our one <i>ousia</i>. He assumed it out of the holy Mother of God (<i>theotokos</i>) the Ever-Virgin Mary, and it [the body] has a speaking and rational soul. And He became one with it [the body] in her womb as the <i>hypostasis</i>³⁴. This is whom Gabriel the angel, who had been entrusted with the great mystery, had announced to the Virgin, saying, "Hail to you, full of grace, The Lord is with you"³⁵."</p>	<p>٤. وهو³⁶ الإله الكلمة الغير جسّد قبل جسّد من جوهرنا الواحد. وأخذه³⁷ من مريم والدة الإله العذراء القديسة في كل زمان³⁸. وله نفس ناطقة عاقلة. وصيره واحداً معه في أحشائها كالأقنوم هذا الذي بشر به العذراء³⁹ جبرائيل الملاك. الذي أتمن على السر العظيم. قائلاً لها السلام لك أيتها الممتلئة نعمة الرب معك.</p>
<p>5. He took a body with blood and flesh like us, became man resembling us except in sin⁴⁰, and endured the birth in flesh, in order that the flesh might become altogether one with Him. He was conceived, and born in the flesh to obliterate the grief of the children's birth and free the human race from the first curse⁴¹.</p>	<p>٥. أخذ جسداً بدم ولحم مثلنا. وصار إنساناً كشبهنا ما خلا الخطية. وصبر للولادة بالجسد ليصير الجسد واحداً معه معاً⁴². حبّل به وولد بالجسد ليزيل الحزن الذي لولادة الأبناء ويعتق جنس البشر من اللعنة الأولى.</p>
<p>6. Therefore, we say that the holy Virgin is truly the Mother of God (<i>theotokos</i>), because God the Word became incarnate from her, and she conceived and brought Him forth. He is one person [<i>hypostasis</i>] from both Godhead and manhood, according to the doctrine of truth. We acknowledge Emmanuel as being the only one Lord, one Christ, God the Word who became flesh."</p>	<p>٦. فلأجل هذا نقول أن العذراء المقدسة⁴³ والدة الإله بالحقيقة. لأن الله الكلمة تجسّد منها. وحبلت به وولدت⁴⁴ وهو شخص واحد من اثنين. لاهوت وناسوت كقول الحق. ونعترف بعمانوئيل أنه الوحيد. رب واحد مسيح واحد. الله الكلمة صار جسداً.</p>

³⁴ It means He united with it hypostatically

³⁵ Luke 1: 28

³⁶ M3: is missing "وهو"

³⁷ M3: is missing "وأخذه"

³⁸ M3: "في كل زمان" instead of "في كل حين"

³⁹ M3: "به العذراء" instead of "العذراء به"

⁴⁰ See Hebrews 2: 14-17

⁴¹ Genesis 3: 16

⁴² M2: is missing "معاً"

⁴³ M2: "المقدسة" instead of "القديسة"

⁴⁴ M2: "وحبلت به وولدت" instead of "وحبلت وولدت"

<p>And this father, Severus the <i>Patriarch</i>, has also said in it [the letter],</p>	<p>وقال أيضاً⁴⁵ هذا الأب ساويرس البطريرك فيها⁴⁶</p>
<p>7. "One is the Lord Jesus Christ, God the Word who became incarnate and became man for our sake. The one of the Holy Trinity with His Holy nature, [who] was crucified in the flesh for us; died in the flesh for our sake; was buried and rose from the dead, ascended into the heavens; and will come again to judge the living and the dead.</p>	<p>7. واحد هو الرب يسوع المسيح الإله الكلمة. الذي تجسد وصار إنساناً لأجلنا. هو الواحد من الثالوث المقدس بطبيعته المقدسة. صلب عنا بالجسد. ومات لأجلنا بالجسد. وقبر وقام من الموتى. وصعد إلى السماوات. ويأتي أيضاً ليدين الأحياء والأموات.</p>
<p>8. This is the saving knowledge that we got first from our holy fathers. He is the one who had performed God-befitting wonders and endured the human passions. This one is the only same one who spoke Godhead-befitting sayings and who had also spoken with modesty according to the economy of the manhood which He assumed. Because of this, we do not divide His deeds into two natures or two forms, like those who divide the one Christ into two natures.</p>	<p>8. هذا هو العلم المخلص الذي قبلناه أولاً من آبائنا الأطهار. هو الذي فعل العجائب اللائقة بالله. وأحتمل الآلام البشرية. هذا الواحد فقط هو الذي⁴⁷ قال الأصوات اللائقة باللاهوت. وهو أيضاً الذي تكلم بتواضع كتدبير الناسوت الذي أتخذه. فلأجل⁴⁸ هذا لا نقسم أفعاله إلى طبيعتين أو شكلين كمن يقسم المسيح الواحد إلى طبيعتين.</p>
<p>9. If He had not become a man, He would not have spoken like us in the manhood which He accepted, nor suffered the passions of the body, and if He had emptied himself and assumed the form of a servant, and we saw his emptiness in His humble speech and knew the eminence of His highness and His deeds from His modesty, which He did for our sake by His own, all these now, are the definitions of God's service in which you are now living, and by which you are abiding, and pursuing in the way of kingdom."</p>	<p>9. إن كان لم يصير إنساناً فما تكلم مثلنا في الناسوتية التي قبلها. ولا تألم بآلام الجسد. وإن كان قد استفرغ ذاته وأخذ شكل العبد. وشاهدنا استقراغه من كلامه المتواضع. وعرفنا علو رفعة وأفعاله بتواضعه الذي فعله لأجلنا من ذاته. فهذا الآن هو حدود خدمة الله التي أنتم قيام فيها وثابتون عليها وتسعوا⁴⁹ في طريق المملكة.</p>

⁴⁵ M2: is missing "أيضاً"

⁴⁶ M3: "وقال أيضاً هذا الأب ساويرس البطريرك فيها" instead of "وقال أيضاً فيها"

⁴⁷ M2: "هو هو الذي" instead of "هو هو"

M3: "هو هو هذا الذي" instead of "هو هو الذي"

⁴⁸ M2: "ولأجل" instead of "فلأجل"

⁴⁹ M2: "تسعون" instead of "تسعوا"

<p style="text-align: center;">Letter 3⁵⁰</p> <p style="text-align: center;">Severus of Antioch (512–538) to Theodosius of Alexandria (536–567)</p>	
<p>And this Saint Severus the <i>Patriarch</i> of Antioch had also said in a <i>synodical</i> letter from him to Saint Theodosius the <i>Patriarch</i> of Alexandria, as a reply on a <i>synodical</i> letter that he [Theodosius] had written to him,</p>	<p>وقال أيضًا هذا القديس⁵¹ ساويرس بطريرك أنطاكية في رسالة سنوديقن منه إلى القديس ثيودوسيوس بطريرك الإسكندرية جوابًا عن رسالة سنوديقن كتبها إليه⁵².</p>
<p>“1. As for Aaron's rod, it had leafed, blossomed and brought forth almonds. Emmanuel began and presented before us in the same sense. The rod informs about His kingdom, because He, I mean Emmanuel, was born from a timeless origin and without beginning. I mean His begetting from God the Father with whom and with the Holy Spirit He still is, and He is having the power over the heavenly and the earthly.</p>	<p>١. أما عصا هرون فإنها أورقت وأزهرت وأخرجت لوزًا. وعمانوئيل ابتدأ ومثل لنا بهذا المعنى. أن العصا تنذر بمملكته. لأنه هو أعني عمانوئيل ولد من أصل غير ذي زمان ولا⁵³ ابتداء. أعني ولادته من الله الأب الذي لم يزل معه ومع الروح القدس. وله السلطان على السمايين والأرضيين.</p>
<p>2. He became flesh for our sake, and became man without alteration. He appeared in flesh out of the root of Jesse and David, as from them come the Virgin Mary, the holy Mother of God (<i>theotokos</i>). He became an apostle and the high priest of our salvation. Through this specific way, He became the rod of priesthood, to discipline us, by being alert to the evangelical teaching. And from which, He brought forth, to the believers in Him, almonds, which are the flowers and fruits of virtue.</p>	<p>٢. وصار لحمًا من أجلنا. وصار إنسانًا⁵⁴ من غير استحالة. وظهر من أصل يسى وداود بالجسد. لأن منهما كانت العذراء مريم والدة الإله الطاهرة. وصار رسولاً ورئيس كهنة خلاصنا. وبهذا النوع بعينه صار قضيب الكهنوت. ليؤدبنا بأن⁵⁵ نتيقظ للتعليم الإنجيلي. وأخرج منه للمؤمنين به لوز⁵⁶. الذي هو أزهار أثمار الفضيلة.</p>

⁵⁰ Estimated date is 535-538.

⁵¹ M2: "وقال أيضًا هذا القديس" instead of "وقال هذا الأب القديس"

⁵² M3: "وقال" instead of "قال أيضًا في رسالة سنوديقن إلى القديس ثيودوسيوس بطريرك الإسكندرية جوابًا عن رسالة سنوديقن كتبها إليه" أيضًا هذا القديس ساويرس بطريرك أنطاكية في رسالة سنوديقن منه إلى القديس ثيودوسيوس بطريرك الإسكندرية جوابًا عن رسالة سنوديقن كتبها إليه

⁵³ M3: is missing "لا"

⁵⁴ M3: "إنسان" instead of "إنسانًا"

⁵⁵ M2: is missing "بأن"

⁵⁶ M2: "لوز" instead of "لوزًا"

<p>3. Those who examined these things said that the rod of almonds is of course a refuge to those who hold it. Therefore, God had said symbolically in Jeremiah the prophet, to the fake prophets “What do you see, Jeremiah?”, “a rod of an almond tree,” he said. The Lord said to him “You have seen correctly, for I am watching my words to perform them⁵⁷.”</p>	<p>3. والذين فحصوا عن هذه الأشياء يقولوا أن قضيب اللوز بالطبع حرزًا للذين يمسكونه. ولهذا قال الله في إرميا النبي للأنبياء الكذبة رمزًا ما هذا الذي تراه يا إرميا؟ فقال هو قضيب من شجرة اللوز⁵⁸. فقال له الرب نعم ما رأيت. لأنني أحفظ أقوالي لكي ما أفعّلها.</p>
<p>4. For as those who like to attain virtues, they are caught up first by fatigue and toil and lastly enjoy the light and the pleasure, so the almonds, its external peel is bitter and acrid while its inside is white and tasteful. I found, dear brother, that rod has been sculpted and cut in your books, and has really given you as much dignity of the priesthood. Not everyone gets honor, except he who is given from God, as Paul had written to the Hebrews⁵⁹.</p>	<p>4. وكما أن الذين يحبون أن يكتسبوا الفضائل يلحقهم أولاً التعب والكد وأخيراً يتمتعوا بالنور والسرور. هكذا اللوز فإن قشره الخارجي مرّ غصّ يلدع وداخله أبيض حلو⁶⁰ الطعم. فقد وجدت أيها الأخ الحبيب هذا القضيب قد نحت⁶¹ وقطع في كتبك وأعطاك حقًا بقدر الكهنوت. وليس كل أحدًا ينال الكرامة إلا من أوتيها (أخذها) من الله. كما كتب بولس إلى العبرانيين.</p>
<p>5. Is not this the same that Isaiah had preached and said “A rod will come forth out of the stem of Jesse, and a flower will blossom out of his root? The Spirit of God will rest on him - the Spirit of Wisdom, the Spirit of Counsel and of Might, the Spirit of Aid and Immortality. And He shall be filled with the Spirit of the fear of God⁶². The Word of God, the hypostasis, is constant. He is from the same <i>ousia</i> of the Father, the hidden Wisdom, the only begotten Son, by whom were all things. He is perfect, full of glory and might, and all</p>	<p>5. أو ليس بهذا بعينه هو⁶³ الذي بشر به إشعياء. وقال إن عصا تخرج من أصل يسي. ويزهر من أصلها زهر⁶⁴. وتحل⁶⁵ عليه روح الله. روح الحكمة. روح المشورة والقوة. روح المعونة والبقاء. ويمتلأ من روح خشية الله. فكلمة الله ذو الأقدوم ثابت. وهو من جوهر الأب بعينه. الحكمة الخفية الابن الوحيد الذي به كان الكل. وهو تام كامل المجد والقوة. وكل ما</p>

⁵⁷ Jeremiah 1: 11

⁵⁸ M2: "لوز" instead of "الوز"

⁵⁹ Hebrews 5: 4

⁶⁰ M3: "علو" instead of "حلو"

⁶¹ M3: "نحت" instead of "بحت"

⁶² Isaiah 11:1

⁶³ M3: "هو هو" instead of "هو"

⁶⁴ M2: "نهر" instead of "زهر"

⁶⁵ M3: "يحل" instead of "تحل"

of what worthy of God by nature. In nothing He is less than the Father and the Holy Spirit.	يحق للإله بالطبيعة. وليس ينقص شيئاً عن الآب والروح القدس.
6. This now has come down by Himself, not altered from His full Godhead but remained as He was without shifting from it. And He assumed, as being said in the dispensation, every lowly thing of manhood and became partaking of us in everything except sin. He truly became man and appeared to us as a branch out of the stem of Jesse.	6. هذا الآن نزل ⁶⁶ بذاته ولم يتغير عن كمال لاهوتيته ⁶⁷ . لكنه باقى على ما كان عليه غير منتقل عنه. وأخذ بحسب القول في التدبير كل أمر حقير للإنسانية. وصار مشاركاً لنا في كل شئ ما خلا الخطية. وصار إنساناً بالحقيقة. وظهر لنا عصاً من أصل يسي.
7. For this rod teaches us about the birth that was from the holy Virgin Mary - the Mother of the true God who remains Virgin forever - without the seed of man neither through copulation nor wedlock, for the rod comes naturally forth out of a root. And the eternal Son, God the Word, the power of the Father, covered the Virgin, as we have been taught by the Holy Bible.	7. لأن هذا القضيب يعلمنا بالميلاد الذي كان من البتول الطاهرة مريم والدة الإله الحق. الذي لم تنزل عذراء في كل زمان. من غير زرع بشر ولا باجتماع ولا اختلاط نكاح. لأن القضيب إنما يخرج بالطبع من أصل ⁶⁸ . والابن الأزلي الله الكلمة قوة الآب. هو ظلل العذراء كما علمنا الإنجيل الطاهر.
8. And through the descent of the incomprehensible Holy Spirit and His dwelling in her, He [God the Word] made the flesh, which has a rational soul, united hypostatically to Himself. This union, which I mention is the union of Godhead to manhood. But for 'How was that union'? No human can describe it with his mind.	8. وبهبوط الروح القدس الذي لا يدرك وحلوله عليها. صير الجسد الناطق المتنفس متوحداً معه بقوام الأقنومية. وهذا الاتحاد الذي أذكره ⁶⁹ هو اتحاد اللاهوت بالناسوت. فأمّا كيف كان هذا الاتحاد؟ فليس يمكن أحداً من البشر أن يصفه بعقله.
9. It is not possible to say that the flesh was at first before the union, but we know that Emmanuel became one from two, Godhead and manhood, and each one of the two is perfect according to its nature. This name, I mean Emmanuel, is so great and inseparable, and it is	9. ولا يمكن يقال أن الجسد كان أولاً قبل الاتحاد. لكننا نعرف أن عمانوئيل صار واحداً من اثنين لاهوت وناسوت. وكل واحد من الاثنين كامل بحسب طبيعته. وهذا الاسم أعني عمانوئيل عظيم جداً لا

⁶⁶ M3: "تنزل" instead of "نزل"

⁶⁷ M2: "لاهوتيته" instead of "لاهوته"

⁶⁸ M2: "أصل شجرة" instead of "أصل"

⁶⁹ M2: "أذكره" instead of "ذكره"

<p>in fact the mystery of establishment of faith, for it teaches us that God the Word is still before all ages and has all what belongs to flesh without separation. He was conceived and born on the full term of pregnancy.</p>	<p>يمكن تفريقه. وهو بالحقيقة سر لثبات الإيمان. لأنه يعلمنا أن الله الكلمة لم يزل قبل الدهور كلها⁷⁰. وأن له جميع ما للجسد من غير افتراق. وهو الذي حبل به. وولد عند تمام زمان الحبل.</p>
<p>10. This confession on the authenticity of the faith had explained to us that the nature of Godhead did not change but remained as it is, and explained to us that the mother of God, the Ever-Virgin Mary, in her amazing immeasurable delivery remained Virgin after delivery. In this [confession of faith] as well, [we knew] that the Holy Spirit is <i>homoousios</i> as being God. And since He [the Word] was in His Mother's womb He purified the flesh by the Holy Spirit and became one with it in all what we have said. It is true that He, through dispensation, is inseparable.</p>	<p>10. هذا الاعتراف بصحة الأمانة. أوضح لنا أن⁷¹ لم تتغير⁷² طبيعة اللاهوت. لكنها باقية على حالها. وأوضح لنا أن والدة الإله مريم البتول في كل حين بميلادها العجيب الذي لا يفحص. بقيت عذراء بعد الولادة. وفيه أيضًا أن⁷³ الروح القدس ذاتي جوهري كالإله. ومنذ الوقت الذي كان في بطن أمه طهر الجسد بالروح القدس. وصار واحدًا معه في كل ما ذكرنا. وصح بالتدبير أنه غير مفترق.</p>
<p>11. This also has been manifested in the time He was baptized in the water of Jordan, not as being in need of baptism; not as so, but to reveal it and to give us the primacy of rebirth [in Himself], and not as if He were in need to us, The human beings. The Spirit was moving upon the waters before these things which have been completed with wisdom and dispensation for our sake as a second beginning of our form.</p>	<p>11. وهذا أيضًا قد ظهر في الوقت الذي تعمّد في⁷⁴ ماء الأردن. ليس أنه محتاج إلى الصبغة. لا يكون هذا. ولكنه ليظهر ويعطينا أولية الميلاد الثاني. وليس هو محتاج إلينا نحن البشر. وقد كان الروح القدس يرفرف على الماء. قبل هذه الأشياء التي هي إنما كملت من أجلنا بحكمة وتدبير. كأنه ابتداء ثاني لجبلتنا.</p>
<p>12. Thus, it should be said that He [the Word Incarnate] received His own Spirit which Isaiah had told about when he said, the Spirit of the Lord is on me, so that He has anointed me⁷⁵. It is as if He, for that, is saying "The</p>	<p>12. فلهذا ينبغي أن يقال أنه هو أخذ روحه الذاتي الذي أخبر به إشعيا النبي إذ يقول روح الرب علىّ فلذلك مسحني كأنه ينادي من أجل هذا قائلاً أن الروح</p>

⁷⁰ M2: "قبل الدهور كلها" instead of "قبل الدهور"

⁷¹ M2, M3: "أنه" instead of "أن"

⁷² M2: "يتغير" instead of "تتغير"

⁷³ M3: is missing "أن"

⁷⁴ M2: "في" instead of "فيه في"

⁷⁵ Isaiah 61: 1

<p>Spirit who is naturally my own is the one who rests on me. So why am I called now anointed? Except when I became man?" This is our salvation, this is our healing, and this is our covenant.</p>	<p>الذي هو لي طبيعي. هو الذي حل عليّ. فلماذا الآن سميت مسيحًا إلا لما صرت إنسانًا. هذا هو خلاصنا. هذا هو شفاءنا. هذا هو تعاهدنا.</p>
<p>13. Then He says just after that, "So that He has anointed me, and sent me to proclaim good news to the poor, to bind up the brokenhearted, to proclaim freedom for the captives, and recovery of sight for the blind⁷⁶." According to dispensation, the Holy Spirit rests on Him for manhood; otherwise He is naturally His own according to Godhead as God in God, as He had said that the Father is in the Son and the perfect Holy Spirit.</p>	<p>13. ثم يقول⁷⁷ بعد هذا بعينه فلذلك⁷⁸ مسحني وأرسلني لأبشر المتواضعين. وأشفي المنكسرة⁷⁹ قلوبهم. وأبشر المأسورين بالخلاص. والعميان بالنظر. وإنما حل عليه الروح القدس بحسب التدبير لأجل⁸⁰ الإنسانية. وإلا فهو له طبيعي باللاهوت كما أن الله في الله. كما قال أن الأب في الابن والروح القدس الكامل⁸¹.</p>
<p>14. This act [coming down and resting on him] is not partial as it was with one of the prophets, and it is not for that the Holy Spirit rested on Him, but as Isaiah the prophet had listed it seven times, when he wanted to inform us about the wholeness of his deed, and said that "the Spirit of God rested on him, the Spirit of Wisdom, the Spirit of Knowledge, the Spirit of Counsel, the Spirit of Cognizance, the Spirit of Might, the Spirit of fear of God⁸²", because number seven for Hebrews means being perfect.</p>	<p>14. وليس هذا الفعل جزئي كما كان لواحد من الأنبياء. ولا لهذا حل عليه روح الرب. بل كما قال إشعياء النبي لما أراد أن يعلمنا بكمال فعله. عدد هذه سبع مرات وقال أنه حل عليه روح الله. روح الحكمة روح المعرفة. روح المشورة. روح العلم. روح القوة. روح خشية الله. لأن عدد السبعة عند العبرانيين هو كامل.</p>
<p>15. And this is John, a greater than whom is never born by any women, says exactly the same "I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit</p>	<p>15. وهذا يوحنا الذي لم تلد النساء أعظم منه. يقول هذا بعينه. إذ قال إنني لم أكن اعرفه. لكن الذي أرسلني لأعمد بالماء. هو قال لي أن الذي ترى الروح يهبط</p>

⁷⁶ Isaiah 61: 1

⁷⁷ M2: "يقول" instead of "نقول"

⁷⁸ M2: "فلذلك" instead of "لهذا"

⁷⁹ M3: "المنكسر" instead of "المنكسر"

⁸⁰ M3: "لأجل" instead of "لأجل لأجل"

M2: "من أجل" instead of "لأجل"

⁸¹ M2: "أن الأب في الابن والروح القدس الكامل" instead of "قال أن الأب في وأنا في الأب والروح القدس الكامل"

⁸² Isaiah 11: 2

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<p>come down and remain is the one who will baptize with the Holy Spirit⁸³". The one who rested on Him is not a stranger to Him, but is <i>homoousios</i> with Him and is with Him before all ages. Wherefore, God [the Word Incarnate] baptizes who believe in Him with the gift of the Holy Spirit, and performed in Him great signs⁸⁴ as befitting to His Godhead, for He [the Spirit] naturally is his own.</p>	<p>ويحل عليه. هو الذي يعمد بروح القدس. الذي حل عليه ليس هو غريب منه. بل هو واحد معه في الجوهر. ولم يزل معه قبل كل الدهور. فلأجل هذا يصبغ الله الذي⁸⁵ يؤمنوا به بموهبة الروح القدس كما يليق بلاهوته. وفعل فيه الآيات لأن له طبيعته جوهرية.</p>
<p>16. It is not as if He is using a strange and not His own power like the prophets, nor doesn't He say like the prophets when they performed signs "In the name of the Lord", but as He is God and has the supernal power and kingship, He said to the leper, "I am willing, be clean"⁸⁶, and the gift of healing was by His will, before His words.</p>	<p>16. ليس أنه يستعمل قوة غريبة ليست له مثل الأنبياء الذين يفعلون هكذا. ولا يقول كما تقول الأنبياء. إذا فعلوا الآيات باسم⁸⁷ الرب. بل إذ⁸⁸ هو الله وله السلطان والملك العلوي. فإنه قال للأبرص قد شئت فأنتقي. وكان⁸⁹ موهبة الشفاء⁹⁰ بمشيئته سابقة لقوله.</p>
<p>17. And He commanded the waves of the sea to calm down and not to blow, and immediately it calmed down⁹¹, as if the storm was not at all for He is who from the beginning made doors and locks for it, and He commanded it to reach a place and not cross it. Just likewise, when the ship, in which were the apostles, had a trouble from a multitude of waves and winds shaking it, He suddenly appeared to them walking on that depth, and the nature of that water became like a ground under His feet and it could not be as it was before.</p>	<p>17. ثم أمر أمواج البحر أن تسكن ولا تهيج⁹² فسكن من ساعته. حتى كأن العاصف لم يكن قط. لأنه هو الذي جعل له منذ البدء أبواباً وإغلاقاً. وهو أمره أن يبلغ إلى مكان ولا يتجاوز. وعلى هذا المثال بعينه لما اضطربت السفينة التي كان الرسل فيها من كثرة الأمواج. والرياح التي تزعزعها. ظهر لهم بغتة ماشياً على ذلك العمق. وصارت طبيعة ذلك الماء تحت قدميه كالأرض. ولم تستطع كما كانت أولاً.</p>

⁸³ John 1: 33

⁸⁴ This means that He (the Spirit) performed the signs in Christ, or in other words Christ (God the Word Incarnate) performed the signs by the Holy Spirit. Matthew 12: 28

⁸⁵ M3: "الذي" instead of "الذين"

⁸⁶ Matthew 8 3

⁸⁷ M2: "باسم" instead of "هذا باسم"

⁸⁸ M2: is missing "إذ"

⁸⁹ M2: "كان" instead of "كانت"

⁹⁰ M2: is missing "الشفاء"

⁹¹ See Matthew 8: 26; Mark 4: 39.

⁹² M3: "يهيج" instead of "تهيج"

<p>18. It is also through the act of Godhead that He said to Lazarus, who was wrapped in clothes, who was dead for four days, "Lazarus, come out"⁹³. Then, the dead man came out. He did not use the power in those signs as if He were putting a law not befitting to Him, but as befitting to the majestic Godhead as lawgiver, and He plants in us the biblical legislations.</p>	<p>18. وهكذا أيضًا من فعل اللاهوت. أنه قال للعازر الملفوف في الثياب الميت⁹⁴ منذ أربعة أيام يا⁹⁵ لعازر أخرج. فخرج ذاك الميت من القبر. لم يستعمل هذا السلطان في هذه العجائب كأنه يضع ناموسًا على مثال لا يليق به. بل كما يليق بجلالة اللاهوت⁹⁶ كواضع النواميس⁹⁷. ويغرس فينا السنن الإنجيلية.</p>
<p>19. Thereby He showed us that He is, with His Father and the Holy Spirit, the one who put the law to the people of the old time. And as the discipliner, He takes us out of old law and attracts us to the reasonable knowledge, to understand the honor of the Gospels. He says, "You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be denounced in the judgment.' But I tell you that anyone who is angry with his brother without a cause will be denounced in the judgment. Again, I tell you that anyone who looks at a woman lustfully has already committed adultery with her. Also do not swear an oath at all, and love your enemies"⁹⁸.</p>	<p>19. وبهذا يوضح لنا أنه مع أبيه والروح القدس. الذي وضع الناموس للأولين. ويخرجنا من الناموس القديم كالمؤدب. ويجذبنا إلى معرفة العقل لنعقل⁹⁹ شرف الأناجيل. ويقول سمعتم أن قد قيل للأولين لا تقتل. فإن من قتل يكون مشجوبًا¹⁰⁰ في الدينونة. وأنا أقول لكم إن من غضب على أخيه باطلاً. يكون مشجوبًا¹⁰¹ في الدينونة. وأيضًا أنا أقول¹⁰² لكم إن من نظر إلى¹⁰³ امرأة واشتهاها فقد فرغ من زناه بها. وأيضًا لا تحلف بته. وأيضًا حبوا أعدائكم.</p>
<p>20. Anyway, He, in all what He says, is God, who reigns over the whole creature with His Father and the Holy Spirit. He [the Son] is one of the three <i>hypostases</i> from whom we knew the one face [<i>prosopon</i> of the</p>	<p>20. وعلى كل حال فهو في جميع ما يقوله كالإله. وهو مالك كل الخليقة مع أبيه والروح القدس. وواحد من الأقانيم الثلاثة. الذين نعرف منهم الوجه الواحد.¹⁰⁴</p>

⁹³ John 11: 43

⁹⁴ M2: "قال للعازر الملفوف في الثياب الميت" instead of "قال للعازر الميت الملفوف في الثياب"

⁹⁵ M2: "يا" instead of "أيها"

⁹⁶ M3: "اللاهوت" instead of "لاهوته"

⁹⁷ M3: "الناموس" instead of "الناموس"

⁹⁸ Matthew 5: 21 - 34

⁹⁹ M2: "لنعقل" instead of "ليعقل"

¹⁰⁰ M2: "مشجوبًا" instead of "مسجونًا"

¹⁰¹ M2: "مشجوبًا" instead of "مسجونًا"

¹⁰² M2: "أنا أقول" instead of "أقول"

¹⁰³ M3: is missing "إلى"

¹⁰⁴ M2: "الوجه الواحد" instead of "الوجه الواحد أيضًا"

<p>Son] and the one Godhead [of the Trinity] who is above all. God the Son became incarnate and became man in the humility of the dispensation. He did not drop out the majesty of Godhead nor changed from His sonship which He has before ages.</p>	<p>واللاهوتية الواحدة¹⁰⁵ الذي على الكل. الله الكلمة تجسد. وصار إنساناً في تواضع¹⁰⁶ التدبير. ولم يدع¹⁰⁷ عز جلالة اللاهوت. ولا تغير عن بنوته التي هي له قبل الدهور.</p>
<p>21. He did not change from His Godhead to the flesh, nor change from the flesh to the <i>ousia</i> of Godhead. For it is not possible that the Godhead changes and becomes a creature, because He is still in the divine nature all the time, and He is the one who called himself 'the Eternal'. And it is also abstained that the changeable flesh alters to the unchangeable nature.</p>	<p>21. ولا استحال عن لاهوتيته¹⁰⁸ إلى الجسد. ولا استحال عن الجسد إلى جوهر لاهوته. لأنه غير ممكن أن يستحيل اللاهوت فيصير مخلوق. إذ كان لم يزل في الطبيعة الإلهية في كل حين. وهو الذي سمى نفسه الأزلي. ومن الممتنع أيضاً أن ينتقل الجسد المستحيل إلى الطبيعة الغير مستحيلة.</p>
<p>22. And just as the two natures, when they converge together, they become one without any of them leaving its own principle which they had before as two. So, the incarnation of our Savior had informed us about each of the <i>ousias</i> of which the union was formed. I mean God the Word and the flesh He assumed from Virgin Mary, which is consubstantial (<i>homoousios</i>) with us, and to which the Savior was united hypostatically.</p>	<p>22. وكما أن الأشياء التي تكون طبيعتين إذا اجتمعت بعضها مع بعض صارت واحداً من غير أن تخرج أحدهما عن ذاتها إذا كانت أولاً اثنتين. هكذا تجسد مخلصنا هو يفيدنا أن نعلم واحداً واحداً من الجواهر التي كان منها الاتحاد. أعني الإله الكلمة والجسد الذي أخذه من مريم البتول الذي هو مساوي لجوهرنا. وجعله المخلص متحدًا بقوام الأقنومية.</p>
<p>23. For we know by this example, that we have mentioned, that this one who is inseparable was from two that converged together in an unutterable connection. It is clear now that the nature of God the Word is one, that became incarnate without any change, and we see that it is in one <i>prosopon</i> that is one face.</p>	<p>23. لأننا نعلم بهذا المثال الذي ذكرناه. أن هذا الواحد الذي لا يفترق كان من اثنين اجتمع بعضهما مع بعض باتصال لا يوصف. والأمر¹⁰⁹ الآن واضح أن طبيعة الله الكلمة واحدة تجسدت بلا حدوث تغيير. ونرى أنها في برسوب واحد. وجه واحد.</p>

¹⁰⁵ M2: "اللاهوت الواحد" instead of "اللاهوتية الواحدة"

¹⁰⁶ M2: "التواضع" instead of "التواضع"

¹⁰⁷ M3: "لم يدع عنه" instead of "لم يدع"

¹⁰⁸ M2: "لاهوتيته" instead of "لاهوته"

¹⁰⁹ M2: "فالأمر" instead of "والأمر"

<p>This one is performing His deeds as God and He is also man without change.</p>	<p>وهذا الواحد هو يفعل أفعاله كالإله. وهو الإنسان أيضًا من غير استحالة.</p>
<p>24. He is the Son for He is God, and He is the Son of God the Father and is still forever. He willed through His great compassion to become the Son of man, of the seed of David and Abraham. It is not permissible to be separated into two natures after the union as the saying of the dissenting Nestorius, who had said that divine nature was the one that acted the signs and the human nature was the one that suffered, and [he] separated the two natures from each other like the Jews.</p>	<p>24. هو الابن لأنه الله. وهو ابن الله الأب الذي لم يزل منذ قط. وأراد بعظيم رأفته أن يصير ابن البشر من زرع داود وإبراهيم. وليس يجوز أن يفرق¹¹⁰ بطبيعتين بعد الاتحاد كقول نسطور المخالف. الذي يقول أن طبيعة اللاهوت هي التي فعلت الآيات. وطبيعة الناسوت هي التي تألمت. ويفرق الطبيعتين بعضهما من¹¹¹ بعض كاليهود.</p>
<p>25. But this one Emmanuel is from two. He did not mix what He was formed of, for each nature is different from the other. He is not separated into two natures after the ineffable union, but this one without division performs the signs and accepts the passions according to His will, I mean the blameless passions of dispensation. According to manhood, He committed no sin, nor were deceiving words found in His mouth.</p>	<p>25. بل هذا الواحد عمانوئيل هو من اثنين. ولم يمزج¹¹² الذي كان منهما لأن كل طبيعة غير الأخرى. ولا هو مفترق إلى طبيعتين من بعد الاتحاد الذي لا ينطق به. لكي¹¹³ هذا الواحد من غير افتراق. يفعل الآيات ويقبل الآلام كمشيئته. أعني آلام التدبير التي لا أثم فيها. وبحسب الإنسانية لم يخطئ. ولم يوجد في فيه كلام غش.</p>
<p>26. He, by His own will, was hungry after fasting for us for forty days, and He gave Satan some time to draw near to Him. That one [Satan] who had said to Him "Tell these stones to become bread"¹¹⁴. After that, he [Satan] said what is full of tortuousness and deceit, and this deceit is what made Adam return to dust, However the tempter ran away when he approached my God, the giver of food to all who have flesh."</p>	<p>26. بإرادته جاع لما صام أربعين يومًا عنا. وأمهل إبليس أن يدنوا منه. ذاك الذي قال له قل لهذه الحجارة تصير خبزًا. ومن بعد هذا قال ما هو مملوء تعوج وخديعة. وهذه الخديعة هي التي جعلت آدم عاد إلى التراب. ولكن المجرب هرب بعيدًا لما دنا إلى إلهي¹¹⁵ المعطي غذاء لكل ذي جسد.</p>

¹¹⁰ M2: "يفرق" instead of "تفرق"

¹¹¹ M2: "من بعضهما بعض" instead of "بعضهما من بعض"

¹¹² M3: "يخرج" instead of "يمتزج"

¹¹³ M3: "لكي" instead of "لكن"

¹¹⁴ Matthew 4: 2

¹¹⁵ M3: is missing "إلهي"

<p style="text-align: center;">Letter 4¹¹⁶</p> <p style="text-align: center;">John of Alexandria (777–799) to Quryaqus of Antioch (793-817)</p>	
<p>Saint Abba John the <i>Patriarch</i> of Alexandria, said in his <i>synodical</i> letter to Saint Quryaqus the <i>Patriarch</i> of Antioch”</p>	<p>وقال القديس أنبا يوحنا بطريرك الإسكندرية في رسالته السنوديقن إلى القديس قرياقوس بطريرك أنطاكية.</p>
<p>“1. We believe in the Father, the Son and the Holy Spirit; the <i>homousios</i> Trinity, whom the supernal orders praise without sluggishness, and about whom the enlightened-eyed preach. Abraham saw three persons of one monarchy and one lordship, and the Christ imprinted this matter on all aspects, as He said to His disciples after the dispensation, when He cleared to them the mystery of Godhead “Go therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit¹¹⁷.”</p>	<p>1. نؤمن بالآب والابن والروح القدس الثالوث المتساوية¹¹⁸ في الجوهر. التي تسبحها الأجناد العالية بلا فتور. وتبشر بها ذوي العيون النيرة. لأن إبراهيم رأى ثلاثة أشخاص برياسة ربوبية واحدة. وختم المسيح ذلك على سائر الوجوه. لما قال لتلاميذه من بعد التدبير. لما أعلمهم سر اللاهوت امضوا وعلموا جميع الأمم وعمدوهم باسم الآب والابن والروح القدس.</p>
<p>3. So we should also open the eyes of our hearts through the sanctification three times, like Daniel when he opened the eastern window of his house for the three prayers, in order to get the true glory of Godhead; wearing, like Paul¹¹⁹, the three excellent virtues, faith in the Father, hope of the Son, and love of the Holy Spirit, which are the perfection of the law, because faith is the fruit of love for the Holy Spirit.</p>	<p>2. فيجب علينا نحن أيضًا أن نفتح عيون قلوبنا بالتقديس ثلاث مرات. مثل دانيال إذ فتح كوابيته (كوته) الشرقية للثلاث صلوات. لكي ينال¹²⁰ مجد الإلهية الحق. لابسين كبولس الثلاث فضائل الشريفة. الإيمان بالآب. والرجاء للابن. والمحبة للروح القدس. التي هي كمال الناموس. لأن ثمرة المحبة للروح القدس هي الأمانة.</p>
<p>3. For we believe in the Father and the Son and also believe in the Holy Spirit; and as we supplicate the Son, we also supplicate the Father and the Holy Spirit. We also, love the Holy Spirit along with the Father and the Son, hence completing the confession of true love, as</p>	<p>3. فنحن نؤمن بالآب والابن ونؤمن أيضًا بالروح القدس. وكما إننا نرجو الابن. فنحن الآن أيضًا نرجو الآب والروح القدس. وأيضًا فنحن نحب الروح القدس مع الآب والابن. فنكمل الاعتراف بالمحبة</p>

¹¹⁶ Estimated date is 793-799.

¹¹⁷ Matthew 28: 19

¹¹⁸ M2: "المتساوي" instead of "المتساوية"

¹¹⁹ See 1 Corinthians 13: 13

¹²⁰ M3: "ينال نور" instead of "ينال"

the three are one Godhead, though the [three] <i>hypostases</i> are of different names.	الحقيقية. والثلاثة هي لاهوت واحدة. وإن كانت الأقانيم مفترقة الأسماء
4. This is what had been taught by Saint Severus who was pious all the time of his life, studying in the books of our great theologian fathers. He [Saint Severus] said in his letter to Anastasius "I believe in one God, knowing Him as oneness in Trinity and Trinity in oneness. The oneness is because it is one Godhead of the three <i>hypostases</i> , of the same honor. The Trinity as well, is because the oneness of our God is in the three <i>hypostases</i> ; I mean the Father, the Son and the Holy Spirit, as the mystery of the Trinity is different (distinctive) in the <i>hypostases</i> , but not different in Godhead.	4. كما علم ساويرس القديس الذي لم يزل في كل زمان حياته كلها متقوياً. دارساً في كتب أبائنا الكبراء الناطقين بالإلهيات. وقال في رسالته إلى أنسطاسيوس أؤمن بآله واحد. ونعرفه بوحداية في ثالوث. وثالوث في وحدانية. والوحداية لأجل أنها لاهوتية واحدة للثلاثة أقانيم في الكرامة الواحدة. وثالوث أيضاً لأجل أن وحدانية إلهنا هي للثلاثة أقانيم. أعني الآب والابن والروح القدس. إذ سر الثالوث ¹²¹ يفترق في الأقانيم ولا يفترق في اللاهوتية.
5. We have warned earlier that we were advised to worship the Father, the Son, and the Holy Spirit, because completing the baptism in them [the three <i>hypostases</i>] is the faith in the names and deeds. This is what we say, for we do not speak of three monarchies, this is not to be, but one monarchy, I mean the Father and the Son with Him and the Holy Spirit, from the beginning without separation or [difference] in time, because they are from the Father, and not being after Him.	5. لأننا قد أئذنا بالسجود للآب والابن والروح القدس كما قلنا أولاً. لأن تمام الصبغة بها يكون بالإيمان والأسماء ¹²² والأفعال فهذا ما نقوله. ولسنا نقول بثلاثة رئاسات. لا يكون هذا. بل رئاسة واحدة أعني الآب والابن معه ¹²³ والروح القدس. منذ البدء من غير افتراق ولا زمان. لأنهما من الآب. وإن كانا لم يكونا من بعده.
6. For the Holy Trinity is co-eternal before all ages and times as Basil the rhetor and interpreter of faith had said in his letter to Neocaesarea "He taught us with wisdom and said, "firstly, go and teach all the nations, baptizing	6. لأن الثالوث الطاهرة ¹²⁵ أزلية معاً من قبل الدهور وسائر الأزمان. كما قال معلم الحجة. مفهم الإيمان باسيليوس في رسالته التي كتبها إلى قيصرية الجديدة فإنه علمنا بحكمة وقال أولاً انطلقوا فاعلموا ¹²⁶ جميع

¹²¹ M3: "اللاهوت" instead of "الثالوث"

¹²² M2: "الإيمان والأسماء" M3: "الإيمان بالأسماء" instead of "بالإيمان والأسماء"

¹²³ M2: is missing "معه"

¹²⁵ M2: "الطاهر" instead of "الطاهرة"

¹²⁶ M2: "وعلّموا" instead of "فعلّموا"

<p>them in the name of the Father and of the Son and of the Holy Spirit¹²⁴. ””</p>	<p>الأمم وعمدوهم باسم الأب والابن والروح القدس.</p>
<p>7. Because we do not need to think [separately] of these names which we were given, as was said by Paul, Silvanus and Timothy. For He mentioned the three names [of the <i>hypostases</i>] and tied them together in oneness. So, whomever mentions the name of the Father and the Son and the Holy Spirit has mentioned three names and connected them in oneness, for he has humbly defined images of the three <i>hypostases</i> themselves that are the names, as deeds signify names, and deeds in themselves complete in this perfection.</p>	<p>7. لأننا لا نحتاج نتفكر في هذه الأسماء التي أعطيناها من قول¹²⁷ بولس وسلوانس وتيموثاوس. لأنه ذكر ثلاثة أسماء وربطها بعضها ببعض بوحدانية. وهكذا من ذكر اسم الأب والابن والروح القدس. فقد ذكر ثلاثة أسماء وقربها برباط الوحدانية. لأنه عرف بأتضاع¹²⁸ رسومًا للثلاثة أقانيم بذواتها التي هي الأسماء. لأن الأفعال تدل على الأسماء. والأفعال بذواتها تكمل في هذا التمام.</p>
<p>8. No one who has little knowledge doubts that it is one nature of the Father, of the Son, and of the Holy Spirit, but [despite] this one nature, these specific names are distinct names from one another, with an addition [knowledge] given in our minds, because it is impossible to think, in our minds, in each one [<i>hypostasis</i>] separately, abstractly, or non-distinctively, I mean the Father, the Son, and the Holy Spirit, as they culminate the saying of the one glory. For whoever says that each one of the <i>hypostases</i>, I mean the Father, the Son, and the Holy Spirit, is really visible in himself, [should think that] their existent <i>ousia</i> and nature is one, and not just close to each other and shared through juxtaposition like the energies.</p>	<p>8. ليس أحد ممن له معرفة يسيرة يشك في أنها طبيعة واحدة للأب والابن والروح القدس. لكي¹²⁹ هذه الطبيعة الواحدة والأسماء الواحدة هي أسماء مخالفة بعضها لبعض بإضافة تبت في عقولنا. لأنه من الممتنع أن نزن في عقولنا واحدًا واحدًا مفردًا موجودًا¹³⁰ غير متميز. أعني الأب والابن والروح القدس. إذ كانوا يكملوا قول المجد الواحد. فمن أجل من يقول أن واحدًا واحدًا من الأقانيم. أعني أقانيم الأب والابن والروح القدس. مرئي من ذاته بالحقيقة. وجوهرها وطبيعتها الموجودة لها واحدة¹³¹. ليس أن بعضها قريباً من بعض. مشتركة بالملاقاة، كمثل القوى.</p>

¹²⁴ Matthew 28: 19

¹²⁷ M3: "من قول" instead of "كمثل ما قال من"

¹²⁸ M3: "بأتضاع" instead of "إيضاح"

¹²⁹ M3: "لكي" instead of "لكن"

¹³⁰ M3: "موجودًا" instead of "مجردًا"

¹³¹ M2: "مفقودة"

<p>9. For He is called God and He is self-existent in this one <i>ousia</i> and this one nature, and particularly we confess that each one of the three Holy <i>hypostases</i> obtains from the oneness of this same <i>ousia</i>, because they [the three <i>hypostases</i>] are subsistent together in it, I mean [in] this one <i>ousia</i>. As for the <i>hypostasis</i>, He continually has the nature from it [from the <i>ousia</i>]. The Father is in the Son and the Holy Spirit, and the Son and the Holy Spirit are in the Father and both are in each other.</p>	<p>9. لأنه موجوداً¹³² في ذاته. وهو يدعى الله في هذا الجوهر¹³³ هذه الطبيعة الواحدة. وبخاصة ونحن نعترف أن واحداً واحداً من الأقانيم الثلاثة المقدسة تتال¹³⁴ من وحدانية هذا الجوهر الواحد. لأنها مجتمعة فيه أعني هذا الجوهر الواحد. وأما الأقنوم فإنه ينال منها الطبيعة¹³⁵ من غير انقطاع. فالأب موجود¹³⁶ في الابن والروح القدس. وأيضاً الابن والروح القدس موجودين في الأب. بعضهما في¹³⁷ بعض.</p>
<p>10. This is what the theologian tongue, I mean Gregory, had taught us in his book on baptism, as he said that he has been filled with one light, oneness and Trinity; the Trinity in characteristics or <i>hypostases</i>. If one wanted to say [Trinity] of <i>prosopa</i>, let one do so, as we do not argue about the names if the meanings are understood. [The Trinity] is one according to <i>ousia</i> and Godhead and is different (distinctive) without separation.</p>	<p>10. وقد اعلنا¹³⁸ بهذا اللسان الناطق بالإلهيات أعني غريغوريوس في كتابه في المعمودية إذ يقول أنه امتلأ بنور واحد. ووحدانية وثالوث. والثالوث بالخواص أو الأقانيم. فإن أراد واحد أن يقول بالوجوه فليفل. فلنسنا ننازع في الأسماء إذا فهمت المعاني. وهو واحد بحسب الجوهر واللاهوتية. وهو مفترق من غير افتراق.</p>
<p>11. And we also say that [the Trinity] is one distinctive, for Godhead is one in three; and the three have the same Godhead, so that I may truly say they are Godhead. Let us not say more or say less, as we do not make the oneness or difference [distinction] unfamiliar, and by this specific way, let us drive away the confusion of Sabellius which congregates Godhead in one <i>hypostasis</i>; and the segregation of Arius that divides the <i>hypostases</i> from one another. Both matters corrupt</p>	<p>11. ونقول أيضاً هكذا إنه يصير واحداً مفترقاً. لأن اللاهوت واحد في ثلاثة. وثلاثة فيها اللاهوت. لكي أقول بالحقيقة هم اللاهوتية. فأما الزيادة والنقصان فلنذرهم (فلنبدعه) عنا. فلسنا نجعل الوحدانية ولا الافتراق غريباً. ولنباعد عنا بهذا النوع بعينه اختلاط سابليوس. الذي يجمع اللاهوتية في أقنوم واحد. وافتراق أريوس الذي يبعد (يبعد) بعض الأقانيم عن</p>

¹³² M2: "موجوداً" instead of "موجود"

¹³³ M2: "الجوهر الواحد" instead of "الجوهر"

¹³⁴ M3: "تتال" instead of "انها تتال"

¹³⁵ M3: "بالطبيعة" instead of "الطبيعة"

¹³⁶ M2: "موجود" instead of "موجوداً"

¹³⁷ M3: "في" instead of "مع"

¹³⁸ M2: "اعلنا" instead of "علمنا"

souls; and are equal in blasphemy; and we also reject and condemn them.	بعض. فإن هذين الأمرين جميعاً مفسدين النفوس. متساويين في الكفر. ونحن أيضاً نرذلهما ونحرمهما.
12. Athanasius as well who is equal to the apostles in their sayings, the root of the orthodox faith, who has the spring of water of life, the one who had been martyred many times without blood shedding, [he] said in his book that he wrote on the faith, "We confess that the Son is <i>homoousios</i> with the Father and the Holy Spirit. We condemn whoever does not admit that the Trinity is one <i>ousia</i> ."	12. وأيضاً قال ¹³⁹ أثناسيوس ¹⁴⁰ المساوي للرسول في كلامهم. أصل الإيمان الأرثوذكسي. ذو ينبوع. الماء ¹⁴¹ الحياة. الشهيد مراراً كثيرة بلا دم اراقه ¹⁴² . يقول هكذا في كتابه الذي وضعه على الأمانة نحن نعترف أن الابن متوحد في الجوهر مع الأب والروح القدس. فمن لا يقر بأن الثالوث جوهر واحد فنحن نحرمه.
13. And he also said "O pure ones, He is one God, one Godhead, one <i>ousia</i> and one nature by saying and deed in three <i>hypostases</i> who are <i>homoousios</i> , the Father, the Son and the Holy Spirit, and we confess them. This is the theological correction, based on what you, honored by the Lord, have written.	13. وأيضاً يقول أيها ¹⁴³ الأطهار إنه إله واحد لاهوتية واحدة. وجوهر واحد وطبيعة واحدة. بالقول والفعل في الثلاثة أقانيم ذات الجوهر ¹⁴⁴ الأب والابن والروح القدس نعترف بهم. وبهذا تصحيح اللاهوتية على حسب ما كتبتم أيها المكرمين من الله.
14. Because God is nothing but the Holy Trinity that we worship; the three <i>hypostases</i> ; the one <i>ousia</i> ; the Father, the Son and the Holy Spirit; one God, one Godhead and one nature by saying and deed, to whom we pray indeed. This one God is the one we worship we Christians, because we glorify one Godhead and one <i>ousia</i> for the Father, the Son, and the Holy Spirit.	14. لأن الله ليس هو غير الثالوث المقدسة التي نسجد لها. وهي الثلاثة الأقانيم ¹⁴⁵ الجوهر الواحد الأب والابن والروح القدس. إله واحد لاهوتية واحدة. هي ¹⁴⁶ طبيعة واحدة بالقول والفعل ¹⁴⁷ التي نصلي لها بالحقيقة. وهذا الإله الواحد هو الذي نسجد له نحن معشر النصاري. لأنها

¹³⁹ M3: "قال" instead of "فإن"

¹⁴⁰ M2: "أثناسيوس" instead of "أثناسيوس الرسولي"

¹⁴¹ M2: "الماء" instead of "ماء"

¹⁴² M2: "دم اراقه" instead of "دم", M3: "سفك دم"

¹⁴³ M3: "أيها" instead of "يا أيها"

¹⁴⁴ M3: "الجوهر" instead of "الجوهر الواحد"

¹⁴⁵ M2: "الثالوث المقدسة التي نسجد لها وهي الثلاثة الأقانيم" instead of "الثالوث المقدس الذي نسجد له وهو الثلاثة أقانيم"

M3: "أقانيم" instead of "أقانيم"

¹⁴⁶ M2: is missing "هي"

¹⁴⁷ M2: "بالقول والفعل" instead of "بالفعل والقول"

	<p>لاهوتية واحدة وجوهر واحد للآب والابن والروح القدس نمجدها¹⁴⁸.</p>
<p>15. These matters that we have were received from our fathers, the saints, and we also condemn those who say or think that the Holy Trinity, I mean the three <i>hypostases</i>, have become incarnate; I mean those who say that the whole Godhead which is seen in the Father, the Son and the Holy Spirit, became incarnate, and not one of His three <i>hypostases</i>. Those who do not confess that one <i>hypostasis</i> of God the Word, [who] Himself is the same as the Father and the Holy Spirit, who are existent with one Godhead, one <i>ousia</i>, and one nature that we glorify in truth as <i>homoousios</i>, [this one <i>hypostasis</i>] is the one who became incarnate and became man. As for the [other] two <i>hypostases</i> who are the Father and the Holy Spirit, they never became incarnate nor became human.</p>	<p>15. وهذه الأشياء فهي عندنا من لدن آبائنا القديسين. ونحن نحرم أيضًا الذين يقولوا أو يظنوا أن الثالوث المقدسة أعني الثلاثة أقانيم تجسدت. أعني القائلون أن اللاهوت كلها التي نرى¹⁴⁹ إنها في الآب والابن والروح القدس تجسدت لا واحد من أقانيمها الثلاثة¹⁵⁰. ولا يقرّوا بأن أقنومًا واحدًا لله الكلمة الذي¹⁵¹ هو بذاته مثل الآب والروح القدس الذين هم موجودين بلاهوتية واحدة¹⁵² وجوهر واحد وطبيعة واحدة¹⁵³. بالحقيقة نمجدها¹⁵⁴ يوحدانية الجوهر. هو الذي تجسد وصار إنسانًا. فأما الأقنومين الذين هما الآب والروح القدس. فلم يتجسدا بالجسد ولا صارا إنسانًا¹⁵⁵.</p>
<p>16. We are the same as you the blessed, we reject and isolate entirely those who say that the self-brightness of the <i>hypostases</i>, that are of the Father, the Son and the proceeding Holy Spirit who is self-resembling, are not different but congregate with love in the names only. We accept all the matters of our fathers that were written from God by the Spirit. Upon these things, as we have said, we agree with you upon, I mean the saying on the undefiled and the worshipped Trinity.</p>	<p>16. ونحن مثلكم أيها المغبوطين نردل ونعزل بالكلية الذين يقولون أن شعاع الأقانيم في ذاتها التي للآب والابن وانبثاق الروح القدس الذي هو شبهه في ذاته ليست مفترقة. لكنها مجتمعة بالمحبة في الأسماء فقط. ونحن نقبل سائر موضوعات آباءنا¹⁵⁶ التي كتبت من الله بالروح. فهذه الأشياء كما قلنا نحن موافقين لكم فيها.</p>

¹⁴⁸ M2: "نمجدها" instead of "نمجده"

¹⁴⁹ M3: "نرى" instead of "نرى"

¹⁵⁰ M2: "الثالوث المقدس أعني الثلاثة أقانيم تجسدت أعني القائلون أن اللاهوت كله الذي يرى أنه في الآب والابن والروح القدس تجسد لا واحدًا" instead of "الثالوث المقدسة أعني الثلاثة أقانيم تجسدت أعني القائلون أن اللاهوت كلها التي نرى إنها في الآب والابن" instead of "الثالوث المقدسة أعني الثلاثة أقانيم تجسدت لا واحد من أقانيمها الثلاثة"

¹⁵¹ M3: is missing "الذي"

¹⁵² M2: "بلاهوتية واحدة" instead of "بلاهوت واحد"

¹⁵³ M2: is missing "واحدة"

¹⁵⁴ M2: "نمجدها" instead of "نمجده"

¹⁵⁵ M3: "انسانًا" instead of "انسانان"

¹⁵⁶ M3: "موضوعات آباءنا" instead of "موضوعات آباءنا من الكتب المقدسة"

	أعني القول من أجل الثالوث ¹⁵⁷ الغير دنسة المسجود لها ¹⁵⁸ .
17. This, we also confess to you, O pure ones, and we mention the faith of our fathers the saints; how they believed in the divine incarnation, I mean the becoming man of one of the <i>hypostases</i> , God the Word, Christ, [who] at all times is in the Holy Trinity. Because we have to try hard, to mention it [confessing the incarnation] according to the laws, before your divine honor and for the holy Church that we have, and now we are ready to do it.	17. وهذا أيضًا نعترف نحن به عندكم يا أيها الأطهار. ونذكر أمانة آباءنا القديسين كيف يعتقدون في التجسد الإلهي. أعني تأنس الأقنوم الواحد منها ¹⁵⁹ . الله الكلمة المسيح في كل حين في الثالوث المقدس. لأن هذا يجهدنا اضطرار كرامتكم الإلهية والبيعة المقدسة التي عندنا أن نذكره على حسب القوانين. ونحن الآن مستعدين للفعل.
18. So, we now say that we believe in God the only begotten from the Father before all ages, the co-eternal with the Father and the Holy Spirit, true light of true light, the hypostatic image of the unchangeable Father; when He had mercy on his creation [and wanted to deliver them] from the curse and the perdition in which Adam had fallen through his lapse, and from the judgment that He decided on him, He bound the heaven and came down without leaving the chair of His divine kingdom.	18. فنقول الآن نؤمن بابن ¹⁶⁰ الله الوحيد المولود من الأب قبل كل الدهور. الأزلي مع الأب والروح القدس. النور الحق من النور الحق. صورة أقنومية للأب ¹⁶¹ الذي لا يستحيل. ولما رحم خليقته من اللعن والهلاك الذين سقط آدم فيهما بزلاته. والقضية التي قضى عليه بها. طأطأ السماء ونزل ولم يفارق كرسي مملكته الإلهية.
19. And He became in the womb of the maiden the holy pure Ever-Virgin Mary. He became incarnate from the Holy Spirit and from her, I mean Mary, the mother of God (<i>theotokos</i>), He took [the body] from her virginity, that is from her virgin blood, and made it one with Him hypostatically. [That body] has a rational	19. وصار في بطن العذراء البتول في كل حين مريم ¹⁶² المقدسة الطاهرة. وتجسد من الروح القدس ومنها أعني مريم والددة الإله. أريد من عذريتها أى دمها البتول ¹⁶³ . وجعله واحدًا معه في الأقنومية. وهو ذات نفس ناطقة علامة. ولم تكن من قبل

¹⁵⁷M2: "الثالوث" instead of "الثالوث الأقدس"

¹⁵⁸M2: "له" instead of "لها"

¹⁵⁹M2: "من الثالوث المقدس" instead of "منها"

¹⁶⁰M3: "بابن" instead of "بان"

¹⁶¹M3: "الأب" instead of "للأب"

¹⁶²M2: "مرثيم" instead of "مريم"

¹⁶³M2: "دمها البتول" instead of "وتجسد من الروح القدس ومنها أعني مريم والددة الإله أريد من عذريتها أى دمها البتول" of "دمها البتولي" M3: "دمها البتولي" instead of "دمها البتول"

knowledgeable soul, which was not before His coming. The one [body] that united with Him, was never existed before, as said by the great Athanasius, the equal to the apostles.	حلولة. ولا كان ¹⁶⁴ اتحد به موجودًا قبل ذلك. كما قال المعادل للرسل أثناسيوس العظيم.
20. Thus, the body is the body of Christ which has a soul that became hypostatic in it. Therefore, He endured the period of pregnancy, nine months, and He truly appeared from her [Virgin Mary] as a man and He did not make her lose her virginity. God the Word, whom she brought forth, is the one who creates power to the weak, thus He added the body to Himself through a hypostatic union that is incomprehensible, ineffable, and no human logic can know or speak of how He was born.	20. فالجسد حينئذٍ جسد المسيح ¹⁶⁵ الذي له النفس أخذت الأقنومية فيه. وهكذا احتمل زمان الولادة تسعة أشهر. وظهر منها إنسانًا بالحقيقة ولم يفك رباط عذرتها. والله الكلمة الذي ¹⁶⁶ ولدته هو الذي يخلق للضعف ¹⁶⁷ قوة. وهكذا أضاف إليه الجسد باتحاد الأقنومية الذي لا يدرك ولا يوصف. ولا يمكن منطق ¹⁶⁸ بشري أن يعرفه أو يذكر كيفية ولادته.
21. He [Christ] held on to be breastfed and grow in body until the time of complete stature. He resembled us in everything, abided in it, I mean our manhood without sin and remained in one status after He became incarnate. He did not add anything to the Trinity because He is one; God and man at the same time.	21. وأمهل أن يرضع ¹⁶⁹ وينمو في الجسد إلى زمان ¹⁷⁰ كمال القامة. وأشبهنا في كل شيء. وثبت فيه أعني إنسانيتنا من غير خطية. وبقي بحاله واحدة من بعد تجسده. ولم يزد على الثالوث شيئًا. لأن واحد هو إله وهو إنسان معًا.
22. He is consubstantial (<i>homoousios</i>) with His Father as to Godhead and He is consubstantial (<i>homoousios</i>) with us as to manhood. He is heavenly and He is earthly; He is visible, and He is invisible; He is touchable and He is untouchable; He is tangible and intangible; He is comprehensible and	22. وهو متوحد مع أبيه في الجوهر وفي الإلهية. وهو مساوي لنا في جوهر الإنسانية. وهو سمائي وهو أرضي. وهو يرى وهو لا يرى. وهو ملموس وليس بملموس. وهو يجس (مماس) ولا يجس (لا يماس) ¹⁷¹ . وهو مدروك وغير

¹⁶⁴ M3: "ولا كان الذي" instead of "ولا كان الذي"

¹⁶⁵ M3: "فالجسد حينئذٍ جسد المسيح" instead of "فالجسد حينئذٍ جسد المسيح كلمة الله وجسد نفس ناطقة حينئذٍ جسد المسيح"

¹⁶⁶ M3: "الذي" instead of "التي"

¹⁶⁷ M3: "للضعف" instead of "للضعيف"

¹⁶⁸ M2: "منطق" instead of "ينطق"

¹⁶⁹ M2: "يرضع" instead of "يرضع اللبن"

¹⁷⁰ M2: is missing "زمان"

¹⁷¹ M3: "هو يجس (مماس) ولا يجس (لا يماس)" instead of "هو يجس ولا يجس"

incomprehensible; He is passible and impassible; He is passible in the flesh and impassible in Godhead.	مدروك. وهو متألم وغير متألم. وهو متألم بالجسد وغير متألم باللاهوت.
23. We loudly condemn those who separate Him or divide Him into two natures, or describe Him in two natures, or two <i>hypostases</i> , or two <i>prosopa</i> , or two operations, or two likenesses, after the incomprehensible and unknown union, as had been done by the Jewish Council convened in Chalcedon and the tome of Leo the miscreant; and according to its sayings they do not confess that He is from two natures and two perfect <i>hypostases</i> and they [the two natures or <i>hypostases</i>] became one composite nature, one [composite] <i>hypostasis</i> , one <i>prosopon</i> , one Christ, one Son and one Lord. They produce something different from the faith that was handed to us from our fathers the theological teachers who spoke by the Holy Spirit.	23. وهؤلاء الذين يفرقونه أو يقسمونه ¹⁷² إلى طبيعتين. أو يصفوه بطبيعتين أو أقنومين. أو برصوبين ¹⁷³ أو فعلين. أو شبهين من بعد الاتحاد الذي لا يدرك ولا يعرف. كما فعل المجمع اليهودي المجتمع ¹⁷⁴ بخلقيونية. ومختصر لاون الفاسق. ولا يعترفون بأنه من طبيعتين وأقنومين تامين ¹⁷⁵ كأقوابله. صاراً طبيعة واحدة مركبة. وأقنوم واحد وبرصوت ¹⁷⁶ ومسيح واحد. وابن واحد ورب واحد. بل يأتون بشيء آخر غير الأمانة التي سلمت إلينا من آبائنا المعلمين الإلهيين الناطقين بالروح القدس فنحن نحرّمهم بصوت عالٍ.
24. The same applied to those who do not preserve the difference of [the two] natures from mixture and confusion that happen between each two, and [while they do not speak about] separation and division of Christ, but they think of mixture of those of which the composition is; those we also condemn with the same condemnation.	24. كما فعل بالذين لا يحفظون افتراق الطباع من الامتزاج والاختلاط الذي يكون من ¹⁷⁷ كل اثنين. وفصول وتقسيم المسيح. لكنهم يعتقدوا امتزاج اللواتي منها المركب. وهؤلاء أيضاً نحن نحرّمهم بهذا الحرم بعينه.
25. Godhead did not alter from His nature into the body which He formed in the union, nor altered the body into Godhead. The body as well did not exist before that union. For the catholic Church believes that the [composite] hypostatic nature in the mystery of Christ	25. ولا استحال اللاهوت أيضاً عن طبيعته إلى الجسد الذي فعله متحدًا. ولا الجسد أيضاً استحال إلى الإلهية. ولا كان الجسد موجود من قبل الاتحاد. لأن الطبيعة الأقنومية ¹⁷⁸ التي في سر المسيح التي

¹⁷² M3: "يقسمونه" instead of "يقسموه"

¹⁷³ M2: "صورتين" instead of "برصوبين"

¹⁷⁴ M2: is missing "المجتمع"

¹⁷⁵ M2: "تامين" instead of "ثابتين"

¹⁷⁶ M3: "برصوت" instead of "برسوب واحد"

¹⁷⁷ M3: "من" instead of "من"

¹⁷⁸ M3: "الطبيعة الأقنومية" instead of "الطبيعة الأقنومية الاتحادية"

<p>is the one through which the union was. We cannot separate those, from which Emanuel is, into two natures, two <i>hypostases</i>, two likenesses, two <i>prosopa</i> or two operations as thought by that malicious council which spoke about two natures and two <i>prosopa</i> after the ineffable union.</p>	<p>تعتقدها البيعة الجامعة بها كان الاتحاد. وليس يمكن أن نفصل¹⁷⁹ اللواتي منهم عمانوئيل إلى طبيعتين ولا أقنومين. أو شبهين أو برصوبين¹⁸⁰. أو فعلين¹⁸¹ كما يظن ذلك المجمع الخبيث القائل بطبيعتين وبرصوبين¹⁸² من بعد الاتحاد الذي لا يوصف.</p>
<p>26. They try to put a confusion in what had been rightly said and written by our fathers, the wearers of God who had corrected the sayings of truth. They tried to separate the union of the natures and operations according to the blasphemy and slander of the <i>Tome</i> of Leo which is against the law and is conforming to Nestorius who calumniated on God who became man. Because He, I mean Leo the wolf, the killer of souls, says that after participating in the union, each one of the images [natures] performs its operation which is proper to it.</p>	<p>26. ويجتهدوا أن يضعوا اضطرابًا فيما قيل حسنًا وكتبه آبائنا لأبسي الله. الذي صححوا أقاويل الحق. ويجتهدوا أن يفرقوا اتحاد الطبائع والأفعال بحسب الكفر والافتراء الذي في طومس لاون الحائد عن الشرع. الموافق لنسطور الذي افترا على الله الذي صار بشرًا. لأنه يقول أعني لاون الديب القاتل للنفوس أن كل واحدة من الصور تفعل فعلها الخاص بها من بعد مشاركتها في الاتحاد.</p>
<p>27. He said and claimed that the Word performs the operations of the Word and the body performs the operations of the body. He said that this means to call it, the Word shines with wonders; and this means that the body is humble and less in glory. Therefore, he adds to our Lord Jesus Christ a divine majesty and brings a man wearing God, because he made the human weaknesses separate and the divine eminence separate, and made them two in separation, and all the blasphemy</p>	<p>27. قال أن الكلمة زعم يفعل¹⁸³ أفعال الكلمة. وأن الجسد زعم يفعل أفعال الجسد. وقال أن ذاك يعني في التسمية¹⁸⁴ الكلمة يضيء بالعجائب. وهذا يعني الجسد متضع من المجد. فيضيف إلى ربنا يسوع المسيح عزًا إلهيًا. ويأتي بإنسان لابس الله. لأنه جعل النقائص للإنسانية مفردة. والاستعلاء للاهوتية مفردة. وجعلهما اثنان مفترقان¹⁸⁵. وجميع ما يشاكل هذا القول</p>

¹⁷⁹ M2: is missing "نفصل"

¹⁸⁰ M3: "برصوبين" instead of "برصوتين", M2: "برصوبين"

¹⁸¹ M2: "فعلين" instead of "وجهين"

¹⁸² M3: "برصوبين" instead of "برصوتين"

¹⁸³ M2: "يفعل" instead of "تفعل"

¹⁸⁴ M2, M3: is missing "في التسمية"

¹⁸⁵ M3: "مفترقان" instead of "مفترنان"

similar to this saying that implied the conjunction and enforced it in all aspects.	من كفره الذي عنى فيه بالاقتران وقواه ¹⁸⁶ على سائر الوجوه.
28. The catholic Church does not believe in separation, mixture, confusion, or flowing, but it condemns anyone who believes in these things and we loudly condemn them. We also condemn those who speak of phantasy or ghost in the incarnation of God the Word and those who say that the body of the Lord was brought from heaven; or it was from another substance; or without a soul or a mind; or impassible or immortal since it was united to Him; or is incorruptible in all its states. The impassible and the immortal cannot suffer our sinful passions in the human nature that He accepted for our sake by His unseparated will; I mean God the Word Incarnate [had accepted it] because of us and He was not forced by anyone else.	٢٨. وليس تأتي البيعة الجامعة بافتراق ولا امتزاج ولا اختلاط ولا بسيلان. بل هي تحرم من يعتقد هذه الأشياء. ونحن نحرّمهم بصوت قوي. وكذلك القائلين بالخيولة أو ¹⁸⁷ الشبح في تجسد الله الكلمة. ويقولوا أن جسد الرب هو أتى به من السماء. أو هو من هيولا أخرى. أو هو بلا نفس ولا عقل ولا متألم ولا مانت منذ اتحد به. وأنه غير فاسد في كل أحواله. والغير متألم والغير مانت لا يمكن أن يتألم في الطبيعة البشرية بالآلما التي ليس فيها شيئاً من الخطية التي قبلها من أجلنا بإرادته الغير مفترقة. أعني الله الكلمة المتجسد بسببنا. ولا هو ¹⁸⁸ مضطراً من آخر.
29. We now resist those aberrants and tyrants, and we say that the one who became incarnate, is truly like us, His brethren, in everything without sin, and that He became consubstantial (<i>homoousios</i>) with us, identical to us in this race and sharing us in being passible, as He made himself subject to thirst, fatigue, sleep and other similar things of natural symptoms, which are blameless to come on Him.	٢٩. فنحن الآن نقاوم هؤلاء الضالين الطغاة ونقول أن الذي تجسد هو بالحقيقة شبهنا في كل شيء. نحن إخوته من غير خطية. وصار جوهرياً معنا موافقاً لنا في هذا الجنس ومشاركنا في التألم. إذ هو جعل العطش والتعب والنوم وما أشبه ذلك من الأعراض الطبيعية التي ليس فيها لائمة أن يناله ¹⁸⁹ .
30. He handed His body, by His will, to suffer and also to die as proper to it; thus He tasted wounds, hitting, anxiety, sadness and struggle; for He had accepted these passions so that through His pain, He would break up the power of pain, eliminate it from us, destroy the	٣٠. وسلم جسده بإرادته أن يتألم فيما هو لائق به وأن يموت أيضاً. فذاق الجراح والضرب والقلق والحزن والمجاهدة. فهذه الآلام قبلها لكي بأوجاعه يحل قوة الألم. ويبيده عنا. ويهلك الخطية التي سقط فيها

¹⁸⁶ M3: "قوله" instead of "قواه"

¹⁸⁷ M3: "أو" instead of "و"

¹⁸⁸ M2: is missing "هو"

¹⁸⁹ M2, M3: "يناله" instead of "تتاله"

sin which the mankind had committed, and give us life through these things. He also tasted by His own will and power the death indeed proper to us which separates the soul from the flesh.	جنس البشر. ويحيينا بهذه الأشياء. والموت اللائق بنا بالحقيقة المفرق للنفس من الجسد ذاقه أيضاً ¹⁹⁰ بإرادته واستطاعته.
31. For Christ our Lord has transferred this [body] to be uncorrupted as proper to His Godhead through the wonder of resurrection, in order to restore us, give us life through these life giving passions which he had suffered in His body, save us from the captivity of death and the power of Satan, and make us enter our primary home.	٣١. لأن المسيح إلها نقل هذا إلى أن صار غير فاسد حسب ما ¹⁹¹ يليق بلاهوته بأعجوبة القيامة. لكي يعيدنا ويحيينا بهذه ¹⁹² الآلام المحيية التي تألم بها في جسده. وينجيننا من أسر الموت ومن سلطان إبليس. ويدخلنا إلى دارنا ¹⁹³ الأولى.
32. We, who by disobedience and sin, had been exiled from the paradise, and became like the speechless beasts and resembled them as the prophet David had piped, He did all these things for us, except touching the sin. He had endured for us the blameless passions, through which we were saved and were accepted by His pan-prevalent will.	٣٢. فأما نحن الذين بالمعصية والزلة لما نفينا من الفردوس. وصرنا كالبهائم العادمة النطق. وأشبهناها كما زمر داود النبي. فإنه فعل هذه الأشياء كلها من أجلنا خلا ملامسة الخطية. ومن أجلنا احتمل الآلام التي لا لائمة فيها. التي بها نجونا. وقبلها بإرادته الغالية لكل شيء.
33. We condemn those who say that He had suffered by His will in an impassible and immortal body, with unshameful passions, which [could] destroy and hurt the one who is exposed to them, and many times dissolve the composition. Those are strangers to the faith. Because it is a passible mortal body that who is truly capable of not being suffered by those un-shameful passions.	٣٣. وأما الذين يقولون أنه تألم بجسد ¹⁹⁴ غير متألم غير مائت ¹⁹⁵ بإرادته بالآلام السليمة من كل عار. التي تبديد وتؤلم من حلت به. ومراراً كثيرة تحل المركب. وهؤلاء لأجل أنهم غرباء من الأمانة نحن نحرّمهم. لأنه جسد متألم مائت ¹⁹⁶ . الذي هو بالحقيقة قادر على ¹⁹⁷ أن لا يتألم بالآلام الخارجة عن كل عار ¹⁹⁸ .

¹⁹⁰ M2: "ذاقه أيضاً" instead of "فأنه أيضاً ذاقه"

¹⁹¹ M2: "حسب ما" instead of "حسبما"

¹⁹² M2: "بهذه" instead of "هذا"

¹⁹³ M2: "دارنا" instead of "داره"

¹⁹⁴ M2: "بالجسد"

¹⁹⁵ M2: "بجسد غير متألم وغير مائت" instead of "بالجسد غير مائت وغير متألم"

¹⁹⁶ M3: "مائت" instead of "غير مائت"

¹⁹⁷ M2: is missing "على"

¹⁹⁸ M2: "عارضاً" instead of "عار"

<p>34. He became united to it, and handed Himself to death by these things in the time when He willed and wanted through an inconceivable wisdom, to save us through His life-giving passions. Then He disabled these things and totally destroyed them when He has risen from the dead and transferred His body that He made it uncorrupted, impassible, immortal and not aging; to be a head for us, we who come by His resurrection, and to gain immortality and eternity.</p>	<p>٣٤. صار¹⁹⁹ متحدًا به. وأسلم نفسه للموت بهذه الأشياء في الوقت الذي شاء وأراد بحكمة هي فوق ما يعقل²⁰⁰. لينجيننا بآلامه المحيية. ثم عطل هذه الأشياء وأبادهها بالكلية حين إنبعث من بين الأموات ونقل جسده حتى جعله غير بائد وغير متألم وغير مائت وغير هرم. لكي يكون لنا رأسًا للذين يأتون بانبعائه. وليظفر²⁰¹ بالبقاء والخلود.</p>
<p>35. Then, how did He suffer, when He willed to suffer for us, although He is still definitely impassible? That is because He is God; for unless He has united hypostatically to a truly passible body and it remained passible until it has risen; I mean that which He united with, forever, which is free from sins, proper since He had formed it in the womb. But since His resurrection it has become impassible, immortal, and uncorrupted in all aspects. For thus we, who have the true Christian mind, do not think of resisting the truth.”</p>	<p>٣٥. وكيف تألم لما أراد أن يتألم عنا. وهو الذي لم يزل غير متألم طبعًا. لأنه الله. لولا أنه اتحد بالأقنومية بجسد متألم بالحقيقة. ولم يزل قابلاً للآلام إلى حين انبعائه. أعني الذي جعله متحدًا به إلى الانقضاء. بحسب براءته من الخطايا اللائقة به منذ أتقنه²⁰² في البطن. فأما من بعد انبعائه فإنه²⁰³ صار غير متألم وغير مائت وغير بائد على سائر الوجوه. فنحن جميعاً الذين فينا العقل المسيحي بالحقيقة لا نفتكر في مقاومة الحق.</p>

¹⁹⁹ M2: is missing "صار"

²⁰⁰ M2: "يعقل" instead of "تعقل"

²⁰¹ M2: "ليظفر" instead of "ليظفرنا"

²⁰² M2: "أقامته" instead of "أتقنه"

²⁰³ M2: "فأنه قد" instead of "فأنه"

<p style="text-align: center;">Letter 5²⁰⁴</p> <p style="text-align: center;">From Quryaqus of Antioch (793-817) to Mark of Alexandria (799–819)</p>	
<p>Saint Quryaqus the <i>Patriarch</i> of Antioch had said in his <i>synodical</i> letter to the holy Abba Mark, the <i>Patriarch</i> of Alexandria,</p>	<p>وقال القديس قرياقوس بطريرك أنطاكية في رسالته السنوديقن إلى الطاهر أنبا مرقس²⁰⁵ بطريرك الإسكندرية</p>
<p>“1. We are abiding to and proclaiming the affirmation of the Holy Trinity, who is ever pure, the three perfect <i>hypostases</i>; I mean the Father, the Son, and the Holy Spirit; one Godhead, one <i>ousia</i>, one nature, one operation, one will, [and] one power.</p>	<p>1. نحن ثابتين²⁰⁶ وننادي الإقرار بالثالوث المقدسة التي²⁰⁷ لم تزل دائمة طاهرة.²⁰⁸ الثلاثة أقانيم النامة. أعني الأب والابن والروح القدس. لاهوتية واحدة.²⁰⁹ جوهر واحد. طبيعة واحدة. فعل واحد. مشيئة واحدة. قدرة واحدة.</p>
<p>2. They preserve their own characteristics because it is not the Father who only performs by His own will, and neither does the Son, nor the Holy Spirit; for what the Father wants is completed by the Son and the Holy Spirit, and the operation is one because it is one Godhead. The three <i>hypostases</i> represent the images of their own modes that are the un-begetting, the begetting, and the procession.</p>	<p>2. لم يزالوا بخواصهم. لأنه ليس الأب بذاته وحده يفعل. والابن وحده بذاته أيضًا يفعل²¹⁰. والروح القدس بذاته أيضًا يفعل²¹¹. بل من اراده²¹² الأب كمله الابن²¹³ والروح القدس. والفعل هو واحد. لأنها لاهوتية واحدة ثلاثة أقانيم تمثل في الصورة المثل الذاتي لها. وهو عدم الولادة والولادة والانبثاق²¹⁴.</p>
<p>3. The Father is not begotten nor proceeded from anyone, and His existence was not from anyone; but He alone is the beginning and no one else; He is the first in the Holy Trinity. The Son as well is not another existed <i>ousia</i>, but He is from the <i>ousia</i> of the Father who has</p>	<p>3. فالأب²¹⁵ هو غير مولود ولا منبثق من أحد. ولم يكن وجوده من آخر. بل هو وحده الابتداء لا آخر غيره. وهو الأول في الثالوث المقدسة²¹⁶. والابن أيضًا ليس</p>

²⁰⁴ Estimated date is 799-817.

²⁰⁵ M3: "مرقس" instead of "مرقس"

²⁰⁶ M2: "ثابتون" instead of "ثابتين"

²⁰⁷ M2: "المقدسة التي" instead of "المقدس الذي"

²⁰⁸ M2: "لم تزل دائمة طاهرة" instead of "يزل دايم طاهر"

²⁰⁹ M2: "لاهوتية واحدة" instead of "لاهوت واحد"

²¹⁰ M2, M3: "لا يفعل" instead of "يفعل"

²¹¹ M3: "والروح القدس بذاته أيضًا يفعل" instead of "والروح القدس بذاته وحده أيضًا لا يفعل"

²¹² M3: "بل من اراده" instead of "بل ما اراده"

²¹³ M2: is missing "والروح القدس بذاته أيضًا يفعل بل ما اراده الأب كمله الابن"

²¹⁴ M2: "وهو عدم الولادة والولادة والانبثاق" instead of "وهو الأبوة والولادة والانبثاق أيضًا"

²¹⁵ M2: "فالأب" instead of "والأب"

²¹⁶ M2: "المقدسة" instead of "المقدس"

<p>no beginning and who is the reason of the beginning and every beginning; from whom the eternal perpetual Son shone and was begotten.</p>	<p>هو جوهر²¹⁷ آخر موجود. لكنه من جوهر الأب الذي لا أول له. الذي هو علة الابتداء وعلة كل أولية. ومنه أشرق الابن الأزلي السرمدى إلى الأبد وولد²¹⁸.</p>
<p>4. The Holy Spirit as well, did not exist from another <i>ousia</i> but from the <i>ousia</i> of the Father, that is the reason of every truth; from whom the eternal and everlasting Holy Spirit proceeded and shone. The three <i>hypostases</i> are equal in every condition. Whereas the Son and the Holy Spirit are [derived] from the Father, they are the reason of the beginning as the Father, and it is, as we had said, one beginning of the Trinity.</p>	<p>4. وهكذا الروح القدس لم يكن وجوده من جوهر آخر. لكنه من جوهر الأب الذي هو علة كل حق. ومنه انبثق الروح القدس الأزلي الدائم في كل حين. ومنه أضاء²¹⁹. والثلاثة²²⁰ أقانيم متساوية في سائر الأحوال. وأن الابن والروح القدس من الأب. فإنهما سبب الأولية كالأب. وهي أولية واحدة للثالث كما قلنا.</p>
<p>5. The Son as well is a reason and so is the Holy Spirit. Both are without beginning or timing. The Son is eternal and begotten from the Father, and the Holy Spirit is eternal and proceeded from the Father without timing. It is not possible that the Son is separated from the <i>ousia</i> of the Father at any time or in any rational illusion; and it is not possible that the Holy Spirit is separated from the <i>ousia</i> of the Father. The Son is begotten from Him, but exists with them both.</p>	<p>5. والابن أيضًا علة والروح القدس. وإن لم يكن لهما ابتداء ولا زمان. فالابن أزلي مولود من الأب. والروح القدس أزلي منبثق من الأب بلا زمان. ليس يمكن أن يكون الابن مفترق من جوهر الأب في شئ من الأوقات ولا لي²²¹ وهم عقلي. ولا يمكن أن يكون الروح القدس مفترق من جوهر الأب. والابن المولود منه. لكنه موجود معهما.</p>
<p>6. God the Father, always exists in all times without a beginning, and the Son, who is begotten from Him, exists with Him and He is also God, I mean the Son. The Holy Spirit also exists with them both, and He, I mean the Holy Spirit, is God and He is not begotten from the Father as the Son; but He flows from the</p>	<p>6. فالأب الله موجودًا دائمًا في كل الأوقات لا²²² ابتداء له. والابن المولود منه موجود معه وهو أيضًا الله أعني الابن. والروح القدس أيضًا موجود معهما وهو أيضًا الله أعني الروح القدس. وليس هو مولود من الأب كالابن. لكنه فائض من الأب من</p>

²¹⁷ M3: "شئ" instead of "جوهر"

²¹⁸ M2: "مولود" instead of "ولد"

²¹⁹ M2: is missing "ومن أضاء"

²²⁰ M2: "ثلاثة" instead of "الثلاثة"

²²¹ M3: "لي" instead of "في"

²²² M2: "بلا" instead of "لا"

Father without any separation or symptom as it should be for the Holy Spirit.	غير افتراق ولا عرض. كما يجب للروح القدس.
7. For that, the existence of God the Father was not indeed from anyone else as we have said; the Son also is God because He is one, from the true God, light of light, begotten not created, consubstantial (<i>homoousios</i>) with the Father. The Holy Spirit as well is God because He did not proceed from another but from the Father as we have said earlier. The three therefore are one <i>ousia</i> ; one Godhead, because they are equal in everything.	7. فمن أجل هذا بالحقيقة لم يكن وجود الله الأب من أحد كما قلنا. فإن الابن هو الله أيضاً ²²³ لأنه واحد من الإله الحقيقي. النور من النور. وهو مولود غير مخلوق. مساوي للأب في الجوهر. وأيضاً فإن الروح القدس إله لأنه ليس انبثاقه من آخر لكنه من الأب كما قلنا أولاً. فالثلاثة جوهر واحد. لاهوت واحد. لأنهم متساويين في كل حال.
8. No one can know God the Father in himself unless their mind knows Him through the Son; and also no one can know the Son unless their mind knows the Holy Spirit. No one of the creatures can understand the distinction of the <i>hypostases</i> or the characteristics of the persons unless they know them by example and imagination.	8. وليس يستطيع أحد أن يعرف الله الأب بذاته. إلا وفكره يعرفه بالابن. ولا يستطيع أحد أيضاً أن يعرف الابن. إلا وعقله يعرف الروح القدس. وليس يمكن أحد من الخلائق أن يفهم تغاير الأقانيم أو خواص الأشخاص. إلا أن يعلم ذلك بالمثال والتصور.
9. In fact, the <i>hypostases</i> are really different [distinct], without difference in <i>ousia</i> , this cannot be, but they are identical in the [same] <i>ousia</i> , eternity and will. We know each <i>hypostasis</i> distinguishably, and all of them have one perfect Godhead; one nature with a distinct character for each <i>hypostasis</i> , however we know that the three <i>hypostases</i> are one God, one <i>ousia</i> , as we have proved by ourselves.	9. ولعمري أن الأقانيم مفترقة بالحقيقة. وليس في الجوهر افتراق. لا يكون هذا. بل هم متفقين في الجوهر وفي الدوام وفي الإرادة. ونحن نعرف كل أقنوم على حدته. ولجميعهم ²²⁴ لاهوتية واحدة كاملة. وطبيعة واحدة بخاصية أقنوم أقنوم. وإن كنا نعرف ²²⁵ أن الثلاثة الأقانيم ²²⁶ إله واحد. جوهر واحد كما برهنت أنفسنا.
10. We do not dare to make Godhead something honorable and something humble as the ignorant Apollinarius did, because he said that if the Holy Spirit	10. ولسنا نجسر أن نجعل من اللاهوت شيئاً شريفاً وشيئاً وضيعاً كما فعل الجاهل أبوليناريوس. لأنه قال إن كان الروح

²²³ M3: "فإن الابن هو الله أيضاً" instead of "فإن الابن أيضاً هو الله"

²²⁴ M2: "لجميعهم" instead of "بجميعهم"

²²⁵ M2: "كنا نعرف كل أقنوم" instead of "كنا نعرف كل أقنوم"

²²⁶ M2, M3: "الأقانيم" instead of "أقانيم"

is great then the only Son is greater than Him. So whoever made the Son greater than the Holy Spirit, had already demolished the virtuous sayings about the Father and lost his sanity.	القدس عظيمًا فإن الابن الوحيد أعظم منه. ومن جعل الابن أعظم من الروح القدس فقد أفسد الأقاويل الطاهرة في الأب. وتخلب عقله.
11. He [Apollinarius] said as well that the <i>ousia</i> of the Father is incomprehensible; but for the <i>ousia</i> of the Son, it could be comprehended according to their unwholesome talk; and that is also what they claimed about the Holy Spirit, for they rave with what shuts up their impolite tongues. Our faith, the Orthodox, is not like this; but we preach one God, one nature, one <i>ousia</i> , one Godhead, and one power.	11. وقال أيضًا بأن ²²⁷ جوهر الأب لا يمكن ²²⁸ أن يحاط به. فأما جوهر الابن فإنه ²²⁹ يمكن أن يحاط به بحسب أقاويلهم الرديئة. وهكذا زعموا في الروح القدس. فهم يهذوا بما يخرس ألسنتهم العديمة الأدب ²³⁰ . وليس هكذا مذهبنا نحن المستقيم. لكنه إله واحد ²³¹ نبشر به ²³² . وطبيعة واحدة وجوهر واحد. ولاهوتية واحدة وقوة واحدة.
12. We do not say that there is a partaking here of each <i>hypostasis</i> , as John, the so called the Grammatical keen, the proud of his insanity, had said along with those who speak about three Gods; three <i>ousias</i> for the three <i>hypostases</i> . This is not the saying of the holy Church, but we know each one of the <i>hypostases</i> Himself as God with His own nature and <i>ousia</i> ; I mean each one of the three <i>hypostases</i> that we understood.	12. ولسنا نقول أن ها هنا مشاركة لكل واحد من الأقانيم. كما قال يوحنا المسمى الحريص النحوي. المفتخر بجنونه. مع الذين يقولون بثلاثة آلهة ثلاثة جواهر للثلاثة أقانيم. وليس هذا ²³³ قول البيعة المقدسة. بل كل واحد من الأقانيم نعرفه بذاته أنه الله بطبعه ²³⁴ وجوهره الخاصي. أعني واحدًا واحدًا ²³⁵ من الثلاثة الأقانيم ²³⁶ التي فهمناها.
13. There is no defect in any other aspect or in anything of the <i>hypostases</i> , but They are perfect in all Their conditions, for each one of them is self-existent without confusion; for those ignorant slanderers say that the	13. وليس على جهة أخرى ولا في شيء من الأقانيم نقيصة بل هي في سائر أحوالها كاملة. لأن كل واحد منها قائم بذاته من غير اختلاط. لأن هؤلاء

²²⁷ M2: "أنه" instead of "بأن"

²²⁸ M3: "وقال في جوهر الأب أنه لا يمكن" instead of "وقال أيضًا بأن جوهر الأب لا يمكن"

²²⁹ M3: "فإنه" instead of "فقد"

²³⁰ M2: "العديمة الادب" instead of "التي بلا الأدب"

²³¹ M3: is missing "واحد"

²³² M2: "نبشر به" instead of "نبشر به ايضاً"

²³³ M2: is missing "هذا"

²³⁴ M3: "بطبيعته" instead of "بطبيعته"

²³⁵ M2: "واحدًا واحدًا" instead of "واحد واحد"

²³⁶ M3: "الثلاثة الأقانيم" instead of "الثلاثة أقانيم" M2: "الاقانيم الثلاثة"

<p>Son was not there but begotten afterwards. Those lost people did not know that the Father was not at any time without the Son or the Holy Spirit.</p>	<p>المفترين الجهال يقولون أن الابن لم يكن موجوداً²³⁷ لكنه ولد من بعد. ولم يعلم²³⁸ هؤلاء الضالين أن الأب لم يكن في وقت من الأوقات بلا الابن ولا الروح القدس.</p>
<p>14. As for us, we disavow their venture of this blasphemy, as we do not say that the <i>ousia</i> was not, but [we say] it is existent, and the three <i>hypostases</i> take the one Godhead from it. This matter does not force us to say that the consubstantial (<i>homoousios</i>) Holy Trinity is only one <i>hypostasis</i>, as the ignorant Sabellius had said. For we said that He [the Trinity] is one <i>ousia</i> while he [Sabellius] did not say that it is one [<i>ousia</i>] for the three <i>hypostases</i>, but he says that [it is] one <i>hypostasis</i> and claimed that He [the <i>hypostasis</i>] changes through time to formless images. That ignorant got drunk from Satan's fountain and developed in it.</p>	<p>14. فأما نحن فنتبرأ من جسارتهم على هذا الكفر. إذ لسنا نقول أن الجوهر لم يكن. لكنه لم يزل يأخذ²³⁹ منه الأقانيم الثلاثة باللاهوتية الواحدة. وليس يضطرنا الأمر بسبب هذا القول أن نقول أن الثالوث المقدسة²⁴⁰ ذات الجوهر الواحد أقنوم واحد فقط كقول الجاهل سابليوس. لأن الذي قلناه أنه جوهر واحد²⁴¹. ما يقول ذاك أنه واحد للثلاثة أقانيم. لكنه يقول أقنوم واحد. وأنه زعم ينبعث²⁴² في الأحيان بصورة لا شكل لها. فلقد سكر هذا الجاهل من ينبوع إبليس ونما فيه.</p>
<p>15. We resist that venture of that Sabellius, by our sayings, for we say that the three <i>hypostases</i> are unchangeable and unaltered. Nothing in the Holy Trinity is alterable, for the Father exists indeed as the Father and did not alter to be a Son; and also, the Son is Son and did not alter to be Father; and the Holy Spirit is the Holy Spirit, unchangeable and did not alter to be Father or Son.</p>	<p>15. وجسارة هذا سابليوس نحن نقاومها بكلامنا إذ نقول أن الثلاثة أقانيم لم تزل غير متغيرة ولا منتقلة. ولا في الثالوث المقدسة²⁴³ شيء من الانتقال. فالأب موجود²⁴⁴ بالحقيقة²⁴⁵ لم ينتقل ليصير ابناً. وكذلك الابن هو ابن لم يتغير ليصير أباً. وكذلك الروح القدس هو الروح القدس غير متغير ولم ينتقل ليصير أباً ولا ابناً.</p>
<p>16. The three are one <i>ousia</i> as I have said so repeatedly and they are not distinct from one another by alteration</p>	<p>16. الثلاثة جوهر واحد كما قد قلت مراراً كثيرة. ولا هي²⁴⁶ متباينة بعضها</p>

²³⁷ M3: "موجوداً" instead of "موجود"

²³⁸ M2: "يعلم" instead of "تعلم"

²³⁹ M3: "يأخذ" instead of "تأخذ"

²⁴⁰ M2: "المقدسة" instead of "المقدس"

²⁴¹ M3: "جوهر واحد" instead of "جوهرًا واحدًا"

²⁴² M3: "ينبعث" instead of "يتغير"

²⁴³ M2: "المقدسة" instead of "المقدس"

²⁴⁴ M2, M3: "موجوداً" instead of "موجود"

²⁴⁵ M3: "ابًا بالحقيقة" instead of "بالحقيقة"

²⁴⁶ M2: is missing "هي"

<p>but it [the distinction] is existent for the <i>hypostases</i> themselves. Let us be cautious not to teach our tongues this matter, to say ‘three gods’ or ‘three <i>ousias</i>’ because whoever said so, dared to gather many gods for himself. But feel ashamed at every time they hear us saying that He is one <i>ousia</i>. This is our belief in the Holy Trinity according to our weak reason, as we have been taught by our holy fathers.</p>	<p>من بعض بالانتقال. لكنها موجودة للأقانيم بذاتها. فلنحذر أن نعلم ألسنتنا في هذا الموضع أن نقول بثلاثة آلهة. ولا بثلاثة جواهر. لأن من قال هذا فقد جسّر أن يجمع له آلهة كثيرة. لكنهم هوذا يخذوا في كل وقت عند استماعهم منا أنه²⁴⁷ جوهر واحد. وهذا هو اعتقادنا في الثالوث المقدس بحسب ضعف منطقنا كما علمنا أبائنا الأطهار.</p>
<p>17. As for the manhood of the only Son, the Word, we do not know anything except what our holy fathers had taught us; that is, it is not the three <i>hypostases</i> that became incarnate in the body, nor the Trinity but one <i>hypostasis</i> to become incarnate. However, one <i>hypostasis</i> of the three <i>hypostases</i> who is God the Word; the wisdom and might of the Father; the shining true light of the bright light of the Father; the unchangeable God of the true God; the begotten from the <i>ousia</i> of the Father, came down at the end of days for the salvation of mankind.</p>	<p>17. فأما من أجل بشرية الابن الوحيد الكلمة. فلسنا نعلم منها إلا ما علمناه أبائنا الأطهار. وهو أن الثلاثة الأقانيم²⁴⁸ لم تتجسد²⁴⁹ بالجسد. ولا الثالوث أقنوم واحد فيتجسد²⁵⁰. لكن الأقنوم الواحد من الثلاثة أقانيم الذي هو الله الكلمة حكمة الأب وقوته. النور الحق المنير من نور الأب البهي. الإله الغير مستحيل من الإله الحقيقي²⁵¹. المولود من جوهر الأب. هو الذي نزل في آخر الأزمان من أجل خلاص البشر.</p>
<p>18. He became incarnate and became man, from the <i>ousia</i> of the holy Virgin Mary, who was not committed to marriage, by the will of the Father and the Holy Spirit in which His will is. He neither brought His body with Him from heaven as had been ignorantly said by some people, nor passed through the Virgin Mary like water through a gutter; but He became a man in reality.</p>	<p>18. وتجسد وصار إنساناً من جوهر البتول مريم الطاهرة²⁵². التي لم تتلبس بزيعة. بمشيئة الأب والروح القدس الذين مشيئته فيها. ولم يأتي بجسده²⁵³ معه من السماء. كما قال قوم بجهلهم. ولا عبر في البتول مريم²⁵⁴ كالماء من²⁵⁵ المزراب. بل صار إنساناً بالحقيقة.</p>

²⁴⁷ M2: "أنه" instead of "انهم"

²⁴⁸ M2, M3: "أقانيم" instead of "أقانيم"

²⁴⁹ M3: "تتحد" instead of "تتحد"

²⁵⁰ M2: "متجسد" instead of "متجسد"

²⁵¹ M2: "الحقيقي" instead of "الحقاني"

²⁵² M3: "مريم الطاهرة" instead of "مريم"

²⁵³ M2: "بجسده" instead of "بجسده"

²⁵⁴ M2: is missing "مريم"

²⁵⁵ M3: "من" instead of "في"

<p>19. The living Word is the one who became incarnate, in the womb of the Virgin, with a body having a rational and knowledgeable soul, in an incomprehensible hypostatic and natural union. Therefore, He is one <i>hypostasis</i> of God the Word that became incarnate with a perfect body. He is of one operation and one will without confusion, mixture, or separation into two natures or two <i>hypostases</i>. Thus, He miraculously was born from her without symptom²⁵⁶. That is why they explained to us that holy Virgin Mary is the Mother of God (<i>theotokos</i>).</p>	<p>19. الكلمة الحي هو الذي تجسد في بطن العذراء. بجسد ذو نفس ناطقة علامة. باتحاد طبيعي أقنومي لا يوصف. إذ هو²⁵⁷ أقنوم واحد لله الكلمة تجسد بجسد كامل. وهو ذو فعل واحد. ومشية واحدة من غير اختلاط ولا امتزاج. ولا افتراق إلى طبيعتين و أقنومين²⁵⁸. وهكذا ولد منها عجباً بلا عرض. ومن أجل هذا أوضحوا لنا²⁵⁹ البتول مريم الطاهرة والدة الإله.</p>
<p>20. God the Word became incarnate and born from her and incarnate indeed and this one became a perfect man without separation. He is not a man that was firstly created and then indwelt by God, as was thought by the double blasphemer Nestorius and his defiled teachers Paul of Samosata, Diodorus and Theodore, who had fabricated sayings based on their obsessions and blasphemy. They said that the Word, the Son of God, had passed through the Virgin like liquid water and they claimed that He did not truly become incarnate from her flesh and her bones [when] He became man according to dispensation or by changing, but He [in the incarnation] is truly God.</p>	<p>20. إن²⁶⁰ الله الكلمة ولد منها متجسداً بالحقيقة. وصار هذا الواحد إنساناً كاملاً من غير افتراق. وليس هو إنسان خلق أولاً ثم حل فيه الإله. كما ظن ذلك المضاعف الكفر نسطور. ومعلموه الأنجاس أعني²⁶¹ بولا الشيمساطي وديودرس وتاودرس. الذين اختلفوا كلاماً بوسواسهم وكفرهم. وقالوا أن الكلمة ابن الله إنما عبر في البتول. زعموا كالماء السائل. وأنه لم يتجسد بالحقيقة من لحمها وعظمها. إذ صار إنساناً بالتدبير لا على حال الانتقال. لكنه الله بالحقيقة.</p>
<p>21. Those people make Him two natures and two <i>hypostases</i>; a separate God and a separate man; they come up with two sons and two Christs and make the Trinity a quadrinity; they worship one as a creator and</p>	<p>21. وهؤلاء يجعلوه طبيعتين وأقنومين. إلهاً مفرداً وإنساناً مفرداً. ويأتون بابنين²⁶³ ومسيحين. ويجعلوا الثالوث رابوعاً. ويسجدوا لواحد خالق وآخر</p>

²⁵⁶ The symptom here means losing the virginity through the delivery of the child.

²⁵⁷ M2: is missing "هو"

²⁵⁸ M3: "لا أقنومين" instead of "أقنومين"

²⁵⁹ M3: "أوضحوا لنا أن" instead of "أوضحوا لنا"

²⁶⁰ M3: "أن" instead of "لأن"

²⁶¹ M2: is missing "اعنى"

²⁶³ M2: "بابنين" instead of "بابنين"

<p>the other as a created. As for us, we annihilate this real impious²⁶² blasphemy from us, as we cannot say that a man was created and then afterwards, he has worn God, because that would not be a birth but rather the far from birth as said by the holy teacher Gregory the bishop of Nazianzus.</p>	<p>مخلوق. فأما نحن فإننا نزيل²⁶⁴ عنا هذا الكفر الطمث الذي هو هكذا. إذ ليس يمكننا أن نقول أنه إنسانًا خلق²⁶⁵. ومن بعد هذا لبس الله. ولا يكون²⁶⁶ هذا ولادة بل هو البعد من الولادة. كما قال المعلم الطاهر غريغوريوس أسقف نيزينزا.</p>
<p>22. But with Athanasius, the equal to the apostles, who was on the evangelical see and enlightened the whole <i>oikoumene</i>, he says “the body of God the Word, is a body that has a soul and is also a rational body, the body of God the Word. The hypostatic status is in His soul and in His body, for we look at a composite <i>hypostasis</i> and one incarnate nature; perfect Godhead and manhood each in its own.</p>	<p>22. لكننا نحن نقول²⁶⁷ مع عدیل الرسل أثاناسيوس. الذي كان في²⁶⁸ الكرسي الإنجيلي قد أضاء على المعمورة كلها. إذ يقول جسد الله الكلمة جسد متنفّس. وأيضًا هو جسد ناطق²⁶⁹. جسد الله الكلمة. الأقبومية²⁷⁰ التي فيه في نفسه وجسده. فنحن ننظر إلى أقنوم مركب وطبيعة واحدة متجسدة لاهوت وناسوت كاملة في حدها.</p>
<p>23. We preserve the oneness of the [composite] nature that teaches us the difference of natures [and thus the difference] in the likeness of the <i>ousias</i> without separation or counting [of the natures after the union]. As if there were two natures [after the union], there would be two <i>hypostases</i>; they, therefore did not grasp this separation of the unmixed [natures]; for the difference between the <i>hypostases</i> and natures is not to be separated from one another otherwise there would be a number [and not oneness].</p>	<p>23. ونحفظ وحدانية الطبيعة التي تعلمنا مخالفة الطبائع في شبه الجوهر من غير حد ولا عدد. وحيث تكون²⁷¹ طبيعتان فثم أقنومان. ولم يفهموا انفصال الذي هو غير ممزوج²⁷². ومن أجل تباعد الأقانيم والطبائع بعضها من بعض لا يكاد يكون²⁷³ افتترقت واحدة من واحدة. وإلا فقد صار هناك عددًا.</p>

²⁶² Literally “menstrual”

²⁶⁴ M2: "نزل" in "نزيل" instead of

²⁶⁵ M3: "إذ ليس يمكننا أن نقول أنه إنسانًا خلق" instead of "إذ ليس يمكننا أن نقول أن إنسانًا خلق"

²⁶⁶ M3: "ولا يكون" instead of "لأنه لا يكون"

²⁶⁷ M2: "نحن نقول نحن" instead of "نحن نقول"

²⁶⁸ M3: "في" instead of "على"

²⁶⁹ M2: is missing "جسد الله الكلمة جسد متنفّس وأيضًا هو جسد ناطق"

²⁷⁰ M3: "الأقبومية" instead of "والأقبومية"

²⁷¹ M3: "تكون" instead of "يكون"

²⁷² M3: "غير ممزوج" instead of "الغير ممزوج"

²⁷³ M3: "يكون" instead of "تكون"

<p>24. However, we confess that He is the only one that we know. He is the invisible and the visible; the impassible and the one who accepted the passions; who died for us, and the immortal, as He is devoid of death and corruption but accepted death in His body for our sake.</p>	<p>24. فأما نحن فإننا نعتزف بأنه هو هذا²⁷⁴ الواحد الوحيد الذي نعرفه. هو الغير مرئي وهو المرئي. هو الغير متألم وهو الذي قبل الآلام. هو الذي مات من أجلنا وهو الغير مائت. إذ هو برئ من الموت والفساد²⁷⁵. وإنما قبل الموت عنا في جسده²⁷⁶.</p>
<p>25. This is not as if it were one individual and another individual, this cannot be; He is devoid of every likeness and alteration. But He is God the Word, who truly became man and He did not alter into manhood or into the nature of the soul; thus [the body] who has a soul remained a body and did not alter into the nature of Godhead, but the union is perfect; one nature and one <i>hypostasis</i> of God the Word Incarnate, as our holy fathers have taught us.</p>	<p>25. ليس أنه واحد مفرد وآخر مفرد. لا يكون هذا. لأنه برئ من كل مثال وتغيير. بل هو الله الكلمة صار إنساناً بالحقيقة. ولم ينتقل إلى البشرية ولا إلى طبيعة النفس. وهكذا المتنفس²⁷⁷ هو بحاله جسد ولم ينتقل إلى طبيعة اللاهوت. ولكن الاتحاد تام طبيعة واحدة وأقنوم واحد لله الكلمة تجسد²⁷⁸. كما علمنا أبائنا الأطهار.</p>
<p>26. We preach Him as one Son, I mean the living Word who became flesh, one nature and one <i>hypostasis</i>, and we do not reduce or add anything from it or to it. Moreover, we run away from the council of Chalcedon where all blasphemies were practiced, and from the blasphemer and defiled Tome of Leo, as both had intrepidly proclaimed the blasphemy of their cursed father Nestorius.</p>	<p>26. نبشر به أنه ابن واحد أعني الكلمة الحي. طبيعة واحدة وأقنوم واحد صار جسداً. لسنا ننقص منها شيئاً ولا نزيد فيها. ومع هذا أيضاً²⁷⁹ فنحن نهرب من مجمع خلقيدونية الذي عمل في²⁸⁰ كل الكفر. ومن طومس لاون الرجس²⁸¹ الكافر. الذين نادوا معلنين بجسارة بكفر أبيهم²⁸² نسطور.</p>

²⁷⁴ M2: "بأنه هو هذا" M3: "بأنه هو هو هذا" instead of "بأنه هو هذا"

²⁷⁵ M2: "الموت والفساد" instead of "الموت والفساد والموت"

²⁷⁶ M3: "عنا في جسده" instead of "عنا في جسده"

²⁷⁷ M3: "المتنفس" instead of "الجسد المتنفس"

²⁷⁸ M2: "تجسد" instead of "بجسدا"

²⁷⁹ M2: is missing "أيضاً"

²⁸⁰ M3: "فيه" instead of "في"

²⁸¹ M2: "الرجس" instead of "الوحش"

²⁸² M2: "أبيهم الملعون" instead of "أبيهم"

<p>27. As they appeared wearing the lambskin, where they show one <i>hypostasis</i>, and do not say two <i>hypostases</i>, [although] their claim of saying two natures, two images, and two operations. They said that each image operates in communion with the [other] one with which it is in conjunction. What they refer to is not one <i>hypostasis</i> but many <i>hypostases</i> they affirmed with Nestorius.</p>	<p>27. وظهروا لابسين جلود الخراف. إذ يظهرون²⁸³ أقنومًا واحدًا ولا يظهرون²⁸⁴ اثنين. كزعمهم بقولهم بالطبيعتين والصورتين والفعلين. وقالوا إن كل واحدة من الصور تفعل بمشاركة التي قارنتها. فليس ما يثبتون²⁸⁵ به أقنومًا واحدًا. بل أقانيم كثيرة يقرؤا بها مع نسطور.</p>
<p>28. Because Nestorius masked the saying of two [sons] by saying one <i>prosopon</i>, and he thought that he would hide the conjunction of the two natures; but he could not do what he had thought of; [thus] he showed and proclaimed two Christs and not one as what our holy Church taught us. Those hardened ones as well who convened in Chalcedon along with the Tome of the miscreant Leo had proclaimed two natures and two images and said that each image operates in communion with the [other] one which is just in conjunction with, as they claimed.</p>	<p>28. لأن نسطور غطى القول بأثنين²⁸⁶ بقوله وجه واحد²⁸⁷. وظن²⁸⁸ أنه يخفي²⁸⁹ الاجتماع الذي كان من الطبيعتين. لكنه لم يمكنه ما كان ظن²⁹⁰. فبين ونادى بمسيحين لا واحد كما علمتنا البيعة الطاهرة²⁹¹. وهؤلاء العتاة أيضًا²⁹² الذي²⁹³ اجتمعوا بخلقيونية. ورسالة لاون الفاسق نادوا هم أيضًا بطبيعتين وصورتين وقالوا أن كل واحدة من الصور تفعل مع التي هي لها مقارنة بالمشاركة فقط كزعمهم.</p>
<p>29. Who could listen to these sayings and do not be confused? If they confess two natures, it would not be a nature without a <i>hypostasis</i>, and a <i>hypostasis</i> would not exist without imaging the <i>hypostasis</i> which is the image [<i>prosopon</i>]. They agreed now with who spoke of two natures and with those who proclaimed two</p>	<p>29. فأى إنسان يسمع هذه الأقاويل ولا يتحير. فإن كانوا يعترفوا بطبيعتين. فليس يمكن أن تكون طبيعة²⁹⁴ بلا أقنوم. ولا يمكن أن يوجد أقنوم من غير تصور الأقنوم الذي هو الصورة. فهم الآن موافقين لمن قال بالطبيعتين. ولمن نادا</p>

²⁸³ M2: "يظهروا" instead of "يظهرون"

²⁸⁴ M2: "يظهروا" instead of "يظهرون"

²⁸⁵ M3: "يثبتون" instead of "يبنون"

²⁸⁶ M3: "بأثنين" instead of "بابنين"

²⁸⁷ M2: "وجه واحد" instead of "واحد وجه"

²⁸⁸ M2: "وظن" instead of "فطن"

²⁸⁹ M2: "يخفي" instead of "مخفى"

²⁹⁰ M3: "لكنه لم يمكنه ما كان ظن" instead of "لكنه لا يمكنه ما ظن"

²⁹¹ M2: "البيعة الطاهرة" instead of "الطاهرة"

²⁹² M2: is missing "أيضًا"

²⁹³ M2, M3: "الذي" instead of "الذين"

²⁹⁴ M2: "أن تكون طبيعة" instead of "غير تصور أن تكون طبيعة"

<i>hypostases</i> and one <i>prosopon</i> , I mean their sharing through their act with the miscreant Nestorius.	بأقنومين وجه واحد. أعني مشاركتهم في فعلهم نسطور الفاسق.
30. The council of Chalcedon proclaimed two natures, two images, two operations, and one <i>hypostasis</i> and claimed as the miscreant Tome of Leo had claimed. Could not you see how Theodoret said that the operation of the two natures must follow the <i>hypostasis</i> and not the nature?	30. فمجمع خلقيدونية نادا بطبيعتين وصورتين وفعلين وأقنوم واحد. زعموا مثلما في طومس لاون الفاسق. ألا ترى كيف قال تاودريطا أن من الواجب أن يكون الفعل الذي للطبعتين يتبع الأقنوم لا الطبيعة.
31. For us, we had not been taught like this by the holy Church of God, but we know that the pattern of the union was from two natures that come together into the ineffable union, and thereby their separation into two had been eliminated, for they are not yet two after the union, but became one [composite] nature and one <i>hypostasis</i> from which God the Word became incarnate.	31. فأما نحن فليس هكذا علمتنا ²⁹⁵ بيعة الله الطاهرة. لكن المثال الذي كان عليه الاتحاد نحن نعلم أنه كان من طبيعتين اجتمعتا بالاتحاد الذي لا يوصف. فزال افتراقهم من بعد الاتحاد إلى اثنين. إذ ليس هما من بعد ²⁹⁶ اثنين. بل صارا طبيعة واحدة وأقنوم واحد منهما صار كلمة الله متجسداً.
32. For He was from two but became a perfect man as we were taught by our happy holy fathers, I mean Athanasius, Anastasius, Severus, and Theodosius; who were at all times the solid pillars of the Orthodoxy; we declare the sayings of our holy fathers which are sound and full of life.	32. لأنه إنما كان من اثنين. إذا صار ²⁹⁷ إنساناً تاماً. كما علمنا آباؤنا الأطهار السعداء. أعني أثناسيوس وأنسطاسيوس وساويرس وثيئودوسيوس. الذين كانوا في كل زمان عمدة ²⁹⁸ وثيقة للأرثوذكسية. فنحن نعلن كلام آباؤنا الأطهار الصحيح المملوء حياة.
33. We disavow Julian of Halicarnassus, the bad statement, who spoke about the phantasy of the manhood of Christ our Lord, and who became aligned with the [same] argument of Basilides and Mani, who is so far from the teaching of the holy Church. Those	33. وأما الليان الفريساوي ²⁹⁹ الرديء المقالة القائل بالخيولة في بشرية المسيح إلهنا. الذي صار قائماً بحجة واليطس ومانى. فإنه بعيداً من تعليم البيعة المقدسة. وهؤلاء الذين يقولون بالخيولة والحسبان

²⁹⁵ M2: "علمتنا" instead of "اعلمتنا"

²⁹⁶ M2: "بعد" instead of "الاتحاد"

²⁹⁷ M2: "إذا صار" instead of "وصار"

²⁹⁸ M3: "اعمدة" instead of "عمدة"

²⁹⁹ M3: "الفريساوي" instead of "القبرساوي"

who speak about the dispensation of incarnation of our God and Lord, through phantasy or imagination.	على تدبير تجسد إلهنا وربنا. نحن نتبرأ منهم.
34. This is what Many said, at the time when the Word united with the body, in the womb of the Virgin, the body was created from the quality of the Word; this is what he claimed. While we said that His body suffered the passions, but He did not have the passions in His [divine] nature, he (Mani) said that His body did not endure the passion but by His will, He let the passion pass through His body and did not really accept it. By this saying he nullified the salvation made for mankind, as he considered the passions and the death as phantasy and imagination and were not true.	34. وهذا ما قاله ماني. قال إن في الوقت الذي اتحد الكلمة بالجسد في بطن العذراء. خلق الجسد من خاصية الكلمة زعم هو. فإذا قلنا أن جسده تألم ولم يناله الألم في طبيعته. قال هو أنه ما صبر جسده على الألم. بل بمشيئته عبر الألم في جسده ولم يقبله ³⁰⁰ بالحقيقة. فبهذا القول قد جعل الخلاص الذي كان للبشرية باطلاً. إذ جعل الآلام والموت كأنه خيلولة وحسبان. وأنه لم يكن حقيقي.
35. This is not our position, but we believe that the true Son of God the Father, became truly incarnate from the <i>ousia</i> of the Virgin Mary, thus we confess that this is how He became incarnate, and He is the one who created His body and no one else. Thus, the passions of His body and His death, I mean the Word, were attributed to Himself and no one else.	35. فأما نحن فليس هكذا خطبنا. لكن كما إننا نؤمن بأن ابن الله الأب الحق تجسد بالحقيقة من جوهر البتول مريم هكذا. نعترف بأنه تجسد هكذا. وهو الذي خلق جسده لا آخر ³⁰¹ . وهكذا آلام جسده وموته أعني الكلمة حسبها كأنها له وليست لآخر.
36. That is why His body does not alter to the nature of Godhead, nor does the Word alter to the nature of the body, for the true hypostatic union. But He is the Word [who] remains as He is, unchangeable in His nature; also, the body remains as it is as a body, without alteration or change. It is truly the body of God the Word because of the union that happened.	36. فمن أجل هذا لم ينتقل جسده إلى طبيعة اللاهوت. ولا ينتقل أيضاً الكلمة إلى طبيعة الجسد من أجل الاتحاد الحقيقي الذي كان في الأقنوم. لكنه هو الكلمة باقي بحاله غير مستحيل في طبيعته. وكذلك الجسد باقي بحاله جسمًا. لم يكن له انقلاب ولا استحالة. وهو جسد الله الكلمة بالحقيقة. من أجل الاتحاد الذي كان.
37. Moreover, He is not an imperfect man like us, because the Word that became incarnate wanted by His	37. وليس هو أيضاً إنسان منقوص مثلنا. لأن الكلمة الذي تجسد شاء أن يكون جسده

³⁰⁰ M3: "يقبل" instead of "يقبله"

³⁰¹ M3: "لا آخر" instead of "لا آخر غيره"

<p>will to let His body suffer. That body is of our nature, so it is passible like us, and He truly endured the passions that He accepted in His body for our sake, I mean the Word of God.</p>	<p>تتأله³⁰² الآلام بإرادته. لأجل أن الجسد هو من طبيعتنا فهو قابل الآلام مثلنا. وصبر بالحقيقة على الآلام التي قبلها في جسده من أجلنا. أعني كلمة الله.</p>
<p>38. Nothing of them [those passions] approached His Godhead, this could not be good, as how the one who nullifies every passion and death be dread and subject to death! He governed the passions only in His body which is united to Godhead and it is the body of the Word as we have said. The passions of the body are attributed to the Word and no one else, thus the union is sound.</p>	<p>38. ولم يقترب شيئاً منها إلى لاهوته. لا يكون هذا جيداً. لأنه كيف يكون الذي يبطل كل ألم وموت رهبة منه يخضع للموت. وإنما ضبط الألم في جسده فقط الذي هو متحد باللاهوت. وهو جسد الكلمة كما قلنا فالآلام الجسد إنما هي تعد للكلمة لا لآخر غيره ليصح الاتحاد.</p>
<p>39. Also, the passions that He truly accepted do not lead to corruption, as had been testified by the spiritual books of God and the holy fathers, I mean [the passions of] hunger, thirst, fatigue from walking, fear, grief, hitting and piercing His holy hands and feet and nailing them on the wood of our living cross, the opening of his holy life-giver side which the soldier stabbed with the spear, and the death that He accepted for three days.</p>	<p>39. وأيضاً فإن الآلام التي قبلها بالحقيقة ليست منتقلة إلى الهلاك. كما شهدت كتب الله الروحانية والمعلمين الأطهار. أعني الجوع والعطش وتعب المشي. والخوف والغم والضرب³⁰³. وتثقيب يديه الطاهرتين ورجليه المقدستين. وتسميرهم على خشبة صليبنا³⁰⁴ المحيي. وانفتاح جنبه الطاهر المعطي الحياة الذي طعنه الشرطي بالحربة. والموت الذي قبله ثلاثة أيام.</p>
<p>40. After that, His resurrection from the dead, which became for us a first step to the resurrection. He showed Himself as the firstborn from the dead, and the Head of those who are fallen asleep; He truly appeared to his disciples, ate and drank to confirm the matter of His resurrection in the hearts of the humans; then after forty days, He ascended into the heavens, and sat at the right</p>	<p>40. ثم من بعد هذا³⁰⁵ انبعثه من بين الأموات. الذي صار لنا طريقاً أولاً للقيامة. وأظهر نفسه أنه بكر الموتى. ورأس الذين رقدوا. وظهر لتلاميذه بالحقيقة³⁰⁶ وأكل وشرب ليصحح أمر قيامته في قلوب البشر. ومن بعد كمال أربعين يوماً صعد إلى السماء. وجلس عن يمين الأب على</p>

³⁰² M3: "يناله" instead of "تتأله"

³⁰³ M2: "الضرب والغم" instead of "الغم والضرب"

³⁰⁴ M3: "صليبه" instead of "صليبنا"

³⁰⁵ M2: "من بعد هذا كان" instead of "ثم من بعد هذا"

³⁰⁶ M2: is missing "بالحقيقة"

<p>hand of the Father on the full-of-glory chair which He is still on at all times without transition, [for] How could be a transition for who is perfect, like the Father, in all His matters?.</p>	<p>الكرسي الممتلئ مجدًا³⁰⁷ الذي لم يزل عليه في كل الأزمان من غير انتقال. كيف يكون للكمال مثل الأب في كل أحواله انتقال؟</p>
<p>41. We say that He bodily ascended to the place where He divinely is, and we say that He came down by dispensation without leaving ever His Father's bosom. He is also going to come in his Father's glory with His holy angels to reward each person according to what he has done. The righteous will be granted the full joy that is inexhaustible, and the unjust blasphemers will be tortured according to what each one of them deserves, and this will last forever."</p>	<p>41. نحن نقول أنه صعد جسدانيًا إلى الموضع الذي لم يزل فيه لاهوتيًا. ونقول أنه نزل بالتدبير ولم يفارق حضن أبيه فقط³⁰⁸. وهو أيضًا مزعم أن يأتي بمجد أبيه وملائكته الأطهار. ليجازي كل أحد بحسب أعماله التي فعلها. أما الأبرار فينالوا النعيم الكامل³⁰⁹ الذي لا انصرام له. وأما الكفار الظالمين فيعذبوا بحسب ما استحقه كل واحد منهم وذلك دائم إلى الأبد³¹⁰.</p>

³⁰⁷ M3: "مجدًا" instead of "مجد"

³⁰⁸ M3: "قط" instead of "قط"

³⁰⁹ M3: "الكامل" instead of "الدائم الكامل"

³¹⁰ M3: "إلى الأبد" instead of "إلى الأبد امين"

<p style="text-align: center;">Letter 6³¹¹</p> <p style="text-align: center;">From Theodosius of Antioch (887-896) to Kha'il of Alexandria (880–907)</p>	
<p>Saint Theodosius the <i>Patriarch</i> of Antioch had said in his <i>synodical</i> letter to Saint Abba Mikhael (Kha'il), the <i>Patriarch</i> of Alexandria,</p>	<p>وقال القديس ثيودوسيوس بطريرك أنطاكية في رسالته السنوديقن إلى القديس³¹² أنبا ميخائيل بطريرك الإسكندرية</p>
<p>“1. I now believe by word, deed, and intention in one true God; whom we know to be a Father, a Son, and a Holy Spirit, one Godhead, one lordship, one might, one majesty and one operation, and those whom I believe to be the three holy <i>hypostases</i>, with three worshipped names and oneness in <i>ousia</i>, might, and operation.</p>	<p>1. أؤمن الآن قولاً وفعلاً ونية بآله واحد حقيقي. الذي نعرف³¹³ أنه آبا وابناً وروح قدس. لاهوت واحد. ربوبية واحدة. وقوة واحدة. وسلطاناً واحداً. وفعلاً واحداً. وهي التي اعتقد أنها أقانيم³¹⁴ ثلاثة قديسة³¹⁵ وبأسماء ثلاثة مسجود لها. باتفاق واحداً³¹⁶ في الجوهر والقوة والفعل.</p>
<p>2. When we perceive that each one of them separately, He is God and Lord and being. We know Him as one God not by the lowly thought that speaks about different gender as done by some people who blasphemed and taught, but [He is one] by operation, <i>ousia</i> and being. We do not say that they are one <i>hypostasis</i> like the Jewish Sabellian thinking; we certainly escape from the Jewish Ebionite and from the confusion that Sabellius believed in because he [Sabellius] thinks by intention and saying that all of them are of one <i>hypostasis</i> and none of them is distinct by Himself.</p>	<p>2. التي متى عقل كل واحد منها مفرداً. فهو الأب³¹⁷ ورب كيان. ونعرفه إلهاً واحداً. لا بالقول وضعية الفكر الأخيرة الجنس كما كفر قوم وعلموا. ولكن³¹⁸ بالفعل والجوهر والكيان. ولا نقول أنه³¹⁹ أفنوماً واحداً اعتقاداً يهودياً سابلياً. ونهرب أيضاً مع اليقين بها من المسكنة اليهودية. ومن الاختلاط الذي يعتقده سابليوس. لأنه يعتقد نية وقولاً أفنوماً واحداً لجميعها. وأن ليس كل واحد منها بذاته وحده.</p>

³¹¹ Estimated date is 887-896.

³¹² M3: "القديس الطاهر" instead of "القديس"

³¹³ M3: "تعرفه" instead of "تعرف"

³¹⁴ M3: "أقانيم" instead of "أقانيماً"

³¹⁵ M2: "المقدسة" instead of "قديسة"

³¹⁶ M3: "واحداً" instead of "واحد"

³¹⁷ M3: "الآب" instead of "إله"

³¹⁸ M2: "ولكن" instead of "وليس"

³¹⁹ M3: "أنها" instead of "أنه"

<p>3. We believe that they are three subsistent, not by <i>ousia</i> or by nature but by the holy <i>hypostases</i>; and we absolutely reject the necessity of polytheism of the apostates in which Arius of the blatant name and heresy has believed. I also affirm the holy characteristics of the <i>hypostases</i>, Fatherhood for the Father; begetting for the Son and procession for the Holy Spirit. These characteristics do not divide the nature but are distinctive in the <i>hypostases</i> and indicative for each of them. The Fatherhood is of the Father and not the begetting or the procession so as not to agree with the opinion of Eunomius. [And] the begetting is of the Son and the procession is of the Holy Spirit.</p>	<p>3. ونحن نؤمن بها ثلاثة موجودة. لا بالجواهر والطبائع بل بالأقانيم القدسية³²⁰. وإلى البعد نرفض حتم كثرة الآلهة الحنيفية³²¹ التي يعتقدونها السمج³²² لاسم والبدعة آريوس. وأقر أيضًا بالخواص القدسية³²³ التي للأقانيم. فالتى للآب والوالد³²⁴. والتي للابن الولادة. والتي للروح القدس الانبثاق. لأن هذه الخواص لا تقسم الطبائع. بل هي عند الأقانيم تنفرد³²⁵ وعليها تدل. فالآب الولود³²⁶ وليس له الولادة ولا الانبثاق لئلا نوافق رأي أوتوميوس³²⁷. وللابن والروح القدس الولادة والانبثاق³²⁸.</p>
<p>4. We also absolutely refute from our belief that the perfect characteristic is added to the <i>hypostasis</i>, what had been said by the ribald 'Romina' who thought, by an obscene thinking, that the perfect characteristic not to be added to the <i>hypostasis</i> but he called the characteristic a <i>hypostasis</i> and called the <i>hypostasis</i> a characteristic. For the characteristic, we truly say that the Father is a head, not a subordinate, saying and reasoning. He is a head as a cause, a light, a fountain and not begotten, The Son also is begotten, not a subordinate but a head above all, as well as the Holy</p>	<p>4. وندحض أيضًا إلى أبعد³²⁹ البعد من اعتقادنا أن الخاصية المثالية تضاف إلى الأقنوم. ونطق به رومينا المنفية³³⁰. الذي باعتقاده الفاحش ليس إلي الأقنوم كان يضيف الخاصية. ولكن كان³³¹ يسمى الخاصية أقنومًا والأقنوم خاصية. والخاصية على الحقيقة نقول أن الآب غير مرؤوس ورئيسًا يقال ويعقل. وهو رئيس كالعلة وكانور وكالمعين لا مولود. والابن أيضًا مولود غير مرؤوس بل رئيسًا على الكل. والروح القدس الذي خرج³³² من الآب أي انبثق.</p>

³²⁰ M2: "القدسية" instead of "المقدسة"

³²¹ M2: "الحنيفية" instead of "الحقيقية"

³²² M2: "السمج" instead of "الشبح"

³²³ M2: "القدسية" instead of "المقدسة"

³²⁴ M2: "الوالده" M3: "الولودة" instead of "الأبوة"

³²⁵ M2: "تنفرد" instead of "منفرد"

³²⁶ M2: "الولود" instead of "الأبوة"

³²⁷ M3: "أوتوميوس" instead of "أونوميوس"

³²⁸ M3: "وللابن والروح القدس الولادة وللروح القدس والانبثاق" instead of "وللابن والروح القدس والانبثاق"

³²⁹ M3: "أبعد" instead of "بعد"

³³⁰ M2: "رومينا المنفية" M3: "ومينا السفية" instead of "رومينا المنفي"

³³¹ M2: "ولكن كان" instead of "ولكن"

³³² M3: "يخرج" instead of "خرج"

Spirit who is deriving from the Father that is proceeding.	
5. We also believe explicitly in them as a perfect Trinity of three perfect [<i>hypostases</i>]; we only hold to this boundary of faith and the creed of the divine reason, as it had been affirmed by those who assembled in the city of Nicaea; the three hundred and eighteen holy fathers who were directed and governed by the Holy Spirit. To this truth and the orthodox teaching of faith I invoke to be sticking and keeping it until the end of my earthly life.	5. وكذلك نؤمن بها إيمانًا بيئًا ثالوثًا كاملاً. من ³³³ ثلاثة كاملة بهذا الحد وحده الذي للإيمان. وقانون كلمة المنطق ³³⁴ الإلهي نتمسك. كما وضع وحقق ³³⁵ أولئك الذين اجتمعوا بمدينة نيقية. الآباء الأبرار الثلاثمائة وثمانية عشر. الذين بالروح القدس كانوا يتحركون. ومنه يساسون. وبهذا الحق والتعليم المستقيم الإيمان. أثبت أن أكون متمسكًا به. وحافظًا له إلى انقضاء من الحياة الزمنية.
6. This [faith] also was confirmed by the holy synod of the hundred and fifty assembled in Constantinople, the city of kings, to resist the opponents of the truth, the counters of the Holy Spirit. Not only those but also the holy synod that assembled in Ephesus to refute and counter the belief of Nestorius, the worshiper of man. With those I accept the book of King Zeno which unites the holy churches (<i>Henoticon</i>), who with complete fear of God intended to abolish the synod of Chalcedon and what the ignorant miscreant Leo had composed.	6. وهو الذي حققه أيضًا السنودس الطاهر المائة وخمسين. الذي ³³⁶ اجتمعت بالقسطنطينية مدينة الملوك. معاندة المخالفين ³³⁷ للحق المضادين للروح القدس. وليس هؤلاء فقط بل والسنودس القديسة التي اجتمعت ³³⁸ بأفسس معاندة داحضة لاعتقاد نسطور العابد للإنسان. وأقبل مع أولئك الكتاب الجامع للبيع القديسة ³³⁹ الذي لزينون الملك. الذي ³⁴⁰ بتمام خوف الله قصد تبطيل ³⁴¹ سنودس خلقيدونية. وما وضعه الجاهل الفاسق لاون.
7. And I believe that God the Word, who is God begotten from the Father before ages; the only Son from	7. وأؤمن أن الله الكلمة الذي هو إله قبل الدهور مولود من الأب. الابن الوحيد من

³³³ M2: is missing "من"

³³⁴ M3: "المنطق" instead of "النطق"

³³⁵ M3: is missing "وحقق"

³³⁶ M3: "الذي" instead of "الذين" M2: "التي"

³³⁷ M3: "المخالفين" instead of "للمخالفين"

³³⁸ M2: "القديسة التي اجتمعت" instead of "المقدس الذي اجتمع"

³³⁹ M2: "القديسة" instead of "المقدسة"

³⁴⁰ M3: is missing "الذي"

³⁴¹ M3: "تبطل" instead of "تبطل"

the only Father; who is of the [same] eternity and nature of the Father; Light of Light; the living icon that is unchangeable; the Word of the Father that is invisible; through His hand is everything and by Him everything is established. And at the end of the ages and the days, He became incarnate and He perfectly became a man from the Holy Spirit and the holy Ever-Virgin Mary.	الآب الوحيد. الذي هو من ³⁴² أزلية الآب. وطبيعته ³⁴³ النور من النور. المثل الحي الذي لا يتغير. كلمة الآب الذي لا يرى. الذي بيده كان كل شيء. وبه ثبت كل شيء. في آخر الأزمان والأيام تجسد. وبالكمال تأنس من الروح القدس ومن القديسة ³⁴⁴ العذراء في كل وقت مريم ³⁴⁵ .
8. He was hypostatically conceived of as a man, from our <i>ousia</i> , with a speaking and rational soul without alteration or confusion. He accepted our likeness and remained in it without alteration as appropriate to it. When He took what is ours and became man for our sake, He did not reduce anything from His Godhead, and the manhood which He took from us He made it His own by dispensation, [not] by conjunction but by natural hypostatic union.	8. وحبل به بالأقنومية بشرًا من كيائنا. له نفس ناطقة عاقلة من غير انتقال ولا اختلاط. وقبل مثالنا وثبت فيه غير مستحيل كما يليق بها ³⁴⁶ . وعندما أخذ الذي لنا. وصار إنسانًا من أجلنا. لم ينتقص من لاهوتيته ³⁴⁷ والناسوت التي أخذها ³⁴⁸ منا جعلها له ³⁴⁹ التدبير بالاجتماع ³⁵⁰ . بل باتحاد ³⁵¹ طبيعي أقنومي.
9. He is the begotten from God the Father without time or limit and He is ineffably the same born by a second human birth from the Virgin Mother. And because of this, the holy Virgin, who brought Him forth, indeed remained a Virgin. We believe that she is the mother of God the Word (<i>theotokos</i>) and we certainly know her as such, and [we believe that] the one born from her in the flesh is a perfect God and He is a perfect man and we know that He has one <i>hypostasis</i> from two	9. وهو المولود من الله الآب بلا زمان ولا حد. وهو هو المولود ولادة ثانية ³⁵² بالجسدانية من الأم العذراء يفوق الوصف. ومن أجل هذا بقيت العذراء الطاهرة التي ولدته عذراء بالحقيقة. ونؤمن بأنها والدة الله الكلمة ونعرفها كذلك يقينًا. والذي ولد منها بالجسد هو إله كامل. وهو هو إنسان كامل. نعرف له أقنومًا واحدًا من أقنومين وكيانًا واحدًا من كيانين. فهو بعد الاتحاد ابنًا واحدًا. وربًا واحدًا. ومسيحًا واحدًا.

³⁴² M3: is missing "من"

³⁴³ M2: "طبيعته" instead of "طبيعته"

³⁴⁴ M3: "مريم القديسة" instead of "القديسة"

³⁴⁵ M3: is missing "مريم"

³⁴⁶ M2: "به" M3: "بالله" instead of "بها"

³⁴⁷ M2: "لاهوتيته" instead of "لاهوته"

³⁴⁸ M2: "التي أخذها" instead of "الذي أخذها"

³⁴⁹ M2: "جعلها له" instead of "جعله"

³⁵⁰ M3: "بالاجتماع" instead of "لا بالاجتماع"

³⁵¹ M3: "باتحاد" instead of "بالاتحاد"

³⁵² M2, M3: "ولادة ثانية" instead of "ولادة ثانيًا"

<p><i>hypostases</i> and one entity from two entities, because after the union, He is one Son, one Lord and one Christ.</p>	
<p>10. Therefore, He is truly one of the <i>homoousios</i> glorified Trinity before the incarnation and after the incarnation, as He did not add a fourth number to the Trinity. He also is impassible because He is from the nature of the Father, and we know Him also as passible in the body because He is from our nature. The Word of God did not suffer in His divine <i>ousia</i> but in the body which is from our nature and in which He had suffered like us.</p>	<p>10. ومن ها هنا هو بالحقيقة واحد من الثالوث الممجة المساوية³⁵³ بالكيان قبل التجسد. وبعد التجسد. لأنه لم يزيد في الثالوث عدد رابعًا. وهو أيضًا غير متألم لأنه من طبيعة الأب. ونعرفه أيضًا متألم بالجسد لأنه من طبيعتنا. ولم يتألم كلمة الله بكيانه الإلهي لكن بالجسد الذي هو من طبيعتنا وتألم فيه مثلنا.</p>
<p>11. Thus Gregory the Theologian defined and said, He is impassible in His Godhead; suffering in what He had taken from us. He is one; He is the same who carries out the miracles and the same who accepts the passions. Through the dispensation, He took to Himself our blameless passions and He accepted them by His will in the mortal passible body, which is from our nature and which has a rational knowledgeable soul.</p>	<p>11. ولهذا غريغوريوس ذو النطق الإلهي حد وقال هو غير متألم بلاهوته. وتألم بما أخذه منا. وهو واحد. هو هو يصنع الآيات. وهو هو يقبل الآلام. وبالتدبير جعل له آلامنا الغير مذمومة. وقبلها بإرادته في الجسد المتألم المائت الذي هو من طبيعتنا. المتنفس بالنفس³⁵⁴ المنطقية العالمة.</p>
<p>12. And I say that He did not suffer by phantasy but by truth. He accepted the voluntary natural blameless passions in His body which is liable to suffer and also death on the cross. By the miracle of His resurrection, which pertains to God, He revealed the might of His Godhead and made His body immortal and incorruptible in all aspects. Although He had it on His union in the holy womb which is elevated from the sin.</p>	<p>12. وأقول أنه لم يتألم بالتخيل بل بالحقيقة قبل الآلام الإرادية الكيانية التي هي غير ملامة بجسده الذي يمكن أن يتألم. وكذلك الموت على الصليب وبأعجوبة قيامته اللانقة بالله أظهر قوة لاهوته وجعل جسده غير مائت. وعلى كل الأنحاء غير فاسد. على أنه قد كان له عند اتحاده في البطن المقدس المتعالي³⁵⁵ عن الخطية.</p>
<p>13. If we certainly knew the importance of these united two, I mean the <i>ousia</i> of Godhead and the <i>ousia</i> of the manhood, we would not separate them from each other;</p>	<p>13. وإذا علمنا يقينًا فضل هذين المتحدين أعني كيان اللاهوت وكيان الناسوت لم نفرق بعضهما من بعض لا. ولا الكيانين.</p>

³⁵³ M2: "الممجة المتساوية" instead of "الممجد المساوي"

³⁵⁴ M2: is missing "بالنفس"

³⁵⁵ M2: "المقدس المتعالي" instead of "المقدسة المتعالية"

<p>not at all. Not two entities, nor by two entities, that the undivided one was composed. And [no one] should be confused to strip the importance [of the union] of Godhead and manhood.”</p>	<p>أو بكيانين يجرى أمر ذلك الواحد الذي لا ينقسم ولا يتبلبل بأن يسلب فضل اللاهوت والناسوت.</p>
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<p style="text-align: center;">Letter 7³⁵⁶</p> <p style="text-align: center;">From Dionysius of Antioch (897-909) to Kha'il of Alexandria (880–907)</p>	
<p>Saint Dionysius the <i>Patriarch</i> of Antioch said in his <i>synodical</i> letter to Saint, Abba Kha'il, the <i>Patriarch</i> of the city of Alexandria,</p>	<p>قال القديس ديونيسيوس بطريرك أنطاكية في رسالته³⁵⁷ السنوديقن إلى الأب القديس أنبا خائيل³⁵⁸ بطريرك مدينة الإسكندرية³⁵⁹</p>
<p>“1. We believe in one Father the Almighty; and in one Lord Jesus Christ, the begotten from the <i>ousia</i> of the Father before all ages, and at the end of days, He became incarnate and became man from the Holy Spirit and Virgin Mary; and we believe in the Holy Spirit, the co-eternal with the Father and the Son.</p>	<p>1. نؤمن بالواحد الأب ضابط الكل. وبالرب الواحد يسوع المسيح المولود من جوهرية³⁶⁰ الأب قبل الدهور. وفي آخر الأيام تجسد وتأنس من الروح القدس ومن مريم البتول. ونؤمن بالروح القدس الأزلي مع الأب والابن.</p>
<p>2. We do not know but only one Son before and after His incarnation, as the holy patriarch Saint Severus said in some of his sayings. He did not bring the body with Him from heaven or from anywhere else; He never altered nor changed it through a bodily density or through phantasy but a true incarnation without alteration; God who became man.</p>	<p>2. وليس نعرف إلا ابناً واحداً من قبل تجسده ومن بعد تجسده. كما قال البطريرك القديس مار ساويرس في بعض أقاويله لم يأتي بالجسد معه من السماء. أو من جهة أخرى. ولم يحيله ولا غيره البتة بكثافة³⁶¹ جسم أو بخيال. ولكن تجسد³⁶² حقيقي من غير استحالة. إله متأنس.</p>
<p>3. He was the Word without a physical body and then assumed manhood from holy Mary, consubstantial (<i>homousios</i>) with us as to manhood which has a soul and mind, an intellectual rational soul. He [the Word] made it [the body] one with Him hypostatically, with its pure quality, that surpasses every mind and saying.</p>	<p>3. كان كلمة بلا جسد هيولا. ولبس بشراً من مريم المقدسة. موافق لجوهرنا بالناسوت الذي هو ذا نفس وعقل. نفس منطقية عاقلة. وجعله واحداً معه بالأقنومية بطبعها المطهر الذي يفوق كل عقل وكل قول³⁶³.</p>

³⁵⁶ Estimated date is 897-907.

³⁵⁷ M3: "رسالته" instead of "رسالة"

³⁵⁸ M2: "مخائيل" instead of "خائيل"

³⁵⁹ M2, M3: "بطريرك الإسكندرية" instead of "بطريرك أنطاكية"

³⁶⁰ M2: "جوهرية" instead of "جوهر"

³⁶¹ M3: "بكثافة" instead of "بكثافة"

³⁶² M2: "تجسد" instead of "بجسد"

³⁶³ M2: is missing "وكل قول"

<p>4. This is according to the mystery that great Gabriel brought to her, which God had entrusted to him and no man can grasp, as he [Gabriel] said, “Rejoice you who are highly favored, the Lord is with you.” Thus, from Godhead and manhood He became like us in everything except in sin. He knowledgeably accepted everything, became one with us and had been manifested as one by the dispensation in order to free the human race from the first curse.</p>	<p>4. بحسب السر الذي بشرها به جبرائيل العظيم. الذي لا يقدر بشر³⁶⁴ يقف عليه الذي أودعه الله إياه³⁶⁵. إذ قال أفرحي أيتها الممتلئة نعمة. فأن³⁶⁶ الرب معك. من لاهوتية وناسوتية. ولذلك صار يشبهنا في كل شئ خلا الخطية فقط. وقبل كل شئ بمعرفة. وصار معنا واحدًا وظهر واحدًا بالتدبير حتى عتق جنس البشر من اللعنة الأولى.</p>
<p>5. Therefore we say that Virgin Mary is the Mother of God (<i>theotokos</i>) because she had conceived and brought forth to us our God incarnate, whom we know as one from two; Godhead and manhood. He is a unique one, Emmanuel; one Son; one Lord; one Christ; one image [<i>prosopon</i>]; one <i>hypostasis</i>; one incarnate nature of God the Word and this is how we proclaim it. We do not speak of confusion, mixture, or separation in any of the aspects after the union.</p>	<p>5. ولهذا نقول أن العذراء مريم والدة الله³⁶⁷. لأنها حبلت وولدت لنا إلهنا متجسدًا. الذي عرفنا أنه واحدًا من اثنين لاهوت وناسوت. وهو واحد خاص عمانوئيل. ابنًا واحدًا. وربًا واحدًا. مسيحًا واحدًا. صورة واحدة. أقنومًا واحدًا³⁶⁸ طبيعة واحدة لله الكلمة تجسدت. هكذا نقول ولسنا نقول باختلاط ولا امتزاج ولا افتراق على وجه من الوجوه من بعد الاتحاد.</p>
<p>6. And we do not approve or accept those who say that the mystery of incarnation was a result of intercourse, but we curse who agree all upon this opinion. For the constitution of our body and the definition of its composition is something that has moisture and softness, but the unity of the incorporeal God has knowledge with His operation. They thought that the incorporeal one could be within a confusion or mixture.</p>	<p>6. ولا نرضى نقبل من الذين يقولون أن سر التجسد كان مباذعة³⁶⁹. بل نلعن كل من يرى هذا الرأي. لأن قوام جسدنا نحن وحد تركيبه من شئ فيه رطوبة وليونة. فأما توحيد الله الغير جسدي فإن له مع فعله معرفة. يظنوا أنه من اختلاط أو من امتزاج³⁷⁰ يمكن أن يكون فيه الذي لا جسد له.</p>

³⁶⁴ M3: "بشر" instead of "بشرا"

³⁶⁵ M2: is missing "إياه"

³⁶⁶ M3: "فأن" instead of "قال"

³⁶⁷ M2: "الإله" instead of "الله"

³⁶⁸ M2: is missing "واحدًا"

³⁶⁹ M3: "من مباذعة" instead of "مباذعة"

³⁷⁰ M3: "من امتزاج" instead of "ولا امتزاج"

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<p>7. We curse whoever mentions these fables, along with those who speak of two natures after the ineffable union and those who say that the one Jesus Christ is two sons with two operations and two wills. But for us, we confess that He is consubstantial (<i>homoousios</i>) to the Father as to Godhead and equal to us as to manhood; we do not say that the union by which He was united is a mixture or confusion.</p>	<p>7. نحن نلعن كل من يذكر هذه الخرافات. مع الذين يقولون بطبيعتين بعد الاتحاد الذي يفوق كل قول. ومع من يقول³⁷¹ أن الواحد يسوع المسيح ابنين³⁷² بفعلين وإرادتين. فأما نحن فنعتزف به أنه نظير جوهرية³⁷³ الآب باللاهوتية³⁷⁴. وهو نظيرنا بالناسوتية³⁷⁵. والاتحاد الذي اتحد به لا نقول أنه امتزاج ولا اختلاط</p>
<p>8. We excommunicate whoever says that there is a separation after the union; and whoever says, what is like that ugliness of the ungodly, who say that He [just] resembles [us] or is a phantasy, and say that the body of Christ is without a soul or mind. If God became a man with a resemblance and not in truth, thus our salvation is a phantasy and not real, and if He needed to resemble us and not to unite with us, then His incarnation is a game and the shape of manhood is based on insincerity.</p>	<p>8. ونبعد من يقول أن فيه افتراق من بعد الاتحاد. ومن يقول هذا الكلام بقبح رأي الفجار الذين يقولون أنه شبهه³⁷⁶ أو خيال. ويقولون أن جسد المسيح بلا نفس ولا عقل. فإن كان تأنس الله بشبه وليس بالحقيقة. فخلاصنا بالخيولة إذاً لا³⁷⁷ بالحقيقة. وإن كان أحتاج أن يتشبه بنا ولم يتحد معنا فتجسده لعب وشكل الإنسانية قائماً بالريا³⁷⁸.</p>
<p>9. And if He became incarnate from the seed of Abraham, the origin of Jesse and from the loin of David, from whom is maiden Virgin Mary, then how did not we reveal that He was planning to come from our nature and blot out the deed of Adam's disobedience by the cross for which He was patient to have it in body, so that He accepted death and suffered while He is impassible. He suffered by becoming</p>	<p>9. وإن كان من زرع إبراهيم ومن أصل يسى ومن صلب داود تجسد. الذين مريم البكر البتول منهم. وكيف³⁷⁹ لا نبين أنه إنما دبر ليخرج من طبيعتنا. ويحل عقد معصية³⁸⁰ آدم بالصلب³⁸¹. الذي بسببه صبر له بالجسمية. حتى قبل الموت وتآلم</p>

³⁷¹ M3: "يقولون" instead of "يقول"

³⁷² M2: "ابنين" instead of "اثنين"

³⁷³ M2: "جوهرية" instead of "جوهر"

³⁷⁴ M2: "باللاهوتية" instead of "باللاهوت"

³⁷⁵ M2: "بالناسوتية" instead of "بالناسوت"

³⁷⁶ M2: "شبهه" instead of "شبه"

³⁷⁷ M2: is missing "لا"

³⁷⁸ M2: "بالريا" instead of "بالرؤيا"

³⁷⁹ M3: "وكيف" instead of "فكيف"

³⁸⁰ M2: "معصية" instead of "قضية"

³⁸¹ M3: "بالصلب" instead of "بالصليب"

hypostatically one with the body and He did not suffer in Godhead.	وهو غير متألم. تألم بأنه صار واحد مع الجسد بالأفنومية. ولم يتألم باللاهوتية.
10. If the Word of God, the one of the Holy Trinity, is one Son, one Lord and one Christ, who became incarnate and became man for us, was crucified, buried, was raised from the dead, ascended to heavens and, will come to judge the living and the dead according to the solid salvation which was described by the fathers;	10. وإن كان كلمة الله الواحد من الثالوث المقدس. ابن واحد. رب واحد. مسيح واحد. الذي تجسد وتأنس من أجلنا. و صلب وقبر. وقام من الموتى. وصعد إلى السماوات. وهو يأتي ليدين الأحياء والأموات. على الخلاص الوثيق الذي وصفه ³⁸² الآباء.
11. and [if] He is the one who did the miracles by His Godhead and who suffered as man in His manhood; the one who was saying by His Godhead that He is God and who was saying the weakness [things] as appropriate to His dispensation, therefore, we do not divide Him into two natures, two sayings and two operations like those who sorted this one Christ into two.	11. وهو هذا الواحد الذي كان يفعل العجائب بلاهوتيته ³⁸³ . وهو الذي تألم كالإنسان بناسوتيته ³⁸⁴ . وهو الذي كان يقول بلاهوتيته أنه إله ³⁸⁵ . وهو الذي كان يقول ضعف ما يليق ³⁸⁶ بتدبيره. فمن أجل ذلك ليس نقسمه إلى طبيعتين وقولين وفعلين. مثل من أفرز هذا المسيح الواحد إلى اثنين.
12. Unless He became man He would not say like our saying, we the humans, nor suffer for our sake; and though He was humbled and wore the nature of the slave and we saw Him say humble sayings and do the poor deeds because He became poor for us, yet we know His eminence. That's how we believe and stand in the edge that was set by our holy fathers and we go abide by this argument.	12. ولولا أنه تأنس ما كان يقول مثل قولنا نحن البشر. ولا كان يتألم من أجلنا. وإن كان قد اتضع ولبس طبيعة العبد ورأيناه يقول الكلام الضعيف ويفعل الأفعال الفقيرة. لأجل أنه أفترق بسببنا فنحن نعرف علوه. هكذا نقنع. ونقف في الحد الذي رتبته ³⁸⁷ لنا الآباء القديسين. ونسلك تلك الحجة.
13. We do not come with a change or alteration like the friends of Eutyches, the author of the idea of phantasy. We do not agree as well with the thought of Nestorius,	13. لا نأتي تغييرًا ولا استحالة مثل أصحاب أوطيخوس صاحب الخيلولة. ولا نرى رأي نسطور العابد إنسان من

³⁸² M3: "وصفه" instead of "وضعه"

³⁸³ M2: "بلاهوتيته" instead of "بلاهوته"

³⁸⁴ M2: "بناسوته" instead of "بناسوتيته"

³⁸⁵ M2: is missing "وهو الذي كان يقول بلاهوتيته أنه إله"

³⁸⁶ M3: "ضعف ما يليق" instead of "الضعف كما يليق"

³⁸⁷ M2: "رتبه" instead of "رتبته"

<p>the worshipper of man rather than God, and those who agree with his thoughts, who are like the Jews, [who] divide the undivided; or with those who say that He [the Christ] is known in two natures after the incomprehensible union which surpasses all understanding. They want [to direct] their allegation towards who has become one without separation, for the one who is divided into two cannot be hypostatically one.</p>	<p>دون الله. والذين يرون رأيه كاليهود. ويقسموا الغير منقسم. ولا الذين³⁸⁸ يقولون أنه يعرف بطبيعتين من بعد الاتحاد الذي لا يدرك. الذي يفوق كل فهم. يريدون يدعوهم³⁸⁹ على من صار واحدًا بلا فرق. لأن الذي هو مقسوم اثنين لا يقدر يكون واحدًا³⁹⁰ بالأقنوم.</p>
<p>14. We do not say that Godhead is one confused <i>hypostasis</i> like Sabellius, and we do not separate Godhead into <i>ousias</i> like Arius, or multiply Him [Godhead] as done by the ignorance of the impious Basilides or like the impure sayings of Paul of Samosata.”</p>	<p>14. ولا نقول أن اللاهوت أقنومًا واحدًا مختلفًا مثل سابليوس. ولا نفرق اللاهوتية³⁹¹ جواهر مثل آريوس. ولا نضعها³⁹² مثل جهل المنافق والبطس. ولا مثل أقاويل بولس الشيمساضي النجسة.</p>

³⁸⁸ M2: is missing "الذين"

³⁸⁹ M3: "يدعوهم" instead of "بدعواهم"

³⁹⁰ M2, M3: "واحدًا" instead of "واحد"

³⁹¹ M2: "اللاهوتية" instead of "اللاهوت"

³⁹² M2: "نضعها" instead of "نضعها"

<p style="text-align: center;">Letter 8³⁹³</p> <p style="text-align: center;">From Gabriel of Alexandria (910–920) to John of Antioch (910–922)</p>	
<p>Saint Abba Gabriel, the <i>Patriarch</i> of Alexandria, said in his <i>synodical</i> letter to Saint Abba John, the <i>Patriarch</i> of Antioch,</p>	<p>وقال القديس أنبا جبرائيل³⁹⁴ بطريرك الإسكندرية في رسالته السنوديقن إلى القديس يوحنا بطريرك أنطاكية</p>
<p>“1. We truly believe and affirm by faith, intention, saying, and conscience in the Father, the Son, and the Holy Spirit; the one God; the glorified Holy Trinity; three <i>hypostases</i> and one Godhead, one majesty, one operation, one essence for the <i>ousia</i>.</p>	<p>1. نؤمن ونقر حقاً. اعتقاداً ونيةً وقولاً وضميراً. بالآب والابن والروح القدس إله واحد. الثالوث الممجة المقدسة³⁹⁵. ثلاثة أقانيم لاهوتية واحدة³⁹⁶. وسلطان واحد. وفعل واحد. واتفاق واحد. وذاتية واحدة للجهرية³⁹⁷.</p>
<p>2. As Paul the Apostle³⁹⁸ taught us in his [first] Epistle to the Corinthians saying that there is no God but one; because they call many gods whether in heaven or on earth, yet for us there is but one God, the Father, from whom is everything and for whom we are; and one Lord, Jesus Christ, through whom all things became and through whom we are and one Holy Spirit in whom is everything.</p>	<p>2. كما علمنا القديس بولس السليح³⁹⁹ في رسالته إلى كورنثوس قائلاً ليس إله إلا الله واحد. لأنهم يذكروا آلهة كثيرة⁴⁰⁰ مما في السماء وما في الأرض. فأما نحن فلنا إله واحد الله الآب الذي منه الكل ونحن له. ورب واحد يسوع المسيح الذي به كان كل شيء ونحن به. وروح قدس واحد الذي فيه كل شيء.</p>
<p>3. Also Athanasius the Apostolic, who comfort the See of Alexandria and enlightened everywhere below the sky by the sweetness of the words of his teachings, says in the treatise (mimar) he wrote on the Holy Incarnation, “one glory to the Father, the Son, and the Holy Spirit”, as He said, “I will not yield my glory to</p>	<p>3. وأيضاً أثناسيوس الحواري الذي زين كرسي الأسكندرية. وأثار كل ما تحت السماء بعذوبة كلام تعليمه. يقول في الميمر الذي قاله على التجسد المقدس مجد واحد⁴⁰² للآب والابن والروح القدس. كما قال هو أنا مجدي لا أعطيه لآخر. فعلمنا⁴⁰³</p>

³⁹³ Estimated date is 910-921.

³⁹⁴ M2, M3: "جبرائيل" instead of "غبريال"

³⁹⁵ M2: "الممجة المقدسة" instead of "الممجد المقدس"

³⁹⁶ M3: "ثلاثة أقانيم لاهوتية واحدة وربوبية واحدة وقوة واحدة وإرادة واحدة" instead of "ثلاثة أقانيم لاهوتية واحدة"

³⁹⁷ M2: "للجهرية" instead of "للجوهر"

³⁹⁸ The word used here is a Syriac word means “the Apostle” (cf. Graf, Verzeichnis arabischer kirchlicher Termini, Louvain 1954, p.61).

³⁹⁹ M2: "بولس السليح" instead of "بولس السليح"

⁴⁰⁰ M2: "كثيرة" instead of "غريبة كثيرة"

⁴⁰² M2, M3: "مجدًا واحدًا" instead of "مجد واحد"

⁴⁰³ M2: "فعلمنا" instead of "يعلمنا"

another ⁴⁰¹ ”; thus, He taught us that the Trinity has one glory and they are one Godhead.	أن للثالوث مجداً واحداً. كما أنها لاهوتية واحدة ⁴⁰⁴ .
4. The Son is not a second god, but He is the Word of the one and Only God. He [the Son] is known in the Father as the Father is known in the Son; as Isaiah the prophet spoke confessing that the Father is in the Son when he said, “They will bow down before you, supplicate to you, and pray to you; because God is in you, the Savior God of Israel; they shall be confounded and denounced those who oppose You. For who oppose Him but those who do not acknowledge Him nor believe in His Spirit and say that He is not from the nature and the <i>ousia</i> of the Father.”	4. ليس الابن إله ثاني. لكنه هو كلمة الله الواحد وحده. يعرف في الآب كما يعرف الآب في الابن. كما قال إشعياء النبي معترفاً بالآب في الابن ⁴⁰⁵ . إذ يقول لك يسجدون ولك يدعون. ولك يصلون. لأن الله فيك إله إسرائيل المخلص. يخزون ويشجبون الذين يضادوك. فمن هم ⁴⁰⁶ يضادوه إلا أولئك الذين لا يقرون به. ولا يؤمنون بروحه. ويقولون ليس هو من طبيعة الآب وجوهريته ⁴⁰⁷ .
5. Saint Epiphanius also said in the book ‘Anchoratus’ which means the anchor, that the Seraphim say “Holy, Holy, Holy.” They do not say “holies, holies” but they clarified to us that the three <i>hypostases</i> are in one <i>ousia</i> by saying Holy for three times and unifying the one Lord in ‘one God the Lord of hosts’. Also, he says, “O’ Trinity, the distinct in <i>hypostases</i> , the united in Godhead; the Father in the Son and the Son in the Father with the Holy Spirit.	5. وأيضاً إبيفانيوس القديس في انكسپتروس الذي تفسيره المرسا ⁴⁰⁸ لأجل قول السارافيم قدوس قدوس قدوس لم يقولوا قديسين قديسين ⁴⁰⁹ بل أوضحوا لنا الثلاثة الأقانيم ⁴¹⁰ في جوهرية واحدة. بقول ⁴¹¹ قدوس ثلاث مرات وتوحيد رب واحد. إله واحد رب الأجناد. . وأيضاً يقول أيها الثالوث المنفصلة بالأقانيم المتوحدة في اللاهوتية ⁴¹² . الآب في الابن. والابن في الآب مع الروح القدس.

⁴⁰⁴ M2: "كما أنها لاهوتية واحدة" instead of "كما أنه لاهوت واحد"

⁴⁰⁵ M2: "بالآب في الابن" instead of "بالآب والابن والروح القدس"

⁴⁰⁶ M3: "فمن هم" instead of "فمن هم الذين"

⁴⁰⁷ M2: "جوهريته" instead of "جوهر"

⁴⁰⁸ M2: "في انكسپتروس الذي تفسيره المرسا" instead of "في كتاب المرسا"

⁴⁰⁹ M2: "قديسين قديسين" instead of "قديسين"

⁴¹⁰ M2, M3: "أقانيم" instead of "أقانيم"

⁴¹¹ M2: "جوهرية واحدة بقول" instead of "جوهر واحد يقولوا"

⁴¹² M2: "اللاهوتية" instead of "اللاهوت"

<p>6. This is, O Father [John], a few of the many that we have said on the glorified Holy Trinity as we have learned from our fathers. We also believe as what our Lord Jesus Christ had said to His disciples “therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit⁴¹³.” This faith is our faith and we do not believe in anything but this one forever.</p>	<p>6. هذا⁴¹⁴ أيها الآب قليل من كثير قلناه من أجل الثالوث المقدسة الممجة⁴¹⁵. كما تعلمنا من آباءنا. وكذلك نؤمن⁴¹⁶ كقول سيدنا وربنا يسوع المسيح لتلاميذه أذهبوا وتلمذوا جميع الأمم وعمدوهم باسم الآب والابن والروح القدس. فهذه⁴¹⁷ الأمانة أمانتنا. لا نعد سواها إلي آخر الأبد.</p>
<p>7. And I believe that the eternal Word; the only begotten Son from the <i>ousia</i> of God the Father without beginning or time; the creator of the ages; through whom was the existence of everything; He through the multitude of His compassions had mercy on Adam’s seed and descended from heavens and came down to us without alteration or separation from the <i>ousia</i> of the Father.</p>	<p>7. وأؤمن أن الكلمة الأزلي الابن الوحيد المولود من جوهرية⁴¹⁸ الله الآب من غير ابتداء ولا زمان. خالق الدهور. الذي به كان قوام كل شيء. هو بكثرة رأفته رحم ذرية آدم. وهبط⁴¹⁹ من السماء. ونزل إلينا من غير انتقال ولا افتراق من جوهرية⁴²⁰ الآب.</p>
<p>8. He indwelt into the womb of the holy luscious Ever-Virgin Mary and from her virgin blood, through the Holy Spirit, He created for Himself from Abraham’s seed, a human body like us, with a rational soul of understanding and mind. Therefore, the Word became flesh and dwelt among us through the hypostatic union; He accepted our image without alteration or confusion and remained constant without change or mixture as being God; and when He took what is ours as well and</p>	<p>8. وحل في بطن الطاهرة مريم الزكية البتول دائماً⁴²¹. ومن دمائها البكرية بالروح القدس خلق له جسماً بشرياً كشبهنا. بنفس منطقية ذات فهم وعقل. من ذرية إبراهيم ونسله. ولذلك صار الكلمة لحماً. وحل فينا⁴²² بوحدانية الأقنومية. وقبل صورتنا من غير تبديل ولا اختلاط. وبقي ثابتاً علي غير تغيير ولا امتزاج كالإله. وعندما أخذ أيضاً الذي لنا. وصار إنساناً من أجلنا. لم تنتقص ذاته الإلهية.</p>

⁴¹³ Matthew 28: 19.

⁴¹⁴ M3: "وهذا أيضاً" instead of "هذا"

⁴¹⁵ M2: "المقدسة الممجة" instead of "المقدس الممجد"

⁴¹⁶ M2: is missing "نؤمن"

⁴¹⁷ M2: "فهذه" instead of "وهذه"

⁴¹⁸ M2: "جوهرية" instead of "جوهر"

⁴¹⁹ M3: "فهبط" instead of "هبط"

⁴²⁰ M2: "جوهرية" instead of "جوهر"

⁴²¹ M2: "الدائمة البتولية" instead of "البتول دائماً"

⁴²² M3: "وحل فينا" instead of "وحل فيه"

became man for us, His divine being has not been reduced.	
9. What He took from our <i>ousia</i> was made His own through dispensation by a converging and natural hypostatic union. The one who was [born] without time or body from God the Father is the same who became incarnate and was born for the second time from the Virgin Mother beyond any perception of illusions. Thus, it is confirmed that His Mother is truly a Virgin. We know her and believe that she gave birth to God, and the incarnate one that was born from Her is the perfect God and a perfect man and we know that He Himself is one <i>hypostasis</i> and entity from two natures.	9. والذي أخذه من ذاتنا جعله له بالتدبير باجتماع واتحاد طبيعي أقنومي. والذي ⁴²³ من غير زمان ولا جسد من الإله الأب هو بذاته تجسد أيضاً. وولد مولداً ثانياً من الأم البتول على ما لا تدركه الأوهام. ولذلك تثبت أيضاً والدته عزراء بالحقيقة. ونحن نعرفها ونؤمن ⁴²⁴ أنها ولدت إلهاً ⁴²⁵ . وأن المولود منها متجسداً. إلهاً كاملاً بذاته. وإنساناً كاملاً. وإياه نعلم أنه بذاته واحداً بالأقنوم والكيان من طبيعتين.
10. After the incarnation He is one Son and one Lord without adding a fourth one to the Trinity. He is impassible as He is consubstantial (<i>homoousios</i>) to the Father, and we understand Him as passible in the body when He became of our nature; because the Word of God did not suffer in His divine <i>ousia</i> but He suffered in our likeness and example in the body, which is of our nature.	10. ومن بعد التجسد هو ابناً واحداً. ورباً واحداً من غير أن يضاف إلي الثالوث عدداً ⁴²⁶ رابعاً. وهو غير متألم إذ كان مساوياً للأب في الجوهر. ونعقله ذا ⁴²⁷ ألم بالجسد لما صار من طبيعتنا ⁴²⁸ . لأن كلمة الله لم يتألم بجوهر لاهوته. ولكنه تألم بشبهنا. ومثلنا بالجسد الذي هو من طبيعتنا ⁴²⁹ .
11. Gregory the Theologian has defined that "He is passible by manhood; He is the same one who does miracles and who accepts the passions. By His will, He made our passions His shameless passions through dispensation in the mortal passible body, which is from	11. ولقد حد (قال) ذلك غريغوريوس الناطق بالإلهيات ⁴³⁰ . وهو متألم بالاناسوت ⁴³¹ . وهو واحد يعمل العجائب بذاته. وكذلك أيضاً يقبل الآلام بذاته. وجعل آلامنا بإرادته آلامه التي لا عار فيها.

⁴²³ M3: "والذي ولد" instead of "والذي"

⁴²⁴ M2: is missing "ونؤمن"

⁴²⁵ M2: "إلهاً كاملاً بذاته" instead of "إلهاً"

⁴²⁶ M2: "عدداً" instead of "عدد"

⁴²⁷ M2: "ونعقله ذا" instead of "وبإرادته"

⁴²⁸ M3: "طبيعتنا" instead of "طبيعتنا"

⁴²⁹ M3: "طبيعتنا" instead of "طبيعتنا"

⁴³⁰ M3: "الناطق بالإلهيات" instead of "الثالولوجوس"

⁴³¹ M3: "وهو متألم بالاناسوت" instead of "وهو غير متألم باللاهوت وهو متألم بالاناسوت"

our nature and [which] has a rational knowledgeable soul.	تدبيراً بالجسد المتألم المائت الذي هو من طبعنا. متنفساً بالمعرفة والنطق.
12. And I say that He did not suffer by phantasy but by truth in His passible body. He accepted in His body the voluntary natural passions that are blameless and without calumny, and also accepted death on the cross. By the miracle of His divine resurrection, He made His body preserved and revealed it impassible and immortal and with the impassibility He made it incorruptible. At the time that was necessary for Him in the womb, He [Christ] was pure and innocent of sin.	12. وأقول أنه تألم بالحقيقة لا خيلاً. وذلك في جسده الذي هو ممكن أن يؤلم (يتألم). وتجثم بالآلام ⁴³² الإرادية الطباعية التي لا لوم فيها. ولا طعن عليها. وموت الصليب أيضاً. وبأعجوبة قيامته الإلهية جعل جسده سالماً. وأظهره أيضاً ⁴³³ لا متألم ولا مائت. ومع نجاته من كل ألم جعله غير فاسد. وفي الوقت الذي كان ذلك له لازم ⁴³⁴ في البطن. كان طاهراً بريئاً من الخطية.
13. Thus, we know the details of the one who hurried for the incarnation; I mean the natures of Godhead and manhood without separating them from each other. Not into two or in two we divide or separate the one who is undivided and unconfused. We deny for Him the separation of Godhead from manhood. This is what I believe, and I abide by this faith. Whoever dissents this faith is a stranger and away from us and from our fathers who spoke the sayings of truth.	13. على إننا عارفون بتفصيل المسرع ⁴³⁵ إلى التجسد. أعني طبع اللاهوت والناسوت ⁴³⁶ من غير أن نفصل بعضهما من بعض. ولا إلى اثنين. ولا في اثنين نقطع ⁴³⁷ ونفصل الواحد الغير منقسم الذي لا يختلط. وننفي عنه تفصيل ⁴³⁸ اللاهوت من الناسوت. هذا الذي أدين ⁴³⁹ به. وأنا ثابت على هذه الأمانة. وكل من خالف هذه المقالة ⁴⁴⁰ فهو ⁴⁴¹ غريب بعيد ⁴⁴² منا. ومن آباءنا الذين نطقوا بقول الحق.
14. But let those, who hate the truth, listen to which arrow that can affect them from the sayings of our holy fathers. Basil, the teacher of orthodoxy, said that Christ, our Lord, is one nature and He is one <i>hypostasis</i> , one	14. ولكن ليسمع الباغضين للحق أي سهام تأخذهم من أقوال آباءنا القديسين. قال باسيليوس معلم ⁴⁴³ الأرذوكسية المسيح

⁴³² M2: "بجسم بالآلام", M3: "بحسم الآلام" instead of "تجثم بالآلام"

⁴³³ M2: is missing "أيضاً"

⁴³⁴ M2: "له لازم" instead of "لازم له"

⁴³⁵ M3: "المسرع" (proceeded) instead of "المشرع"

⁴³⁶ M3: is missing "والناسوت"

⁴³⁷ M2: is missing "نقطع"

⁴³⁸ M2: "تفصيل" instead of "بفصل"

⁴³⁹ M3: "اتدين" instead of "اتدين"

⁴⁴⁰ M2: "وكل من خالف هذه الأمانة أي المقالة" M3: "وكل من خالف هذه الأمانة" instead of "مقالة"

⁴⁴¹ M3: "فهو" instead of "هو"

⁴⁴² M3: "بعيداً" instead of "بعيد"

⁴⁴³ M2: is missing "معلم"

operation, and one entity. Also, Athanasius says, we do not know the one Son as two natures; one is worshipped and the other is not; but one nature of God the Word before and after incarnation.	ربنا هو هو من طبيعة ⁴⁴⁴ واحدة. كما أنه أقنوم واحد. وفعل واحد. وكيان واحد. كذلك أثناسيوس يقول ليس نعرف الابن الواحد طبيعتين. واحدة مسجودة والأخرى غير مسجودة. ولكن طبيعة واحدة لله الكلمة قبل التجسد وبعد التجسد.
15. Also Theodotus the bishop of Ancyra says, "I confess one Lord, Jesus Christ, who is the same God and man. Not by phantasy, saying, or thinking do we separate Him, otherwise we separate the united and thus, deny the saving dispensation; as through the union of God with mankind we knew the dispensation, thus whoever separates who is in union, they deny the dispensation.	15. وكذلك تاودوطس أسقف أنقرا يقول اعترف برب واحد يسوع المسيح أنه إله وأنه ⁴⁴⁵ إنسان هو هو. ليس بالخيال ولا بالكلام ولا بالفكر فصله لئلا نفصل المتوحد. فنجد ⁴⁴⁶ التدبير المخلص. لأنه باتحاد الله مع البشر عرفنا التدبير. ⁴⁴⁷ فمن افرق ما بين الاتحاد فقد جحد التدبير.
16. Cyril also wrote to Nestorius and said, "ascribe now all the sayings in the Gospel to the one; in the one <i>hypostasis</i> of the Word Incarnate. If we were told to affirm one incarnate nature and they also determined for us one incarnate <i>hypostasis</i> , then this is our saying.	16. وأيضاً كيرلس كتب إلى نسطور يقول ضيف الآن إلى الواحد كل الأقاويل التي في الإنجيل. في أقنوم واحد ⁴⁴⁸ للكلمة المتجسد. وإن كان أمرنا أن نقر بطبيعة واحدة متجسدة ⁴⁴⁹ . كذلك أيضاً حدوا لنا أقنوماً واحد متجسد ⁴⁵⁰ . فهذه ⁴⁵¹ مقالتنا.
17. We say the same saying of those fathers and we hope their hope. In this faith lies our belief and our teaching and on them we live, die, and will be resurrected by God's will."	17. وبقول هؤلاء الآباء نقول. وبرجائهم نرجوا. وعلى هذه الأمانة اعتقادنا وتعليمنا. وعليها نحيا. وعليها نموت. وعليها ننبعث إن شاء الله.

⁴⁴⁴ M3: "هو هو من طبيعة" instead of "هو هو طبيعة"

⁴⁴⁵ M2: is missing "أنه"

⁴⁴⁶ M2: "فنجد أيضاً" instead of "فنجد"

⁴⁴⁷ M2: is missing "المخلص لأنه باتحاد الله مع البشر عرفنا التدبير"

⁴⁴⁸ M2, M3: are missing "واحد"

⁴⁴⁹ M3: "نقر بطبيعة واحدة متجسدة" instead of "نقر بطبيعة واحدة من طبيعتين"

⁴⁵⁰ M2: "أقنوماً واحد متجسد" instead of "أقنوماً واحداً من أقنومين" M3: "أقنوماً واحداً متجسداً"

⁴⁵¹ M2: "فهذه" instead of "وهذه"

<p style="text-align: center;">Letter 9⁴⁵²</p> <p style="text-align: center;">From Cosmas of Alexandria (921–932) to John of Antioch (910–922)</p>	
<p>Saint Abba Cosmas, the <i>Patriarch</i> of the city of Alexandria, has said in his <i>synodical</i> letter to Abba John the <i>Patriarch</i> of the city of Antioch,</p>	<p>وقال القديس أنبا قزمان بطريرك مدينة الإسكندرية⁴⁵³ في رسالته السنوديقن إلى أنبا يوحنا بطريرك مدينة أنطاكية⁴⁵⁴</p>
<p>“1. Now we are within one logic, neither imponderable nor variable, because we are steadfast by the help and the might of our Lord Jesus Christ. We believe through wisdom and piety in one God, the Father the Almighty [Pantocrator], the creator of all the visible and the invisible creatures; and in His only eternal Son, our Lord Jesus Christ, the life giver; and in the Holy Spirit, the flowing from the <i>ousia</i> of the Father, who is worshipped and glorified along with the Father and the Son.</p>	<p>1. ونحن الآن بمنطق⁴⁵⁵ واحد غير مترجرج ولا متغير. لأننا ثابتون بمعونة وقوة ربنا يسوع المسيح. نؤمن بالحكمة والنقاء⁴⁵⁶ بإله واحد. أب ضابط الكل. خالق كل البرية. المرئية والغير مرئية. وبابنه⁴⁵⁷ الوحيد الأزلي ربنا يسوع المسيح معطي الحياة. والروح القدس الفائض من ذات الأب. المعموم بالسجود والمجد مع الأب والابن.</p>
<p>2. If we understand the great mystery of the Christians, with the eyes of our minds and the innermost of our hearts; we affirm one consubstantial (<i>homoousios</i>) Trinity of truly one honor, I mean one God distinctive in <i>hypostases</i> without confusion; one <i>ousia</i> and one Godhead not separated or confused. We clarify that He [God] is one in the might, glory, will, eternity, kingship and majesty; and He is one Lord and one will.</p>	<p>2. فإن⁴⁵⁸ سر النصارى العظيم إذا نحن فهمناه بعيون عقولنا وخفايا قلوبنا. فإننا نقر بثالوث واحدة الجوهر لها⁴⁵⁹ كرامة واحدة بالحقيقة. أعني إلهاً واحداً مفترق⁴⁶⁰ الأقانيم من غير اختلاط. جوهر واحد. لاهوت واحد غير مفترق ولا مختلط. ونوضح أنه واحداً في القوة والمجد والمشينة والأزلية والملك والسلطان. وهو رب واحد وإرادة واحدة.</p>

⁴⁵² Estimated date is 921-922.

⁴⁵³ M2, M3 "مدينة الاسكندرية" instead of "مدينة الاسكندرية"

⁴⁵⁴ M2, M3 "مدينة أنطاكية" instead of "مدينة أنطاكية"

⁴⁵⁵ M2: "نحن الآن بمنطق" instead of "وقال نحن الآن بمنطق" M3: "نحن الآن بمنطق" instead of "نحن الآن بمنطق"

⁴⁵⁶ M3 "النقاء" instead of "النقاء"

⁴⁵⁷ M2: is missing "واحد أب ضابط الكل خالق كل البرية المرئية والغير مرئية وبابنه"

⁴⁵⁸ M2: "فإن" instead of "وإن"

⁴⁵⁹ M2: "بثالوث واحدة الجوهر لها" instead of "بثالوث واحد في الجوهر له"

⁴⁶⁰ M3 "مفترق الأقانيم" instead of "مفترق في الأقانيم"

<p>3. Therefore, Christ our Savior said in His Holy Gospel “my Father and I are one⁴⁶¹”, and “anyone who has seen me has seen the Father who sent me⁴⁶².” The power and faith are one; because the saying⁴⁶³ is through the power, as He revealed the <i>ousia</i> and majesty, and showed us with equal capability the one <i>ousia</i>. As for God to become flesh, it could not be revealed through saying, but we clarify with mental seeing. Here is the one <i>ousia</i>⁴⁶⁴. Thus, Christ also said “and I will ask the Father, and he will send you another comforter [Parakletos], I mean another one like me⁴⁶⁵.”</p>	<p>3. ولهذا قال مخلصنا المسيح في الإنجيل⁴⁶⁶ المقدس إني أنا وأبي نحن واحد. ومن رأيي فقد رأى الأب الذي أرسلني. فالقوة⁴⁶⁷ والإيمان هما واحد. لأن القول هو بالقوة إذ كان يوضح الجوهر والسلطان. وأوضح لنا بالقدرة العادلة⁴⁶⁸ الجوهر الواحد. فأما أن يكون الله جسداً. فهذا⁴⁶⁹ ما لا يكون وضوحه بالقول. وإنما نوضح بالنظر العقلي. ها هنا الجوهرية الواحدة⁴⁷⁰. ولهذا أيضاً قال المسيح إني أسأل أبي فيبعث إليكم⁴⁷¹ باراقليط آخر مثلي⁴⁷².</p>
<p>4. Those who got sick by the sickness of Sabellius and Macedonius should be ashamed by now, those who reduce the glory of the Holy Spirit and say that He [Holy Spirit] was not existent. We should be amazed from the Lord’s clarification of that saying, concerning those heretics who are equal in their sickness, because in His saying “another [advocate]”, He has explained to us the distinction of the <i>hypostases</i>, and in His saying “Parakletos like me”, he has informed us about the commonality of the <i>ousia</i>.</p>	<p>4. فليخزوا الآن الذين قد مرضوا مرض سابيلوس ومقدونيوس. الذين ينقضوا مجد الروح القدس. وأنه لم يكن موجوداً. وينبغي أن نتعجب من إيضاح الرب هذا القول. فيما قاله هؤلاء المبدعين⁴⁷³ المتساويين في مرضهم. لأنه بقوله آخر أوضح لنا افتراق الأقانيم. وبقوله باراقليط مثلي أعلمنا مجانسة الجوهرية⁴⁷⁴.</p>

⁴⁶¹ John 10: 30

⁴⁶² John 12: 45

⁴⁶³ It means the saying of the Lord Jesus Christ

⁴⁶⁴ He means here the one *ousia* of the Son with the Father and the Holy Spirit

⁴⁶⁵ John 14: 16

⁴⁶⁶ M3: "الإنجيل" instead of "الانجيله"

⁴⁶⁷ M2: "والقوة" instead of "فالقوة"

⁴⁶⁸ M2: "العالية" instead of "العدالة"

⁴⁶⁹ M2: "وهذا" instead of "فهذا"

⁴⁷⁰ M2: "الجوهرية الواحدة" instead of "الجوهر الواحد"

⁴⁷¹ M3: "يبعث إليكم" instead of "يبعث لكم"

⁴⁷² M2: "باراقليط آخر مثلي" instead of "باراقليط آخر يعني أنه آخر مثلي"

⁴⁷³ M3: "المبدعين" instead of "المبتدعين"

⁴⁷⁴ M2: "الجوهرية" instead of "الجوهر"

<p>5. These honorable evidences would shut the mouths of the impure followers of Sabellius and eliminate the machination of Arius, those who oppose the Holy <i>homoousios</i> Trinity. For us the Orthodox, as we are rational, we confess their glory and worship them with a pure heart, free of any hypocrisy. As for those who do not do so and worship another strange God, they are condemned.</p>	<p>5. فهذه البراهين الشريفة يسدوا⁴⁷⁵ أفواه أصحاب سابليوس الأوساخ⁴⁷⁶ ويبيد كيد أريوس. المضادين للثالوث المقدسة⁴⁷⁷ ذات الجوهر الواحد. فأما نحن معشر الأرثوذكسيين. فإننا إذ كنا عقلاء. فنحن نعترف بمجدها. ونسبجها⁴⁷⁸ بقلب نقي بلا مراعاة. فأما الذين يعدلون عن هذا. ويسبحون آخر غريب. فهم محرومون.</p>
<p>6. It is [also] proper for us to mention the manhood of the eternal one of the Trinity; the uncreated and unseparated; God the Word. Even if I were delinquent, however this is what I see that we believe undoubtedly in the [one] equal to the Father in eternity and primacy; I mean the Word of God the Father; the Son who is of one and the same incomprehensible <i>ousia</i> with Him; the one who is before all the ages; the begotten from the Father, [we believe] that He, in the end of days and for our salvation, was born from Virgin Mary and became incarnate without changing or alteration.</p>	<p>6. ومما يليق بنا أن نذكر بشرية الأزلي الواحد من الثالوث الغير مخلوق ولا مفترق الله الكلمة. وإن كنت زرياً () لكن هذا الذي أراه أنا نؤمن أمانة من غير شك. بالمساوي⁴⁷⁹ للآب في الأزلية والأولية. أعني كلمة الله الآب والابن⁴⁸⁰ المساوي له في الجوهر. الذي لا يحاط به. الذي هو قبل الدهور كلها. المولود من الآب. أنه في آخر الأزمان بسبب خلاصنا. ولد من البتول مريم متجسداً من غير انتقال ولا استحالة.</p>
<p>7. As the holy Apostle Paul had taught us and said, When the set time had fully come, God sent His Son, born of a woman and manifested among us. And He is God, the Son of God by Spirit [Godhead], and the Son of man by flesh. This one Son does not have two natures, one is worshipped and the other is not; but one incarnate nature of God the Word, thus He is worshipped along with His body.</p>	<p>7. كما علمنا بولس الرسول الطاهر وقال أنه لما كملت الأزمان بعث الله ابنه. فكان من امرأة. وظهر معنا وهو الإله. ابن الله بالروح. وهو ابن البشر بالجسد. ليس لهذا الابن الواحد⁴⁸¹ طبيعتان. واحدة نسجد لها والأخرى لا نسجد لها. لكنها طبيعة واحدة لله الكلمة تجسدت. فله السجود مع جسده.</p>

⁴⁷⁵ M3: "يسدوا" instead of "تسد"

⁴⁷⁶ M2: "أصحاب سابليوس الأوساخ" instead of "أصحاب سابليوس"

⁴⁷⁷ M2: "للالوث المقدسة" instead of "للالوث المقدس"

⁴⁷⁸ M2: "بمجدها ونسبجها" instead of "بمجده ونسبجه"

⁴⁷⁹ M2: "بالمساوي" instead of "المساوي"

⁴⁸⁰ M2: is missing "الابن" M3: "الآب. الابن" instead of "الآب والابن"

⁴⁸¹ M2: is missing "الواحد"

<p>8. Athanasius who is equal to the apostles, the preacher of piety in his teaching, has said that they are not two (Sons); one from the true God whom we worship and another is man from Mary whom we do not worship as if He became a Son of God by grace. Yet as we have said the one from God is God, for the Son of God is God and nothing else, and was born in the end of days from Mary.</p>	<p>8. وقد قال هذا القول⁴⁸² أنثاسيوس المعادل للرسول. المذيع بالبقاء⁴⁸³ في تعليمه إذ قال هذا القول⁴⁸⁴ ليس هما اثنتان⁴⁸⁵. واحد من الله الحق يسجد له. وآخر هو انسان من مريم لا يسجد له. كأنه إنما صار ابناً لله بالنعمة. لكن الذي من الله هو إله كما قلنا. لأن ابن الله هو إله وليس هو آخر ولد في آخر الأزمان من مريم.</p>
<p>9. As the pure Virgin Mary the Mother of God (<i>theotokos</i>), has said in Her answer to the Archangel Gabriel, "How would this be to me since I do not know a man? And the angel answered her, "The Holy Spirit will come upon you, and [the] power of the Highest will overshadow you, and so the one being born from you is Holy and will be called the Son of God⁴⁸⁶."</p>	<p>9. كما قالت الطاهرة في أحوالها⁴⁸⁷ مريم البتول والدة الله لرئيس الملائكة جبرائيل أنا يكون⁴⁸⁸ لي هذا ولم اعرف رجلاً؟ فأجابها الملاك أن روح القدس تحل عليك وقوة العلي تظلللك. ولهذا المولود منك قدوس. وابن الله يدعى.</p>
<p>10. We certainly know that the Word, the living Son of God, became hypostatically incarnate from the Holy Spirit and the holy Virgin Mary without the seed of man; with a body consubstantial (<i>homoousios</i>) with us, passible like us without phantasy or imagination, [this body] has a speaking and rational soul, and united to Him [to the Word] hypostatically. He is [still] the Son of God the Father, after His virtuous birth from the Virgin Mary that is ineffable and beyond understanding.</p>	<p>10. فنحن نعلم يقيناً أنه الكلمة ابن الله الحي بالأقنومية تجسد من الروح القدس ومن مريم البتول الطاهرة من غير زريعة بشر. جسماً معادلاً لجوهرنا. ومتألم مثلنا من غير خيلولة ولا حسابان⁴⁸⁹. ذو نفس عاقلة ناطقة. متوحد معه بالقوام. وهو ابن الله الأب من بعد مولده الطاهر من مريم البتول الذي يفوق العقل والوصف.</p>

⁴⁸² M2: "وقال هذا القول" instead of "وقد قال هذا القول"

⁴⁸³ M3: "البقاء" instead of "التقاء"

⁴⁸⁴ M3: "إذ قال هذا القول" instead of "إذ قال"

⁴⁸⁵ M3: "اثنتان" instead of "ابنان"

⁴⁸⁶ Luke 1: 34, 35

⁴⁸⁷ M3: "أحوالها" instead of "جوابها"

⁴⁸⁸ M2,M3: "كيف يكون" instead of "أنا يكون"

⁴⁸⁹ M2: "حسيان" instead of "حسيان"

<p>11. He is consubstantial (<i>homoousios</i>) with God and consubstantial (<i>homoousios</i>) with us through His body. He did not come to us with His body from the <i>ousia</i> of Godhead, or formed His Godhead on creating the nature of His body. We say that the signs, the passions and the sayings that He had said, which were proper to His Godhead and to His manhood, belong to Him.</p>	<p>11. فهو مساوي لله في جوهره. وهو مساوي لنا في جوهرنا بجسده. ولم يأت إلينا بجسد⁴⁹⁰ من جوهر اللاهوت. ولا تكونت لاهوتيته عند خليفه طبيعة جسده. ونحن نقول الآيات والآلام والأقاويل التي قالها. التي تليق بلاهوته وناسوته هي له خاصة.</p>
<p>12. We do not separate Him without justification into two natures, two <i>hypostases</i>, or two <i>prosopa</i>, and we do not describe Him with two operations or two characters after the union; but we say that He is one Christ now and at every time, and we believe that He is one nature, God the Word who became flesh. We do not glorify two (sons) according to what had been wisely written by our holy fathers, because they did not accept to glorify except one without separation. This is our utterance about our God through the lucid saying, to be sound about our unaltered faith.</p>	<p>12. وليس نفرقه بغير الواجب إلي طبيعتين ولا أقنومين ولا برصويين⁴⁹¹. ولا نصفه بفعلين وخاصيتين بعد الاتحاد. لكننا نقول أنه مسيح واحد الآن وفي كل حين. ونؤمن أنه طبيعة واحدة الله الكلمة صار جسداً. ولا نمجد اثنين حسب ما كتبه أبائنا⁴⁹² الأطهار بفهم. إذ لم يرتضوا أن يمجدوا إلا واحداً من غير افتراق. هذا قولنا في إلهنا بالقول النير. ليكون صحيحاً⁴⁹³ لأمانتنا التي لا تحول.</p>
<p>13. This is the solid apostolic hope that our fathers have built on the rock; I mean the Church. May Christ, our God and Lord, preserve it on this rock that is the faith, abided by and not vanished until the end of this world. We affirm it with the speech of truth according to the laws of the church and the opinion of the confessors, by the righteous undefiled sayings.”</p>	<p>13. وهذا الرجاء الرسولي الوثيق الذي بناه أبائنا على الصخرة. أعني البيعة. والمسيح ربنا وإلهنا يحفظها على هذه الصخرة. التي هي الأمانة. ثابتة لا تزول إلي انقضاء هذا العالم. نقطع فيها بكلام الحق بحسب القوانين البيعية ورأي المعترفين بالأقاويل المستقيمة الغير دنسة.</p>

⁴⁹⁰ M3: "بجسده" instead of "بجسد"

⁴⁹¹ M3: "برصويين" instead of "برصوبين"

⁴⁹² M2: "أبائنا الأبرار الأطهار" instead of "أبائنا الأطهار"

⁴⁹³ M3: "صحيحاً" instead of "تصحيحاً"

<p style="text-align: center;">Letter 10⁴⁹⁴</p> <p style="text-align: center;">From Cosmas of Alexandria (921–932) to Basil of Antioch (923-935)</p>	
<p>From the letter of father Abba Cosmas, the <i>Patriarch</i> of Alexandria to father Abba Basil, the <i>Patriarch</i> of Antioch, as a reply to his letter to him,</p>	<p>ومن رسالة الأب أنبا قزمان بطريرك الإسكندرية. إلى الأب أنبا⁴⁹⁵ باسيليوس بطريرك أنطاكية جواباً عن رسالته إليه⁴⁹⁶</p>
<p>“1. We believe in one God, the Father Almighty (Pantocrator); and His only begotten Son, our Lord Jesus Christ, His co-eternal Word, the equal to Him in ever-existence; and in the Holy Spirit who proceeds from the Father and derived from the Son; the commonly worshipped and glorified with the Father and the Son.</p>	<p>1. نؤمن بإله واحد الأب ضابط الكل. وبابنه الوحيد المولود منه ربنا يسوع المسيح. كلمته المشاركة له في الأزلية. والمساوية له في القدم. وبالروح القدس المنبثق من الأب. المستمد من الابن⁴⁹⁷. المعموم بالسجود والمجد. مع الأب والابن.</p>
<p>2. The Holy Trinity is <i>homoousios</i>, uncreated, and of one honor. One God, the creator of All, of three unconfused <i>hypostases</i>; one <i>ousia</i>; one Godhead that we understand is not separated. They are one in mind, might, adoration, view, quality, majesty and kingship. One is their majesty and will.</p>	<p>2. ثلاث مقدسة متساوية في الجوهر غير مخلوقة. وهي في كرامة واحدة⁴⁹⁸. إله واحد خالق الكل. له الأقانيم⁴⁹⁹ غير مختلطة. جوهر واحد. لاهوتية واحدة غير منفصلة نعقلها. واحدة في العقل⁵⁰⁰ والقوة والوقار. والرأي والخاصية والسلطان والملك. واحد هو سلطانها ومشيتها⁵⁰¹.</p>
<p>3. As the saying of the undescribed treasure who has the Orthodox teachings, Severus the <i>Patriarch</i>, the theophorus (wearer of God). He said that the Holy <i>homoousios</i> Trinity, whom we worship, is enumerated by <i>hypostases</i> and they are one in <i>ousia</i> and Godhead.</p>	<p>3. كقول الكنز الغير موصوف. ذو الأقاويل الأرثوذكسية. ساويرس البطريرك اللابس الله إذ قال أن الثلاث المقدسة ذات الجوهر الواحد التي نسجد لها هي تحصى بالأقانيم⁵⁰². وهي واحدة في الجوهر وفي</p>

⁴⁹⁴ Estimated date is 923-933.

⁴⁹⁵ M2: "الأب أنبا" instead of "الأب أنبا"

⁴⁹⁶ M3: "ومن رسالة الأب أنبا قزمان إلى أنبا باسيليوس بطريرك أنطاكية جواباً عن رسالته إليه" instead of "ومن رسالة الأب أنبا قزمان إلى أنبا باسيليوس بطريرك أنطاكية جواباً عن رسالته إليه"

⁴⁹⁷ M2: is missing "الابن"

⁴⁹⁸ M2: "ثلاث مقدسة متساوية في الجوهر غير مخلوقة" instead of "ثلاث مقدس مساوي في الجوهر غير مخلوق وهو في كرامة واحدة" وهي في كرامة واحدة

⁴⁹⁹ M3: "ثلاثة أقانيم" instead of "الأقانيم"

⁵⁰⁰ M2: "لاهوتية واحدة غير منفصلة نعقلها واحدة في العقل" instead of "لاهوت واحد غير منفصل نعقله واحد في العقل"

⁵⁰¹ M2: "سلطانها ومشيتها" instead of "سلطانها ومشيتها"

⁵⁰² M2: "الثلاث المقدسة ذات الجوهر الواحد نسجد له هو يحصى بالأقانيم" instead of "الثلاث المقدس ذات الجوهر الواحد الذي نسجد له هو يحصى بالأقانيم" هي تحصى بالأقانيم

<p>They are beyond any counting and separation. They are conjoined and not separated, and are separated (distinct) but not conjoined; one in Godhead and separated (distinct) in the <i>hypostases</i>.</p>	<p>اللاهوتية⁵⁰³. وهي بريئة من كل عدد. ومن كل افتراق. وهي مقترنة غير مفترقة. وهي مفترقة⁵⁰⁴ وهي غير مقترنة⁵⁰⁵ متوحدة⁵⁰⁶ في اللاهوتية منفصلة في الأقتومية.</p>
<p>4. Gregory, the bishop of Nyssa, the honored among the teachers, had said in his book which he wrote on becoming a bishop, "I hear David the Psalmist when he gathered the agreement of all in confessing the praise and said 'Great is our Lord and great is His might and His understanding is immeasurable.' That means that this mystery is beyond our understanding and what we think by our logic. He [David] is talking about the number."</p>	<p>4. وقد قال غريغوريوس أسقف نيسس الكريم في المعلمين. في كتابه الذي وضعه لما صير أسقفًا إني أسمع المزمور⁵⁰⁷ داود لما جمع اتفاق الكل في الاعتراف بالتسبيح وقال عظيم هو ربنا. وعظيمة قوته. وليس يحصي فهمه. الذي معناه أن هذا السر عجيب يفوق عقولنا. وما نفكر فيه بمنطقنا. وهو يتكلم على العدد.</p>
<p>5. He understood the mystery and said how great the Lord is, but he did not mention how much great He is, or how huge His might is; but He informed us about the incomprehensible that He is incomprehensible. Also, in his saying "Great is His might"; if you hear His might, then understand from this meaning that He is the Christ; because He is the wisdom and might of God and also His understanding is immeasurable. Isaiah explained clearly his understanding as he said "the spirit of understanding and wisdom;" thus he illustrated here the wisdom of the <i>ousia</i> of the one Godhead and the characteristics of the <i>hypostases</i>.</p>	<p>5. وقد فهم السر. فقال ما أعظم الرب ولم يذكر مقدار⁵⁰⁸ عظيمته. ولا قال أيضًا كم إحصاء قوته. لكنه أعلمنا بالذي لا يدرك. أنه غير محدود. وقوله أيضًا⁵⁰⁹ عظيمة قوته. فإذا سمعت قوته فأفهم من هذا المعنى أنه المسيح. لأنه حكمة الله وقوته. وأيضًا فهمه لا يحصى. وقد فسر إشعيا فهمه بإيضاح إذ قال روح الفهم والحكمة. فبرهن ها هنا عن الحكمة⁵¹⁰ التي لجوهر اللاهوت الواحد. وخواص الأقانيم.</p>

⁵⁰³ M2: "اللاهوت" instead of "اللاهوتية"

⁵⁰⁴ M2: is missing "وهي مفترقة"

⁵⁰⁵ M3: is missing "وهي غير مقترنة"

⁵⁰⁶ M2: "متوحدة" instead of "موجودة"

⁵⁰⁷ M2: "المزمور" M3: "المزمور" instead of "مزمور"

⁵⁰⁸ M3: "كم مقدار" instead of "مقدار"

⁵⁰⁹ M3: "قوله أيضًا" instead of "قوله أيضًا وقوله"

⁵¹⁰ M3: "الحكمة" instead of "الكرامة"

<p>6. Also Plato, the external philosopher, had written to Timothy about the divine matters and said that God is known by three names and an existent divine might; the first cause is the bounteous of compassion who have mercy upon all; the second is the Logos, the creator of everything and the third cause is the cause who is life giver to the soul; that gives life to everyone. These three have one divine might by which they are known.</p>	<p>6. وأيضًا أفلاطون الفيلسوف البراني كتب إلى تيموثاوس من أجل الأمور الإلهية وقال أن الله يعرف بأسماء ثلاثة وقوة إلهية موجودة. فالعلة الأولى هي الجود⁵¹¹ بالرافة الذي ترأف⁵¹² بالكل. والثانية هي العقل الخالق لكل شيء. والعلة الثالثة هي العلة المحيية للنفس الواهبة الحياة لكل أحد. وهذه الثلاثة لها قوة واحدة إلهية تعرف بها.</p>
<p>7. This is exactly what Cyril had mentioned in his books in which he refuted the cursed Julian and said that the Holy Trinity is one Godhead that we confess; truly and honestly, He is one God, one Godhead and one <i>ousia</i>. Also, truly and honestly, it is three <i>homoousios hypostases</i> of the Father, the Son and the Holy Spirit, that we praise and worship by saying and deed. So, whoever thinks of anything else and worships anyone other than these [three <i>hypostases</i>], let him be condemned.</p>	<p>7. وهذا بعينه قد ذكره كيرلس في كتبه التي ناقض فيها اللبان اللعين وقال أن الثالوث المقدسة هي لاهوتية واحدة نعترف بها⁵¹³. وبالحق والصدق هو إله واحد. ولاهوتية واحدة. وجوهرية واحدة⁵¹⁴. وأيضًا بالحق والصدق هي ثلاثة أقانيم متساوية في الجوهر للآب والابن والروح القدس. نمجدها ونسجد لها بالقول والفعل. فمن ظن غير هذا ومجد غير هؤلاء. فليكن محرومًا.</p>
<p>8. It is a must to agree on and belief in the divine incarnation; I mean the manhood of the one of the life-giving Trinity; God the Word, the Savior Jesus Christ. We believe and affirm that when the one of the Holy Trinity, the Son, the living Word, who is <i>hypostasis</i> with the Father, liked to have mercy on mankind and bring them back to the first happiness by the Father's will and the communion of operation of the Holy Spirit, He became incarnate from the holy Ever-Virgin Mary,</p>	<p>8. ومن الواجب أن نعتقد باتفاق التجسد الإلهي. أعني الإنسانية التي للواحد من الثالوث المحيي. الله الكلمة يسوع المسيح المخلص. ونؤمن⁵¹⁵ ونقر أن الواحد من الثالوث الطاهر الابن الكلمة الحي الذي له الأقنومية مع الآب. فلما أحب أن يرحم جنس البشر. ويرده إلى السعادة الأولى بمشيئة الآب ومشاركة فعل الروح القدس.</p>

⁵¹¹ M2: "الجود" instead of "الجواد"

⁵¹² M3: "يرأف" instead of "ترأف"

⁵¹³ M2: "الثالوث المقدسة هي لاهوتية واحدة نعترف بها" instead of "الثالوث المقدس هو لاهوت واحد نعترف به"

⁵¹⁴ M2: "ولاهوت واحدة وجوهر واحد" instead of "ولاهوت واحد وجوهر واحد"

⁵¹⁵ M2: "نؤمن أن" instead of "نؤمن"

the Mother of God (<i>theotokos</i>), without any phantasy or imagination.	تجسد من الطاهرة البتول في كل حين مريم والدة الإله. من غير خيال ولا حسب ⁵¹⁶ .
9. With a flesh that is consubstantial (<i>homoousios</i>) with us, passible like us, and has a speaking and rational soul that is hypostatically united to him. He became with us for our sake. He remained as He is, God the Word, without alteration, change, or corruption and was humanly born from her by a mystery that is beyond nature. Then He was breastfed from the two breasts; was wrapped in rags; and was put in the manger. The timeless accepted [to be in] the young time and He is the only Son of God the Father.	9. بجسد مساوي لنا في الجوهر. ومتألم مثلنا. ذو نفس ناطقة عاقلة متجسدة ⁵¹⁷ به بالقوام. وصار معنا من أجلنا. وهو بحاله الله الكلمة من غير استحالة ولا تغيير ولا فساد. ولد منها ⁵¹⁸ بشرياً بسر يفوق الطبيعة. فوضع من الثديين ⁵¹⁹ . ولف بالخرق. وجعل ⁵²⁰ في المذود. والغير زماني قبل زمان الشبيبة. وهو ابن وحيداً ⁵²¹ لله الأب ⁵²² .
10. After His incomprehensible divine birth from the Virgin; He is consubstantial (<i>homoousios</i>) with us as to manhood, through the body, and consubstantial (<i>homoousios</i>) with the Father as to Godhead. He did not take His body from the divine nature nor did He create the nature of His body from Godhead, but He created it from our race.	10. ومن بعد مولده الإلهي الغير مدرك من البتول. هو مساوي لنا في الجسد بالإنسانية ⁵²³ . وهو مساوي للأب في الجوهر بالإلهية. ولم يأخذ جسده من طبيعة اللاهوت. ولا من اللاهوتية خلق طبيعة جسده. بل من جنسنا.
11. That is why we say that the passions and signs are His; the sayings of His Godhead and manhood are His and we do not separate them. For the Christ, the redeemer and Savior, God the Word Incarnate, is one, God and man together. He performs what is proper to Godhead; speaks with the human things and for our	11. ولهذا نحن نقول أن الآيات والألام ⁵²⁴ له. وأن الأقاويل التي للاهوته وناسوته هي له. ولسنا نفصلها. فالمسيح المنجي المخلص الله الكلمة المتجسد هو واحد الإله والإنسان معاً. فهو يفعل ما يليق باللاهوت. ويتكلم بالبشريات ومن أجلنا ومن أجل

⁵¹⁶ M2: "حسيان" instead of "حسيان"

⁵¹⁷ M3: "متحدة" instead of "متحدة"

⁵¹⁸ M2: "منها" instead of "منها"

⁵¹⁹ M2: "فوضع اللبن بالتدبير" instead of "فوضع اللبن بالتدبير"

⁵²⁰ M3: "ووضع" instead of "ووضع"

⁵²¹ M2: "واحدًا وحيداً" instead of "واحدًا وحيداً"

⁵²² M2: "الله الأب" instead of "الله الأب الذي لا يدرك"

⁵²³ M3: "بالجسد في الإنسانية" instead of "بالجسد في الإنسانية"

⁵²⁴ M2: "الآيات والألام" instead of "الآيات والألام"

sake, for the mankind, He fulfills the human things and completes its sayings, and accepts the life-giving natural passions which are innocent from all sins.	البشرية هو يكمل البشرىات ويتمم أقاويلها. ويقبل الألام المحيية. الطبيعة ⁵²⁵ البريئة من كل خطية.
12. We do not separate Him into two or two natures, two <i>hypostases</i> , two images, two <i>prosopa</i> , two characters, two capabilities, or two operations after the union, (not to be) like what in the miscreant and full of lies, Tome of Leo, who agrees with Nestorius and is equal to him, and like everyone who speaks of their sayings about the divine incarnation.	12. ولسنا نفرقه إلى اثنين أو طبيعتين. أو أقنومين أو صور. أو وجوه أو خواص. أو استطاعتين أو فعلين من بعد الاتحاد. كما في طومس لاون الفاسق المملوء فرية. الموافق لنسطور والمساوي له. وكل من يقول بقولهما في التجسد الإلهي.
13. For they (Leo and Nestorius) order and speak of two; and [say] that each one of the images performs its characteristic (what is proper to it) in communion with the [other] one with which it is in conjunction. So, the Word operates what is proper to the Word and the body [completes what is proper to the body]. [Only] one of them shines with the signs. Those, with their blasphemy, apply deduction, contempt, inferiority, and so on; and they explicitly separate His own might.	13. لأنهما يأمران ويقولان باثنين. وأن كل واحدة من الصور تفعل خاصيتها بمشاركة المقترنة بها. وأن الكلمة يفعل ما يليق بالكلمة. والجسد ⁵²⁶ والواحد منهما ⁵²⁷ يضئ بالآيات. فهؤلاء بكفرهم يضعون تنقيصاً وهواناً ودلاً ⁵²⁸ وما يشبه ذلك. ويفرقون القوة التي له معلنين.
14. We condemn them and everyone who agrees with their opinion with the terrible condemnation; as well as those of the malicious saying who speak about the phantasy; the imagination; and the rejected confusion of the blinds; which belong to each one of the opposers of God, whom we run away from their traps. Those who confuse and separate the one inseparable Christ.	14. فنحن نقضي عليهم بحكم الحرم المرهوب. وعلى كل من رأى رأيهم. وكذلك القول ⁵²⁹ الخبيث القائلين بالخلولة والحسبان ⁵³⁰ . واختلاط العميان المرذول الذي لكل واحد من المقاومين لله. الذين نهرب من مصائداهم. الذين يخلطون ويفرقون المسيح الواحد الغير مفترق.

⁵²⁵ M3: "الطبيعية" instead of "الطبيعة"

⁵²⁶ M3: "والجسد يكمل ما يليق بالجسد" instead of "والجسد"

⁵²⁷ M2: "الواحد منهما" instead of "الواحد منها"

⁵²⁸ M2: "ودلاً" instead of "ردلاً"

⁵²⁹ M3: "القول" instead of "اصحاب القول"

⁵³⁰ M2: "الحسبان" instead of "الحسيان"

<p>15. We get along with the sound argument to which our holy fathers have guided us, which leads us to the true life. Those who put off the brightness of the light did not know; and those who are without distinguishing and knowledge, did not learn what is in the faith, which we had said.</p>	<p>15. ونسلك الحجة⁵³¹ المستقيمة التي إليها هدانا⁵³² أبأونا الأطهار. وهي تودينا إلى الحياة الحقيقية. ولم يعرف بته هؤلاء الذين اظلموا أنوار الضياء. ولم يتعلم العادمين التمييز والعلم الذي في الإيمان الذي قلناه.</p>
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⁵³¹ M2: "الطريق" instead of "الحجة"

⁵³² M3: "التي إليها هدانا" instead of "التي هدانا إليها"

<p style="text-align: center;">Letter 11⁵³³</p> <p style="text-align: center;">From Basil of Antioch (923-935) to Cosmas of Alexandria (921-932)</p>	
<p>Saint Basil the <i>Patriarch</i> of Antioch, has said in his <i>synodical</i> letter to Saint Abba Cosmas, the <i>Patriarch</i> of Alexandria,</p>	<p>وقال القديس باسيليوس بطريرك أنطاكية في رسالته السنوديقن إلى القديس⁵³⁴ أنبا قزمان بطريرك الإسكندرية⁵³⁵</p>
<p>“1. I, certainly, and without doubt, believe by heart and confess by mouth, with a superior confession, in the Father, the Son, and the Holy Spirit; the ulterior supreme one Trinity; the glorified Godhead that is consubstantial (<i>homoousios</i>); equal in nature, might, operation, will, and majesty, and eternally worshipped.</p>	<p>1. أؤمن بالقلب واعتراف بالفم معًا يقيناً بلا شك. اعتراف عالي بالأب والابن والروح القدس. الثالوث الموحدة العالية المحجوبة⁵³⁶. اللاهوت المسبحة المتساوية في الجوهر. المتساوية⁵³⁷ في الطبع والقوة. والفعل والمشئة والسلطان. المعبودة الأزلية⁵³⁸.</p>
<p>2. The holy three <i>hypostases</i> are perfect and not incomplete; perfect in everything; each one of them has His own hypostatic characteristic inside holiness, lordship and perfectness [of Godhead]; and they are distinctive by the characteristics of the <i>hypostases</i> which are the un-begetting, the begetting, and the procession.</p>	<p>2. الثلاثة الأقانيم القديسة⁵³⁹. التامة الغير ناقصة. الكاملة في كل شيء. التي⁵⁴⁰ لكل واحد منها خاصية قوام في القدس والربوبية والتمام. والمتباينة بخواص الأقانيم. التي هي غير ولادة (غير مولودة) وولادة (ومولودة) وانبثاق.</p>
<p>3. The Father is un-begotten as the one who has no existence from another, the Son and the Holy Spirit are from the Father [but also] are eternal without beginning. As for the Son, He is begotten from Him [the Father]; only one Son, eternal Word; but the Holy Spirit proceeds from the Father Himself as appropriate to the Holy Spirit.</p>	<p>3. إذا كان الأب غير مولود كالذي ليس له ذات من غيره. وأما الابن والروح القدس فهما من الأب. أزليين بلا ابتداء. أما الابن فمولود منه. ولد وحيد كلمة أزلي⁵⁴¹. وأما الروح القدس فمنبثق من الأب بعينه كما يليق بالروح القدس.</p>

⁵³³ Estimated date is 923-933.

⁵³⁴ M3: is missing "القديس"

⁵³⁵ M2: "مدينة الإسكندرية" instead of "الإسكندرية"

⁵³⁶ M2: "الثالوث الموحدة العالي المحجوب" instead of "الثالوث الموحدة العالية المحجوبة"

⁵³⁷ M2: "المتساوي" instead of "المتساوية"

⁵³⁸ M2: "المعبود الأزلي" instead of "المعبود الأزلي"

⁵³⁹ M2: "أقانيم المقدسة" instead of "الأقانيم القديسة"

⁵⁴⁰ M2: "الذي" instead of "التي"

⁵⁴¹ M3: "أزلي" instead of "أزلية"

<p>4. These three <i>hypostases</i> are without beginning and they are former to everything and before whatsoever of no beginning, [and before] every time of the possibilities that are exalted by the divine nature⁵⁴²; the rational among the made creatures, who indicate the antiquity of God, and the mystery of His eternity in the concealed holy of holies; I mean God the Father, the Son, and the Holy Spirit, who knows the praising of the majesty that is in His divine mystery.</p>	<p>4. وهذه الثلاثة الأقانيم⁵⁴³ لا ابتداء لها. وهي أسبق من كل شيء. وأقدم من كل ما لا بدءاً له. ومن كل زمان كان من الممكنات الرفيعات بالطبع الإلهي. المعقولة من المخلوقين المصنوعين. المبرهنة عن قِدَم الله. وعن سر أزليته في قدس القدس المحجوب. أعني الذي هو الله الآب والابن⁵⁴⁴ والروح القدس. العارف لتسبحة⁵⁴⁵ الجلالة التي في سره الإلهي.</p>
<p>5. As indicated to us by the sanctification of the spiritual heavenly host who are surrounded by His supreme mystery, "Blessed is His glory in His place", screaming and confessing the mentioned <i>hypostases</i>. I believe and confess that they are Godhead and <i>ousia</i>; I do not say that the holy <i>hypostases</i> are different from the divine <i>ousia</i>; the <i>ousia</i> is [includes] the <i>hypostases</i>, that is the holy faces (<i>prosopa</i>).</p>	<p>5. كما دلنا تقديس الجند السمائي الروحاني الذين يحويهم سره العالي. ومبارك هو مجده⁵⁴⁶ من موطنه. يصرخوا بهذه الأقانيم المذكورة بها اعترف. وأؤمن وأقر أنها اللاهوت والجوهر. ولا أقول أن الأقانيم القديسة⁵⁴⁷ غير الجوهر الإلهي. الجوهر هو الأقانيم أي الوجوه القديسة⁵⁴⁸.</p>
<p>6. For such theological sayings, Gregory the Theologian, who spoke by the Holy Spirit, had taught us and said, "If I say God, then [I mean] the Father, the Son and the Holy Spirit. I say one is Godhead in three and the three are one in Godhead. The perfect to say is that they are Godhead.</p>	<p>6. ولهذه⁵⁴⁹ المقالة الإلهية يعلمنا غريغوريوس المتكلم بالإلهيات بالروح القدس الذي به نطق. إذ يقول إني إذا قلت الله. فالآب والابن والروح القدس. أقول واحدة هي⁵⁵⁰ اللاهوت بالثلاثة. والثلاثة واحد. وهم باللاهوت. واصح ما أقول أنهم اللاهوت.</p>
<p>7. Each one of the three holy <i>hypostases</i> exist with the entire <i>ousia</i> with His character. What is of the <i>ousia</i> is</p>	<p>7. وكل واحد من الأقانيم الثالوث المقدسة⁵⁵¹ يأتي بكلية الجوهر مع</p>

⁵⁴² He might mean here the heavenly creatures

⁵⁴³ M2, M3: "أقانيم" instead of "الأقانيم"

⁵⁴⁴ M3: "أعني الذي هو الله الآب والابن" instead of "الذي هو الآب والابن"

⁵⁴⁵ M3: "لتسبحة" instead of "بتسبحة"

⁵⁴⁶ M2: "مجده المقدس" instead of "مجده"

⁵⁴⁷ M2: "القديسة" instead of "المقدسة"

⁵⁴⁸ M2: "القديسة" instead of "المقدسة"

⁵⁴⁹ M3: "لهذه" instead of "هذه"

⁵⁵⁰ M2: "واحدة هي" instead of "واحد هو"

⁵⁵¹ M2: "المقدسة" instead of "المقدس"

<p>His, but it is not that each of the three <i>hypostases</i> is [counted] as the general <i>ousia</i> of the <i>hypostases</i>. They are light, light, and light; all are one undivided light by <i>ousia</i>, in the <i>hypostases</i>; also, they are life, life, and life as all are one life by <i>ousia</i>.</p>	<p>خاصيته. وما كان للجوهر فهو له. غير أنه ليس واحد من الثلاثة الأقانيم⁵⁵² كالجوهر العام للأقناتيم. كالضوء والضوء والضوء⁵⁵³. وهم ضوء واحد غير منقسم بالجوهر في الأقانيم. وأيضًا هو حياة وحياة وحياة⁵⁵⁴ على أنهم حياة واحدة بالجوهر.</p>
<p>8. They are one by what they are, as one; and they are three by how they have, that is the shown characters known as the three <i>hypostases</i>. If each one of them would be understood, He is God, <i>ousia</i>, nature, <i>hypostasis</i>, and a face (<i>prosopon</i>) as well; and if all would be understood together, they are one God; one <i>ousia</i>, one operation; one will; one creator, and one knowledge. Thus, they are worshipped by <i>ousia</i>, nature, lordship and operation; and by the names they are known with.</p>	<p>8. وهم واحد بما هم واحد. وهم لهم ثلاثة بما كيف لهم. أي بالخواص المبينة المعروفة أنهم ثلاثة أقانيم. وإذا فهم كل واحد منهم. فهو إله وجوهر وطبع. وأقنوم ووجه أيضًا. وإذا فهمًا معًا. فهم إله واحد. جوهر واحد. فعل واحد. مشيئة واحدة. باري واحد. معرفة واحدة⁵⁵⁵. وهكذا يُعبدوا بالجوهر والطبع والربوبية والفعل. والاسم⁵⁵⁶ يعرفوا.</p>
<p>9. Not as the impious Sabellius preferred, as he preached and said that Godhead is one <i>hypostasis</i> that with the wrong naming existed in different ages. He claimed that [this <i>hypostasis</i>] was called the Father at one time, the Son at another time and a Holy Spirit at another one. And I do not say like Arius and Eunomius who dared and said that the <i>hypostases</i> of Godhead are of different <i>ousias</i>.</p>	<p>9. ليس كما استحسن سابليوس المنافق. إذ يعلم ويقول أن اللاهوت قنومًا واحدًا. الذي بالتسمية البطالة حال في أزمان مختلفة. وزعم أنه سمي في وقت أب وفي وقت ابن وفي وقت روح قدس. ولا أقول كقول أريوس وأونوميوس الذي تجرؤا وأقروا⁵⁵⁷ وقالوا أن أقانيم اللاهوت⁵⁵⁸ جواهر مختلفة.</p>
<p>10. Our sound Orthodox faith keeps away from the blasphemy of the impious Apollinarius who has no God; who arranged the Trinity according to his thought</p>	<p>10. وأمانتنا الأرثوذكسية الصحيحة تعرض عن كفر أبوليناريوس المنافق⁵⁶⁰ الذي لا إله له. الذي رتب⁵⁶¹ في الثالوث</p>

⁵⁵² M2, M3: "أقانيم" instead of "الأقانيم"

⁵⁵³ M2: "كالضوء والضوء والضوء" instead of "كالضوء والضوء"

⁵⁵⁴ M2: "حياة وحياة وحياة" instead of "حياة وحياة"

⁵⁵⁵ M2: is missing "واحدة"

⁵⁵⁶ M3: "بالأسماء" instead of "الاسم"

⁵⁵⁷ M3: is missing "أقروا"

⁵⁵⁸ M2: "الأقانيم اللاهوتية" instead of "الأقانيم اللاهوت"

⁵⁶⁰ M2: is missing "المنافق"

⁵⁶¹ M2: "يرتب" instead of "رتب"

and put subordination and grades. We repeal and reject the dissemblance of Macedonius who blasphemed against the Holy Spirit and was justly penalized; according to the saying of our Savior in the Bible “but whoever speaks against the Holy Spirit he will not be forgiven, either in this age or in the age to come ⁵⁵⁹ .”	كاعتقاده تدريج ومراتب. وندفع ونردل عنا نفاق مقدونيوس. الذي جدف على الروح القدس. ولزمته العقوبة بالعدل. كقول مخلصنا في الإنجيل أن من جدف على الروح القدس لا يغفر له في هذا العالم ولا في العالم ⁵⁶² الآتي.
11. As for us, we add the glorious honorable meaning to our strong divine Creed, I mean the saying in the incarnation of the only Son; God the Word; the one of the Holy worshipped Trinity. For we believe in conscience, as we do as well by word and sound; we believe and confess that, this begotten from the Father before times and without time or pain; the far from any extension or separation; at the end of ages for our salvation; for the renewal of our creation and returning to what we were at the beginning, became incarnate from the Holy Spirit and the holy Virgin Mary.	11. فأما نحن فنضيف إلى أمانتنا الإلهية القوية المعنى البهي الجليل. أعني القول في تأنس الابن الوحيد. الله الكلمة. الواحد من الثالوث المسجودة ⁵⁶³ وكما نعتقد في الضمير كذلك بالقول والصوت. نؤمن ونعترف أن هذا المولود من الأب قديمًا بلا زمان ولا ألم. البعيد من كل مدد وفرقة. في آخر الأزمان من أجل خلاصنا. وتجديد خلقتنا ورجوعنا إلى ما كنا بدءًا. تأنس وتجسد ⁵⁶⁴ من الروح القدس ومن مريم العذراء الطاهرة.
12. We believe that with the saying of the archangel Gabriel to her [the Virgin Mary], “rejoice, you highly favored one, the Lord is with you ⁵⁶⁵ ”, that the Word indwelt in her and became incarnate from Her, so quickly as the blink of the eye, without explanation and as He himself knows, He indwelt in the Virgin. The [one] undivided Godhead is not separated by the incarnation of the only [begotten].	12. لأنه مع قول جبرائيل الملاك ⁵⁶⁶ لها أفرحي يا ممتلئة نعمة الرب معك. نؤمن أن الكلمة حل فيها. وتجسد منها في أسرع وقت. وكلمة عين ⁵⁶⁷ بغير تفسير. كما يعلم هو حل في العذراء ولا يفترق اتحاد اللاهوت الغير منقسم بتأنس الوحيد.
13. One is the Word when He became incarnate and [also] before all ages. He is one; simple; without a body like the Father and the Holy Spirit; and when He	13. واحد هو الكلمة عندما تجسد وقبل الدهور. هو واحد بسيط بلا جسد كمثل الأب والروح القدس. وفي آخر الأزمان لما

⁵⁵⁹ Matthew 12: 32

⁵⁶² M3: is missing "العالم"

⁵⁶³ M2: "الثالوث المقدس المسجود له" instead of "الثالوث المسجودة"

⁵⁶⁴ M2: "تأنس وتأنس" M3: "تجسد" instead of "تأنس وتجسد"

⁵⁶⁵ Luke 1: 28

⁵⁶⁶ M2: "جبرائيل الملاك" M3: "جبرائيل رئيس الملائكة" instead of "جبرائيل"

⁵⁶⁷ M3: "كلمة عين" instead of "كطرفة عين"

<p>became incarnate for our salvation at the end of ages, He became not simple as He was before incarnation; but one from two, Godhead and manhood, where each one has its own perfection. The one (Godhead) by which He is God is no other than the one by which He is simple; but with what He has by nature, He remained as He is; for He endured the union with the flesh and became a man for our sake.</p>	<p>تأنس من أجل خلاصنا ليس هو بسيط كما كان قبل التجسد. بل واحد⁵⁶⁸ من الاثنين اللاهوت والناسوت. لهما حد خاصي بهما بالكمال⁵⁶⁹. وليس التي هو بها إله غير التي هو بها بسيط. لكن بالتي له بالطبع ثبت على ما هو له. إذا احتمل الاتحاد بالجسد. وصار إنساناً من أجلنا⁵⁷⁰.</p>
<p>14. It is like our rational soul which is stable in a supreme union with the flesh, when it [the soul] keeps away its (separate) un-incarnate spiritual nature in order to equally conjoint together [with the flesh] to become one [compound] nature and one [compound] <i>hypostasis</i>, and with one entity one man is completed. Likewise, the eternal Son of God has united with the timely flesh through a hypostatic union without change. It is a flesh that has a speaking and rational soul. He is called 'Emmanuel' which is, being translated 'God with us' as He is one face (<i>prosopon</i>), one <i>hypostasis</i> and one incarnate nature.</p>	<p>14. وكما أن نفسنا الناطقة لها ثبات مع اتحاد علوي بالجسد. عندما تلقى⁵⁷¹ عنها روحانيتها الطبيعية الغير متجسدة. بل⁵⁷² باستوى مثبت الاثنين معاً. صار طبيعاً⁵⁷³ واحداً وقنوماً واحداً. وحيواناً واحداً⁵⁷⁴ كمل⁵⁷⁵ إنساناً واحداً⁵⁷⁶. كذلك ابن الله الأزلي اتحد بالجسد الزمني اتحاداً أقنومياً بلا تغيير. وهو جسد له نفس عاقلة ناطقة⁵⁷⁷. وسمى عمانوئيل الذي تفسيره إلهنا معنا. إذ هو وجه واحد أقنوم واحد طبيعة واحدة متجسدة.</p>
<p>15. For there was no change or mixing to those from which was the unexplainable union; that [change or mixing] which is mandatory to the moist bodies, as it is strange [not applicable] to the incorporeal nature. He is not divided into two natures after the union because the dualism is resolved by the union; meaning that the</p>	<p>15. لأنه لم يتغير ولم يمتزج. ما منهما⁵⁷⁸ كان الاتحاد الغير مفسر الذي توجبه الخلطة اللازمة للأجساد الرطبة. وهي غريبة من الطبع الغير متجسد. وليس ينقسم أيضاً إلى طبيعتين بعد الاتحاد. لأن</p>

⁵⁶⁸ M2, M3: "واحدًا" instead of "واحد"

⁵⁶⁹ M3: "الكمال" instead of "الكمال"

⁵⁷⁰ M2: "من أجلنا" instead of "من أجل"

⁵⁷¹ M2: "تلقى" instead of "تلقى"

⁵⁷² M3: "بل لكي" instead of "بل لكي"

⁵⁷³ M2: "طبعاً" instead of "طبعاً"

⁵⁷⁴ M3: "وحيواناً واحداً" instead of "وحيواناً واحداً"

⁵⁷⁵ M2: "كمل" instead of "كمل"

⁵⁷⁶ M2: "إنسان واحد" instead of "إنساناً واحد"

⁵⁷⁷ M2: "ناطق ناطقة" instead of "ناطق عاقلة"

⁵⁷⁸ M2: "ما منهما" instead of "منها ما"

<p>union eliminates the law of dualism, as it is a hypostatic union not divisible to that which became.</p>	<p>المثنوية⁵⁷⁹ حلها الاتحاد. أي أن الاتحاد يزيل حكم الاثنوية. إذ هو اتحاداً أقنومياً غير منقسم لما هو منهما⁵⁸⁰.</p>
<p>16. Who would think that it is correct that God the Word, the uncreated, changed into the flesh? Or that the flesh assumed from holy Virgin, which is consubstantial (<i>homoousios</i>) with us, has altered from its nature to the <i>ousia</i> of Godhead? For it is not like when Moses' stick became a serpent; the water of the Nile became blood, or the light of Egypt became darkness that the Word of God changed to the human nature. For those [things] as being created, and of bodies known by amounts and places, then they could be subject to change. However, the divine nature is constant and stable; continuous without an end and is incomprehensible and unchangeable. Because it is not subject to any change or any sense of alteration.</p>	<p>16. ومن ذا الذي يفكر أنه شيء صحيح أن يكون الله الكلمة الغير مخلوق استحال إلى الجسد. وأن الجسد أيضاً المأخوذ من العذراء القديسة المساوي لنا في الجوهر أنتقل عن طبيعته⁵⁸¹ إلى جوهر اللاهوت. لأن ليس كما سارت عصا موسى حية. وماء النيل دم. وضوء مصر ظلمة. كذلك استحال كلمة الله إلى طبع الإنسان. لأن هؤلاء لما كانوا مخلوقين. وأجسام ومعروفين بالكميات والأماكن. جاز أن يشوبهم التغيير. فأما الطبع الإلهي فهو ثابت وثيق. دائم بلا نهاية. وهو غير محدود ولا مستحيل. لأنه لا يلزمه تغيير ولا معنا ابتدال.</p>
<p>17. Even if there is a priesthood likeness [presented] by the prophets, as what had been said by Hosea the prophet, however the likeness is not the alteration of the <i>ousia</i>, but it is a symbol to introduce the measure of truth. Therefore, Ezekiel the prophet said, "this was the appearance of the likeness of the glory of the Lord⁵⁸²," and this showed that the likeness is to the glory of God and not the likeness of the <i>ousia</i> or the alteration. As for the illusion, the abolished likeness, and the false imagination, they are far away from the incarnation of the Word of God.</p>	<p>17. وإن كان الشبه الكهنوتي بأيادي الأنبياء مثل ما قيل عن فم هوشع⁵⁸³. لكن الشبه ليس هو ابتدال الجوهر. بل الرمز يقدم قياس الحق. ومن أجل هذا قال حزقيال النبي أن هذا المنظر شبه مجد الرب. تبين أن التشبه لمجد الرب. وليس التشبه للجوهر أو الابتدال. فأما الوهم والشبه الباطل والخيال الكاذب. فهو بعيد من تأنس كلمة الله.</p>

⁵⁷⁹ M2: "المثنوية" instead of "الثوية"

⁵⁸⁰ M2: "منها" instead of "منهما"

⁵⁸¹ M2: "طبيعته" instead of "طبيعته"

⁵⁸² Ezekiel 1: 28

⁵⁸³ M3: "هوشع" instead of "هوشع النبي"

<p>18. This saying is what Paul, who Jesus spoke through his tongue, had taught us; for he called who is like God [the Father], saying that “it not robbery to be equal with God, but He was humble and took the form of a servant.” As he is like God [the Father] in the <i>ousia</i>, and He is God not by imagination or by non-hypostatic likeness, also when the <i>ousia</i>⁵⁸⁴ of Godhead became truly incarnate and became man, He united to the flesh that has a rational soul through a hypostatic union for both of them. Paul made the likeness for what He substantially is by Godhead, and on what he accepted from the humbleness by His will, by truth and not by illusion.</p>	<p>18. وهذا القول علمناه بولس. الذي كان المسيح ينطق على لسانه. إذ ينادي ذاك⁵⁸⁵ الذي هو شبه الله قائلاً⁵⁸⁶ ليس هو اختطاف أن يكون مساوياً لله. لكنه اتضع وأخذ شبه العبد. وكما أنه شبه الله بالجواهر وهو الله. وليس بالمثال الفارغ⁵⁸⁷ الغير قنومي. كذلك عندما تجسد وتأنس جوهر اللاهوت بالحقيقة. إذ اتحد الجسد الذي له نفس ناطقة اتحاداً قنومياً⁵⁸⁸ على كليهما جميعاً. جعل بولس تسميه الشبه على ما هو له باللاهوت جوهرياً⁵⁸⁹. وعلى ما قبله من الاتضاع بمشيئته لا بالوهم بل بالحق.</p>
<p>19. He is God the Word [who] became man without alteration. He took our body when he united with it in the holy Virgin and truly accepted the completion of pregnancy and birth. When her days were completed to give birth, as the Bible says, and His birth was the illuminated salvation that was known and witnessed to the shepherds by the angels. It is a great joy which will be to the whole world.</p>	<p>19. هو الله الكلمة صار إنساناً بلا ابتدال. أخذ جسداً عندما اتحد به في العذراء القديسة. وقبل تمام الحبل والولادة بالحقيقة. إذ كملت أيامها وتمت لتلد كما ينادي الإنجيل ومولده مخلص نوري. ويعرفه وتشهد⁵⁹⁰ به الملائكة عند الرعاة. أنه فرح عظيم يكون لجميع العالم.</p>
<p>20. All the natural, blameless and voluntary matters, He endured by His saving dispensation, through which He became like us except in sin. For He called them and united with them as God, and suffered with them as man in His own passible flesh, where He fully materialized the incarnation; I mean hunger, thirst,</p>	<p>20. وجميع الأمور الطبيعية الإرادية الغير ملامة. أحتملها بتدبيره المخلص. التي بها تشبه بنا غير الخطية. إذ دعاها إليه كإله واتحد. وتآلم بها كالإنسان⁵⁹¹. في جسده الخاصي القابل الآلام. إذ أكمل هو تحقيق التأنس. أعني الجوع والعطش والنوم.</p>

⁵⁸⁴ The correct term here is the *hypostasis* and not the *ousia*.

⁵⁸⁵ M2: "ذاك ويقول" instead of "ذاك"

⁵⁸⁶ M2: is missing "قائلاً"

⁵⁸⁷ M3: "وليس بالخيال والمثال الفارغ" instead of "وليس بالمثال الفارغ"

⁵⁸⁸ M2: "قنومياً" instead of "قنومياً"

⁵⁸⁹ M2: "جوهر" instead of "جوهر"

⁵⁹⁰ M3: "يشهد به" instead of "تشهد به"

⁵⁹¹ M2: "كانسان" instead of "كالإنسان"

sleeping, fatigue from walking on the road, catastrophes and crucifixion.	والتعب من مشي الطريق. والمصائب والصلب.
21. This who after His resurrection, to make His disciples believe in His saving incarnation when they were doubtful about Him, told them "Touch Me and see, because a spirit does not have flesh and bones, like I have ⁵⁹² as you can see." And He did not say "I appear like having flesh and bones" but He said, "I have flesh and bones". He showed that the thing that was not His, He were taken from our <i>ousia</i> by the sound and undivided union.	21. ذاك الذي من بعد قيامته إذ يوثق تلاميذه بتأنسه ⁵⁹³ المخلص لما شكوا فيه. قال لهم جسوني وانظروني فليس ⁵⁹⁴ للروح جسم وعظام كما ترون لي. ولم يقل إني أترأى بشبه الجسد والعظام. لكن قال أن لي جسم وعظام. يبين أن الشيء الذي لم يكن له أخذه من جوهرنا بالاتحاد الصحيح الغير منقسم.
22. He preserved the virginity of His Virgin mother, which is the miracle of birth that is appropriate to God; showing that the [child] born is God. For He hypostatically united with the flesh which is capable to be born, as His unbounded wholeness and fullness united supernaturally with the flesh. This is a kind of miracles, and to the protester to this kind of miracles [we say] it is the will of God and the might of who put boundary to the nature and could not be overwhelmed by the nature.	22. عندما حفظ عُذرة البتول والدته. هذه هي أعجوبة الولادة التي تليق بالله. الميمنة أن المولود إلهًا. لأنه ⁵⁹⁵ اتحد أقنوميًا بالجسد الممكن للولادة. إذ كليته التي لا انتهاء لها. وكل مملوءًا منها اتحدت بالجسد بما يفوق الطبع. هذا هو نوع من العجائب. إذ كان المحتج لنوع العجائب مشيئة الله. وقوة الذي جعل للطبع حد. وليس يقهره الطبع.
23. For Isaiah, the honored among the prophets, called Him wonder. If He is truly that [physical nature only], then He is not a wonder; as the wonder is incomprehensible, and the incomprehensible is beyond the [physical] nature and beyond the investigation and inspection, because the ends of the world are in His hand, as it was written. When He became man by His	23. لأن إشعياء ⁵⁹⁶ الجليل في الأنبياء دعاه عجب. فإن هو ذاك فليس هو عجب. والذي هو عجب ⁵⁹⁷ هو غير مدروك. الغير مدروك هو فوق الطبع. ويقهر التقصي والفحص. لأن أقاصي الأرض في قبضته كما هو مكتوب. فلما تأنس بمشيئته التي تفوق الطبع. أذن لنواميس الطبع خلا

⁵⁹² Luke 24: 39

⁵⁹³ M2: "بتأنسه" instead of "بتأنس"

⁵⁹⁴ M2: "فليس" instead of "وليس"

⁵⁹⁵ M2: is missing "لأنه"

⁵⁹⁶ M3: "إشعياء" instead of "إشعياء النبي"

⁵⁹⁷ M3: "عجب" instead of "عجب"

will, which is beyond [physical] nature, He became subject to the laws of the [physical] nature except sin to take the sin away from us and erase the curse that came upon our human race	الخطية. ليكيف الخطية عنا ⁵⁹⁸ . ويحل اللعنة التي حلت على جنسنا الناسوتي.
24. For that He came, in order to heal our difficult sufferings by His powerful treatment. He took all our matters except sin, to show survival from what causes corruption. For He did not commit a sin nor was any deceit found in His mouth, as the prophecy of the divine Isaiah, the great among the prophets. For that He came to the annihilation of death to nullify the death that was dominating us, as He is immortal in His nature.	24. لأنه لهذا جاء ليشفى أوجاعنا الضعيفة ⁵⁹⁹ بعلاجه القوي. ومن دليل جميع أمورنا أخذ ما خلا الخطية. لكي بما يتهيأ الفساد يظهر البقاء. لأنه لم يصنع خطية. ولم يوجد في فيه دغل ⁶⁰⁰ . كنبة إشعياء الإلهي الجليل في الأنبياء. ومن أجل ذلك جاء إلى محقة الموت. ليبطل الموت الذي تسلط علينا. إذ هو في طبيعته غير مائت.
25. Paul the Apostle teaches us by this evangelical preach and says "Inasmuch as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy that who has the power of death, I mean the deceivable devil, and release those who feared death and were subject to bondage all their lifetime ⁶⁰¹ ."	25. وبهذه المناداة الإنجيلية يعلمنا بولس الرسول ويقول كما أن البنين اشتروا في اللحم والدم. كذلك هو بالشبه شارك فيها ⁶⁰² ليبطل بموته الذي له سلطان الموت. أعني الشيطان الخداع ⁶⁰³ . ويعتق الذين كانت حياتهم كلها في فزع الموت. ومقهورين بالعبودية.
26. For that, He said that He shared flesh and blood with us, as when He nullified the action of death He saved and released us - who were slaves to sin and through which we entered into death - from the bondage of Satan. For He would not have been able to endure death unless He partook the [human] nature with us.	26. ومن أجل ذلك قال أنه مشاركنا بالجسد والدم حتى إذا أبطل فعل الموت ينقذنا ويعتقنا من عبودية الشيطان لنا. نحن الذين كنا عبيدًا للخطية ⁶⁰⁴ وبها دلجنا إلى الموت. لأنه لم يكن ممكنًا أن يحتمل الموت إلا لما شاركنا ⁶⁰⁵ بالطبع.

⁵⁹⁸ "ليكيف الخطية عنا" instead of "واتحد بجوهنا كقول النبي وسار سيرتنا ما خلا الخطية ليكيف الخطية عنا" M3:

⁵⁹⁹ "الضعيفة" instead of "الصعبة" M3:

⁶⁰⁰ "دغل" instead of "غدر" M3:

⁶⁰¹ Hebrews 2: 14, 15

⁶⁰² "فيها" instead of "فيهما" M3:

⁶⁰³ "الخداع" instead of "الخداع الملعون" M2:

⁶⁰⁴ "عبيدًا للخطية" instead of "للخطية عبيدًا" M2:

⁶⁰⁵ "لما شاركنا" instead of "المشاركتنا" M2:

<p>27. Unless He became incarnate and became man He would not have suffered instead of us, because He is God, un-incarnate and impassible; but the same by which He became incarnate, He suffered, as Peter the head of apostles preached us and said that “The Christ suffered for us in the flesh⁶⁰⁶.” The one who is impassible, when suffered, remained impassible; as we know that He suffered in the flesh not with the Godhead, and it was known that He suffered in the flesh as He is impassible by Godhead.</p>	<p>27. ولولا أنه تجسد وتأنس لم يتألم بدلنا. لأنه إله غير متجسد. ولا يقربه⁶⁰⁷ الآلام. لكن الذي به تجسد به تألم. كما ينادينا بطرس رئيس الرسل⁶⁰⁸ قائلاً أن المسيح تألم عنا بالجسد. فأما الذي هو غير مالوم فإنه لما تألم ثبت غير مالوم. لأنه معروف أنه بالجسد تألم لا باللاهوت. وقد عرف أنه تألم بالجسد إذ كان غير متألم باللاهوت⁶⁰⁹.</p>
<p>28. This is what our father Athanasius, the great among the teachers, had taught us; and because his teachings are life, he took the nomenclature from the permanence; the one who adorn the see of Mark the Apostle and by the provisions of the Holy Spirit you [Cosmas] became his heirs. He said in the phrase “when He suffered in the flesh, the Word was not far from it, so passions were attributed to Him.</p>	<p>28. هذا يعلمنا إياه أبينا أنثاسيوس⁶¹⁰ الجليل في المعلمين. ومن أجل أن علومه⁶¹¹ هي حياة. أخذ التسمية من البقاء الذي زين كرسي مرقس الرسول. وبأحكام الروح القدس صرتم أنتم وارثيه. وكذلك قال في الجملة لما تألم بالجسد. لم تكن⁶¹² الكلمة بعيداً منه. فمن ها هنا أضيف إليه الآلام.</p>
<p>29. When He by Godhead was doing the works of the Father, the flesh was not separated from Him, but according to the will of the Father, He was performing those works in this flesh when He became man. As He [Christ] has said “If I do not do the works of my Father, do not believe me, but if I do, though you do not believe me, believe the works; that you may know and believe that the Father is in Me and I am in Him⁶¹³.”</p>	<p>29. وإذ كان باللاهوت يصنع⁶¹⁴ أفعال الأب. لم يكن الجسد مفترق منه. بل كهوي الأب⁶¹⁵ كان يفعل تلك الأفعال في ذاك⁶¹⁶ الجسد عندما تأنس. كما قال هو إن لم أعمل أعمال أبي فلا تصدقوني. وإن أنا عملت ولم تؤمنوا فأمنوا بالأعمال. وأعلموا أن الأب فيّ وأنا فيه.</p>

⁶⁰⁶ 1 Peter 4: 1.

⁶⁰⁷ M3: "يقربه" instead of "تقربه"

⁶⁰⁸ M3: "رئيس الرسل" instead of "رأس الرسل"

⁶⁰⁹ M2: "لا باللاهوت" instead of "إذ كان غير متألم باللاهوت"

⁶¹⁰ M2: "أبينا أنبا أنثاسيوس" M3: "أبينا أنبا أنثاسيوس"

⁶¹¹ M2: "علومه" instead of "تعاليمه"

⁶¹² M3: "لم تكن" instead of "لم يكن"

⁶¹³ John 14: 11.

⁶¹⁴ M3: "يصنع" instead of "يفعل"

⁶¹⁵ M3: "بل كهوي الأب" instead of "بل لاهوت الرب"

⁶¹⁶ M3: "في ذاك" instead of "بذاك"

<p>30. And when He healed Peter's mother-in-law from fever, by [His] manhood, He stretched out His Hand to her, and by [His] Godhead He healed her from fever. Also, with the blind, He [Christ] spilt His Saliva from the flesh to form the mud, and by Godhead, He opened his eyes. For Lazarus as well, He called with a human voice, and by Godhead He, as God, brought him back from the dead. All these miracles were revealed from and were done by Him; because He did not become incarnate by imagination, but by truth.</p>	<p>30. ولما شفى حماة بطرس من الحمى. بالناسوت⁶¹⁷ مد يده إليها. وباللاهوت⁶¹⁸ أبرأها من الحمى. كذلك الأعمى⁶¹⁹ أطلق له الريق⁶²⁰ من الجسد لعمل الطين. وباللاهوت فتح عينيه. وأيضًا من أجل العازر. أعلن صوتًا ناسوتيًا. وباللاهوت أقامه من الموتى كالإله. هذه العجائب هكذا كانت تظهر⁶²¹ وتكون منه. لأنه ليس بالخيال كان متجسدًا⁶²² بل بالحقيقة.</p>
<p>31. It was good that God became incarnate in a human flesh to endure everything belonging to it except sin; because as we say that He became incarnate and attributed passions of the flesh to Himself, although He was impassible. If the flesh was of someone else other than Him, then to that other one, the passions were attributed.</p>	<p>31. يحسن بالرب إذ تجسد بالجسد الناسوتي. أن يحتمل كل ما يلزمه ما خلا الخطية. لأنه كما نقول أنه تجسد كذلك يضاف إليه⁶²³ آلام الجسد. مع أنه لا يقربه⁶²⁴ الآلام. فإن كان الجسد لآخر غيره فالإله ذلك يضاف إليه الآلام.</p>
<p>32. But if the flesh is of the Word and the Word became flesh, then the passions of the flesh had to be attributed to Him, I mean the one who has the flesh. He suffered from these passions: judgment, reviling, thirst, crucifixion, death, and all other body diseases. Also, we say that salvation and grace are His; hence, we should not divide Him into two natures after the union, in order not to be protesters and abrogators to the impassible Godhead, for we believe and say that He is one incarnate.</p>	<p>32. وإن كان الجسد هو للكلمة. والكلمة صار جسدًا. اضطرت آلام الجسد أن تضاف إليه. أعني الذي له الجسد والذي لزمه من الآلام هو هذا. الدينونة الشتيمة العطش. الصلب الموت وسائر أمراض الجسد الأخر. ولذلك نقول أن الخلاص والنعمة له. ومن هنا لا يجب أن نقسمه لطبيعتين من بعد الاتحاد. كي لا نكون محتجين مبطلين في اللاهوت الغير مالوم. إذ نثق ونقول أنه واحد⁶²⁵ متجسد.</p>

⁶¹⁷ M3: "بالناسوت" instead of "يناسوته"

⁶¹⁸ M3: "باللاهوت" instead of "بلاهوته"

⁶¹⁹ M2: "الأعمى" instead of "الأعمى المولود"

⁶²⁰ M2: is missing "له الريق"

⁶²¹ M3: "تظهره" instead of "تظهر"

⁶²² M3: "متجسدًا" instead of "متجسدًا بالجسد"

⁶²³ M3: "يضاف إليه" instead of "اضاف إليه"

⁶²⁴ M2: "يفرقه" instead of "يقربه"

⁶²⁵ M2: "واحدًا" instead of "واحد"

<p>33. We follow the teachings of the priestly books which affirmed that He suffered in the flesh, as we certainly knew that the passions did not pass beyond the passible flesh nor did they touch the impassible Godhead, but the one who is impassible united to the passible flesh which has the feature of passions, and [He] suffered by it [the passible flesh] and not by who is God [the Word], as we have been taught by the <i>Patriarch</i> Cyril, the saint among the teachers and the theologian among the shepherds.</p>	<p>33. ونتبع علوم الكتب الكهنوتية. المقررة⁶²⁶ بأنه تألم بالجسد. إذ كنا نعرف يقيناً أن الآلام لم تتجاوز الجسد المالموم. ولم تلمس اللاهوت الغير مالموم. بل اتحد ذاك الغير مالموم بالجسد المالموم الذي له خاصّة الآلام. وبه تألم. وليس⁶²⁷ بما هو إله. كما علمنا القديس في المعلمين والإلهي في الرعاة كيرلس البطريك.</p>
<p>34. Thus, if this is the faith of the pervious teachers, and the holders of God's law, as they confess the one who suffered in the flesh for us, then how come some people became accusing us and saying things on us, that we attribute passions to Godhead? Now, from the testimonies of the holy fathers, we prove and show that those who divide Emmanuel into two natures after the union are the ones who attribute suffering to Godhead; as they panic when there is no panic and with this division, they shift toward the worship of man.</p>	<p>34. وإذ كانت هذه أمانة المعلمين قبلنا. أصحاب شريعة الله. ويعترفوا بالذي تألم بالجسد عنا. فكيف صار قومًا يتهمونا ويتقولوا علينا. أننا نلزم اللاهوت الآلام؟ فنحن الآن من شهادات الآباء القديسين⁶²⁸ نبرهن ونبين. أن الذين يقسموا عمانوئيل لطبعيتين من بعد الاتحاد. هم الذين يؤلموا اللاهوت. إذ يفزعوا حيث ليس فزع. وبهذه القسمة إلى عبادة إنسان يعدلوا⁶²⁹.</p>
<p>35. But we, who are abiding by our boundaries, confess that only the Word [incarnate] is God and man, and He is the same one; He suffered in the flesh for us, in the quality of His flesh that is passible. As the great Ignatius, the metonymic 'the theophorus (wearer of God)', had said in his letter to the Romans, let me look like the passions of my God.</p>	<p>35. فأما نحن⁶³⁰ الثابتين على حدودنا. فإننا نعترف بالإله الكلمة⁶³¹ وحده أنه إله وإنسان وهو هو. وأنه بالجسد من أجلنا. في خاصيّة جسده القابل للآلام. أما أغناطيوس الجليل المكنى لابس الله. فإنه قال في رسالته إلى الروم دعوني أصير متشبهًا بآلام إلهي.</p>

⁶²⁶ M3: "المقررة" instead of "المقرة"

⁶²⁷ M2: "فليس" instead of "فليس"

⁶²⁸ M2: "الآباء الأطهار القديسين" instead of "الآباء القديسين"

⁶²⁹ M2: "يعدلوا إلى عبادة إنسان" instead of "يعدلوا إلى عبادة إنسان"

⁶³⁰ M2: "فأما نحن" instead of "فأما الذين نحن"

⁶³¹ M3: "بالكلمة" instead of "بالإله الكلمة"

<p>36. Whereas Saint Athanasius of the blessed mouth had said in his treatise on the cross that the Jews were mocking God and saying, "If you are the Son of God come down from the cross;" but our Savior, who is truly the Son of God, was not worried from death, but He faced it, and with His stability, He trampled it down, because it is known that the Son of God is life. He was capable of coming down from the cross because He rose the dead; but His descent would indicate the escape from death, while His stability did not indicate anything but that He is constant life.</p>	<p>36. وأما القديس أنثاسيوس فم البركة. فقال في مقالته على الصليب أن اليهود كانوا يهزؤا بالرب ويقولون⁶³² إن كنت أنت ابن الله فانزل عن الصليب. فأما مخلصنا الذي هو ابن الله بالحقيقة. فلم يكن يجزع⁶³³ من الموت. لكنه ثبت له. وبثباته داسه. لأنه معروف أن ابن الله الذي هو الحياة⁶³⁴. وقد كان قادر على النزول عن الصليب لأنه الذي أقام الموتى. لكن كان نزوله يدل على الهرب من الموت. وأما ثباته فلم يدل على شيء آخر إلا أنه الحياة الثابتة.</p>
<p>37. As for Saint Basil, the honorable among the teachers, who because his teaching wins the kingdom of heavens, is called by the name of the kingdom, said in his treatise on the martyr Julitta, confessing that the Christ is one and the same, and that He has both venerable and humble matters. He said, for you, God became among people, and for the corrupted flesh, the Word became flesh and dwelt in us; helper against oppressors; emancipator among captives; sun of righteousness with those who sit in the darkness; the impassible on the cross; life in death; light in hell, and resurrection to those who had fallen.</p>	<p>37. وأما القديس باسيليوس الجليل في المعلمين. الذي من أجل أن تعليمه يكسب ملكوت السماء سمي باسم الملكوت. وأنه قال في مقالته على يوليطا الشهيد⁶³⁵ معترفًا بالمسيح أنه واحد هو كهو. وأن له الأمور الجليلة والدليلة. إذ يقول من أجلك صار الله بين الناس. ومن أجل الجسد البالي صار الكلمة جسدًا. وحل فينا المعين مع الظالمين. المعتق عند المسيبيين. شمس البر عند الجلوس في الظلمة. الغير مالوم على الصليب. الحياة في الموت. النور في الجحيم. القيامة عند الذين سقطوا.</p>
<p>38. As for Gregory the <i>bishop</i> of Nazianzus, he had said in his letter to Cledonius that he confessed that God had suffered and was crucified in the flesh. Whoever does not worship the crucified would be condemned and considered among the killers of God. He also said in his treatise on Passover (Pascha), we needed God to be</p>	<p>38. وأما غريغوريوس أسقف نيزيترا. فإنه قال في رسالته إلى قلودانيوس⁶³⁶. إذ يعترف بأن الله تألم بالجسد وصلب إن كان واحد لا يسجد للمصلوب. فليكن محرومًا. وليعد مع قاتلي الإله. وقال في مقالته على الفصح احتجنا أن يتجسد الله</p>

⁶³² M3: "يقولون" instead of "يقولوا"

⁶³³ M3: "يجزع" instead of "يخرج"

⁶³⁴ M3: "الذي هو الحياة" instead of "هو الحياة"

⁶³⁵ M3: "الشهيد" instead of "الشهيدة"

⁶³⁶ M3: "قلودانيوس" instead of "قلودانيوس"

<p>incarnate and to die so that we live; we died with Him to remain with Him; we rose up with Him because we died with Him; we have been praised with Him because we rose up with Him. Many are the miracles that happened there, God was crucified, the sun was darkened then shone, and the creature had to suffer with the creator.</p>	<p>ويموت لنعيش. متنا معه لنبقى معه. قمنا معه لأننا متنا معه. مدحنا معه لأننا قمنا معه. كثيرة هي العجائب التي كانت هناك. إله يصلب. وشمس تظلم ثم تضيء. ويجب أن تتألم الخليقة مع الخالق.</p>
<p>39. As for Saint John, the mouth of gold (chrysostomos), he confessed that the Christ is one, and that He suffered in the flesh whereas God is impassible. He also said that who is not understandable, comprehensible or visible; the ancient who has an ineffable glory; whose light never ends, and His majesty never vanishes, and that He who was rich became poor when He became man; He was convicted, crucified and severely humiliated.</p>	<p>39. وأما القديس يوحنا يعني فم الذهب. فهو معترف بالمسيح أنه واحد. وبالجسد تألم⁶³⁷. إذ كان الله غير متألم. وقال ذاك الغير مفهوم ولا مدرك ولا منظور. القديم الذي له مجداً لا ينطق به. ونوره لا يفنى. وجلالته لا تزول. إذ كان غنياً أفقر لما صار إنساناً. وأدين وصلب وأهين كثيراً.</p>
<p>40. As for Saint Cyril, who adorned the city of the king, had said in his treatise on the birth of the Christ in the flesh, He is the same as He is, in the bosom of the Father and on the human lap; the one who is held in the arms of the mother is on the wings of the winds; the angels worshipped Him and He laid down with humans; the Seraphim do not look at Him and Pilate questions Him; the slave hits Him and the creature tremble from Him; He was ascended on the cross and His throne is not empty of Him.</p>	<p>40. وأما القديس كيرلس الذي زين مدينة الملك. فقال في مقالته على ميلاد المسيح بالجسد، هو هو⁶³⁸ في حضن أبيه وفي الحجر الأدمي. الذي هو على⁶³⁹ ذراعين الأم. هو على أجنحة الرياح. سجدت له الملائكة. ومع البشريين أتكى. السارافيم لا ينظرونه وببلاطس يسأله. العبد يضربه والخليقة ترتعد⁶⁴⁰. على الصليب أصدع والعرش غير خالٍ منه.</p>
<p>41. Whereas the winner Severus, the saint among the teachers; the valuable according to all their sayings; had said in his treatise on the sayings of those who speak</p>	<p>41. وأما الفائز القديس⁶⁴¹ في المعلمين القيم بمقالة جميعهم ساويرس الفائز القديس</p>

⁶³⁷ M2: "وتألم بالجسد" instead of "وتألم بالجسد"

⁶³⁸ M3: "هو هو" instead of "هو كهو"

⁶³⁹ M2: "الذي هو على" instead of "الذي"

⁶⁴⁰ M3: "ترتعد" instead of "ترتعد منه"

⁶⁴¹ M2: "القديس الفائز" instead of "القديس الفائز"

<p>about imagination and phantasy, "So we do not separate Him from that passible one; we do not say that man is separated from Him and that the salvation and the passions are for someone other than God, otherwise the salvation therefore would have been through man."</p>	<p>في المعلمين⁶⁴². فإنه قال في مقالته على أصحاب الخيلولة⁶⁴³ والافتيرونيا⁶⁴⁴, هكذا لا نفرزه من ذاك القابل للآلام. ولا نقول أن الإنسان منفرداً منه. وأن الخلاص والآلام لغير الله. وإلا فمن ها هنا يكون الخلاص بإنسان.</p>
<p>42. Make your mind for the impassible God and you, the sick, do not panic when you say the words. You say that Godhead had suffered, [but] we keep that as if He had suffered by something outside that impassible nature, that is He endured death in the flesh. Like iron, when is heated by fire, and flame penetrates deep in it until it is thought that it [the iron] is fire, then if it is put on the anvil and hit by the hammer, the nature of the fire, which is united to it and not separated from it, would not suffer at all, [although] it [the iron] is hit and subjected to hard hammering. That is how I understand the passions of our Lord the Savior, as through some metaphor and simple simile you can get the analogy.</p>	<p>42. ثبت عقلك من أجل الله الغير مالوم. وقل الكلام ولا تفرع أنت المريض. إذ تقول أن اللاهوت أولمت. فإننا نلزم⁶⁴⁵ ذلك كأنه تألم بشيء. مما هو خارج عن الطبع ذاك الغير قابل للآلام. الذي بالجسد أحتمل الموت. كما أن الحديد إذا احمي بالنار وغاص اللهب فيه. حتى يظن به أنه نار. ويمتد على السندان إذا ضرب بالمطرقة. ولا يتألم طبع النار بته. وهي متحدة به غير منفصلة عنه. وتضرب وتخضع للتطريق الصعب. هكذا أفهم⁶⁴⁶ آلام ربنا المخلص. إذ بغمز⁶⁴⁷ ما وتشبيهه يسير تأخذ القياس.</p>
<p>43. But He, I mean the Word of God, united to the flesh which is liable to these distresses and passions; He when tasted death, He dissolved it by His divine resurrection [after] three days, and by burring His flesh in the tomb He suppressed the dust of [the dead in] the cemeteries and lifted it up from its origin. That was proven when many of saints' bodies woke up and rose. As for the [human] soul, He was entirely united to it;</p>	<p>43. فأما هو أعني كلمة الله المتحد بالجسد القابل لهذه المصائب والآلام. فإنه لما ذاق الموت حله بقيامته الإلهية لثلاثة أيام. وبدفن جسده في القبر قمع الغيار الذي في المقابر ونشله من أصله. ودليل ذلك أن أجساد كثير من القديسين تنفطوا⁶⁴⁸ ونهضوا. فأما النفس⁶⁴⁹ فكان كله متحداً بها. وكله متحد بالجسد مثل التمام الغير</p>

⁶⁴² M2, M3: is missing "الفايز القديس في المعلمين"

⁶⁴³ M3: "مقالة اصحاب الخيلولة" instead of "أصحاب الخيلولة"

⁶⁴⁴ M2: "فيرونا" instead of "الافتيرونيا"

⁶⁴⁵ M2: "نلزم" instead of "نكرم"

⁶⁴⁶ M2: is missing "أفهم"

⁶⁴⁷ M3: "بغمز" instead of "يغمز"

⁶⁴⁸ M3: "تنفطوا" instead of "تتقضوا"

⁶⁴⁹ M2: is missing "النفس"

and was entirely united to the flesh, which is without soul. When He came down to hell, He released the trapped souls there, and said like the saying of the prophet to the trapped, get out; and to those in the darkness, show yourselves. When He rose, He ascended to heavens; the one who descended un-incarnate is the one who ascended incarnate.	متنفس. فلما نزل إلى الجحيم أفتك الأنفس المحبوسة هناك. وقال كقول النبي للمحبسين ⁶⁵⁰ أخرجوا. والذين في الظلمة اظهروا. ولما قام صعد إلى السماء. الذي نزل غير متجسد هو الذي صعد متجسد.
44. He is one of the Trinity; no fourth one was added to them [the Trinity], or another face (<i>prosopon</i>), nature or <i>hypostasis</i> . He sat on the right of the Father, so that we know from this description and from what we can understand [in our life] that the sitting on the right is the equivalence in honor and lordship, otherwise, it would not be said the right or the left of the Father who has no body, no shape or end.	44. وهو واحد من الثالوث. ولم يزد فيها عددًا رابعًا. ولا وجه آخر ولا طبيعة ولا أقنوم. وجلس عن يمين الأب. لكي نعرف من هذه التسمية وما نفهمه عندنا مساواة الكرامة والملك بالجلوس عن اليمين. ولولا هذا ما قيل يمين ولا شمال للأب الذي لا جسم له ولا شكل ولا نهاية.
45. As for St. Ephrem the Syrian, the teacher and the saint, he informed us and said that God by His nature is impassible; man is from Him and through Him and cannot save the composite. But the composite one from two natures through the true union of Godhead and manhood is one and the same who saved the creatures. He [St. Ephrem] had also said, the Son looks like the jewel that is truly full of light; His incarnation is like its body and His Godhead is like its light; the manufacturers cannot separate them because its body and its light are one.	45. وأما مار أفرام السرياني المعلم القديس. فإنه عرفنا وقال أن الله بطبعه غير مالموم. وأن الإنسان منه وبه. ولا يمكن أن يخلص المركب ⁶⁵¹ . لكن المركب من طبيعتين بالاتحاد الصحيح من اللاهوت والناسوت. هو هو واحد خلص الخلائق. وقال أيضًا يشبه الابن بالجواهر ⁶⁵² التي هي بالحقيقة كلها نور. يشبه جسدها ⁶⁵³ لتجسده. ونورها للاهوته. ولا تفصلها الصانع. إذ جسمها ⁶⁵⁴ ونورها واحد.
46. Whereas the saint who was given the treasure of the Holy Spirit, Saint Jacob the bishop of Serugh, he had said in his treatise (mimar) on the crucifixion of our	46. فأما القديس الذي أعطي كنز الروح القدس مار يعقوب أسقف مدينة سروج فقال في ميمره على صليبوت سيدنا إذ

⁶⁵⁰ M3: "للمحبسين" instead of "المحبسين"

⁶⁵¹ M3: is missing "المركب"

⁶⁵² M2, M3: "الجوهر" instead of "الجواهر"

⁶⁵³ M2: is missing "جسدها"

⁶⁵⁴ M2: is missing "ونورها للاهوته ولا تفصلها الصانع إذ جسمها"

<p>Lord, "we confess that the Christ is one, and He is the same one with [both] the highly divine matters and the inferior human matters. In His modesty He resembled us."</p>	<p>نعترف بالمسيح أنه واحد هو كهو. بالإلهيات العالية وبالإنسانيات الدليلة⁶⁵⁵. بتواضعه تشبه بنا.</p>
<p>47. While Emmanuel is entirely like His Father in the great glory, He resembled us, associated with us, and became one of us. He descended to ascend us to His high house where His Father is; and if He did not pray to His Father, He would not have been like us; but when He prayed, it was all to His Father and He resembled us and prayed like us, to make us know that He became one of us. Our prayers He receives along with His Father."</p>	<p>47. وإذا كان عمانوئيل كله شبه أبيه في المجد العظيم. تشبه بنا واختلط بنا وصار منا. ونزل ليصعدنا إلى بلده العلوي حيث والده. ولو لم يصلي لأبيه لم يشبهنا. وإذا صلى فكله لأبيه. وبنا تشبه. صلى مثلنا لنعلم أنه قد صار منا. وصلاتنا هو قابلهامع أبيه.</p>
<p>[Only in M2 and M3],</p> <p>"48. We now say to your holiness, the blessed holy brother, that we give you the correct agreement and the spiritual brotherhood by the words of strong faith and the fatherly affirmation, and we are confident that you confess that we give the correct [faith], you have said, not just by words, but you have known, by deed and experiment, the correction of the apostolic brotherhood.</p>	<p>[انتهت الرسالة⁶⁵⁶]</p>
<p>49. Since those who born of flesh and blood, when they look at each other they have racial equality, then may we eager to have as such. The hot-blooded element motivates them and flame them to love one another like fire.</p>	

⁶⁵⁵ M3: "الدليلة" instead of "الدليلة"

⁶⁵⁶ M1 is missing the following paragraph:

"نحن الآن نقول لقدسكم أيها الأخ المغبوط القديس. أننا قد صححنا عندكم الموافقة. والإخوة الروحانية. بكلام الأمانة القوية. والإقرار الأبوي. ونحن واثقون أنكم تعترفون أننا قد صححنا. وليس بالكلام فقط تقولوا. بل بالفعل والتجربة عرفتم تصحيح الإخوة الرسولية. وكما أن المولودين من اللحم والدم. لهم مساواة الجنس. إذا هم نظروا بعضهم لبعض. لعل نكون مشتاقين إلى هذا. فإن العنصر الحار الدمى. يحركهم ويلهبهم لمحبة بعضهم بعضاً كمثل النار. فإذا كانت إخوانتنا روحانية. وروح القدس علينا. وبدأها بالروح يتم ويكمل. لنأكل لهذا أثمارها. إذ كان بعد البلد وتباعد الأشخاص والوجوه لا يعوقنا. ولا بجمع من ابدال رسوم الأجساد"

50. If our brotherhood is spiritual, the Holy Spirit is upon us. It had started with the Spirit, then it would complete and fulfill to get its fruits. As the distance between the countries and the remoteness of persons and faces do not hinder us, we might come together without the shape of the bodies.”	
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<p style="text-align: center;">Letter 12⁶⁵⁷</p> <p style="text-align: center;">From Macarius of Alexandria (933–952) to John of Antioch (936-953)</p>	
<p>Saint Abba Macarius the <i>Patriarch</i> of Alexandria had said in his <i>synodical</i> letter to the holy Abba John the <i>Patriarch</i> of Antioch,</p>	<p>وقال القديس أنبا مقارة بطريرك الإسكندرية في رسالته السنوديقن إلى الطاهر أنبا يوحنا بطريرك أنطاكية</p>
<p>“1. We believe in one God, the Father the almighty, and in His only Son Jesus Christ, His Word the co-eternal with Him, and in the Holy Spirit who proceeds from the Father; the praised through the Son; the glorified and the worshipped with the Father and the Son.</p>	<p>1. نؤمن بإله واحد الأب ضابط الكل. وبابنه الوحيد يسوع المسيح كلمته الأزلية معه. وبالروح القدس المنبثق من الأب. المسيح⁶⁵⁸ في الابن. الممجده⁶⁵⁹ المسجود له مع الأب والابن.</p>
<p>2. The Holy Trinity, the one in the uncreated <i>ousia</i>; of one dignity; one Godhead; one lordship; the creator of all; who is called three <i>hypostases</i>. We believe in Him in oneness and affirmed in the <i>hypostases</i> without mixing; one <i>ousia</i> of Godhead; unseparated.</p>	<p>2. الثالوث الطاهره المتفقه⁶⁶⁰ في الجوهر الغير مخلوق. بكرامة واحدة. ولاهوتية واحدة⁶⁶¹. وربوبية واحدة. باري الكل الذي يدعى ثلاثة أقانيم. ونؤمن به بوحداية مثبتين في الأقانيم. بلا امتزاج. جوهر واحد للاهوتية غير مفترقة⁶⁶².</p>
<p>3. The Holy Trinity is called three <i>hypostases</i>; the Father, the Son, and the Holy Spirit. We understand that the <i>ousia</i> of Godhead is free from any separation or count; different in the conjunction and common in Godhead; different in the <i>hypostases</i>. They are one nature of a wondrous mystery; because they are one operation, one Godhead; one majesty and one kingship; without confusion or change.</p>	<p>3. الثالوث المقدسة تسمى⁶⁶³ ثلاثة أقانيم. الأب والابن والروح القدس. ونفهم أن جوهر اللاهوتية⁶⁶⁴ برية⁶⁶⁵ من كل فرق وإحصاء. مفترقة في الاقتران⁶⁶⁶. متفقه باللاهوتية. مفترقة بالأقانيم⁶⁶⁷. وهي⁶⁶⁸ طبيعة واحدة وسرها عجيب. لأنه فعل</p>

⁶⁵⁷ Estimated date is 936-953.

⁶⁵⁸ M2: "المسيح" instead of "الناطق"

⁶⁵⁹ M2: "المتجدد" M3: "المجدد" instead of "المتجدد"

⁶⁶⁰ M2: "الثالوث الطاهرة المتفقه" instead of "الثالوث الطاهر المتفق"

⁶⁶¹ M2: "ولاهوتية واحدة" instead of "ولاهوت واحد"

⁶⁶² M2: "لالاهوتية غير مفترقة" instead of "للاهوت غير مفترق"

⁶⁶³ M2: "الثالوث المقدسة تسمى" instead of "الثالوث المقدس يسمى"

⁶⁶⁴ M2: "جوهر اللاهوتية" instead of "جوهر اللاهوت"

⁶⁶⁵ M2: "برية" instead of "برىء"

⁶⁶⁶ M2: "مفترقة في الاقتران"

M3: "مفترقة في الاقتران ومفترقة في الاقتران"

⁶⁶⁷ M2: "متفق باللاهوتية مفترقة بالأقانيم" instead of "متفق باللاهوت مفترق بالأقانيم"

⁶⁶⁸ M2: "وهي" instead of "وهو"

	واحد ولاهوتية واحدة ⁶⁶⁹ . وسلاطان واحد وملك واحد. بلا اختلاط ولا تغيير.
4. The nomenclature of the <i>hypostases</i> is not vanity, for the Father is called Father as He is begetting; the Son is called Son because He is begotten from the Father, and the Holy Spirit proceeds from the Father. The holy nature is not separated because of the faces (<i>prosopa</i>), or it would be understood as three natures, because the nature is not countable, for the holy <i>ousia</i> , as we have said, is not different and is complete in the <i>hypostases</i> without any deduction.	4. وليس تسمية الأقانيم أمراً باطلاً. إذ يسمى الأب أباً من جهة أنه والد. والابن ابناً لأنه مولود من الأب. والروح القدس منبثق من الأب. فالطبيعة الطاهرة ليست مفترقة من أجل الوجوه. لئلا يفهم ⁶⁷⁰ ثلاثة طبائع. إذ الطبيعة لا تعد. لأن الجوهر المقدس كما قلنا غير مفترق وكامل في الأقانيم بلا نقص.
5. The shining star of Orthodoxy, Severus, the mentioned among the Patriarchs, testifies those sayings to us, in his second treatise (mimar) which he composed against the Grammarian of Caesarea ⁶⁷¹ ; the one with the offensive name; as he [Severus] had said in it, We know that Godhead for the three is of one honor; the <i>ousia</i> of Godhead of the Trinity is not inflicted by deduction. The <i>ousia</i> is known as being common for the three which is noted in the Father, the Son, and the Holy Spirit, and there is no change in the <i>ousia</i> neither by addition nor deduction.	5. ويشهد لنا بهذه ⁶⁷² القول. الكوكب المنير ⁶⁷³ للأرثوذكسية. ساويرس المذكور في البطارقة. في ميمره الثاني الذي وضعه بحدا القيسراني الاغرماطيقوس ⁶⁷⁴ . ذو الاسم السمج. وقال فيه, نحن نعلم أن اللاهوتية ⁶⁷⁵ للثلاثة بعز واحد. وأن جوهر لاهوتية الثالوث لا يلحقها ⁶⁷⁶ نقص. والجوهر معروف أنه عام للثلاثة. الذي يعلم في الأب والابن والروح القدس. وليس في الجوهر تغيير بزيادة ولا نقص.
6. As for the <i>hypostases</i> , the <i>hypostasis</i> of the Father is different from the <i>hypostasis</i> of the Son and different from the <i>hypostasis</i> of the Holy Spirit. From the beginning, the <i>ousia</i> is of one honor without any change. The Father is existent without a beginning as	6. فأما الأقانيم. فأقنوم الأب غير أقنوم الابن وغير أقنوم الروح القدس. والجوهر لم يزل منذ البدء في كرامة واحدة بلا تغيير. والأب موجود بلا ابتداء لأنه لم يولد من شيء. فمن أجل هذا هو أب بالحقيقة.

⁶⁶⁹ M2: "ولاهوت واحد أيضاً" instead of "ولاهوتية واحدة"

⁶⁷⁰ M3: "لئلا يفهم منها" instead of "لئلا يفهم"

⁶⁷¹ John the Grammarian

⁶⁷² M2, M3: "بهذه" instead of "بها"

⁶⁷³ M2: "الكوكب المنير" instead of "الكوكب العظيم القديس المنير"

⁶⁷⁴ M3: "الاغرماطيقوس" instead of "الاغرماطيقوس"

⁶⁷⁵ M2: "نحن نعلم أن اللاهوتية" instead of "نحن نعلم أن اللاهوتية واحدة" M3: "نحن نعلم أن اللاهوتية"

⁶⁷⁶ M2: "وأن جوهر لاهوتية الثالوث لا يلحقه" instead of "وأن جوهر لاهوتية الثالوث لا يلحقه"

He is not begotten from anything, and because of that, He is a Father indeed.	
7. As for the Son, He is begotten from the Father, existent before all ages; like the ray of the sun that shines from it without separation; and He is an intangible light. The Holy Spirit is existent from the Father before all ages. He is not begotten like the Son but proceeds from the Father.	7. فأما الابن ⁶⁷⁷ فهو مولود من الآب. دايم قبل الدهور كلها. مثل شعاع الشمس المضيء منها من غير افتراق. وهو نور غير محسوس ⁶⁷⁸ . والروح القدس موجود من الآب قبل كل الدهور. وليس هو مولود مثل الابن. بل منبثق من الآب.
8. In the letter of our father Athanasius, the great Apostolic, the <i>Archbishop</i> of Alexandria, which he sent to Epictetus, the bishop of Corinth, we also find that he said that the Trinity is the Trinity, and when the Word has assumed the flesh from Mary, They [the Trinity] did not accept any addition or deduction, but they are always perfect. One Godhead is in the Trinity.	8. كذلك أيضًا نجد في رسالة أبينا أنثاسيوس الكبير السليحي ⁶⁷⁹ . رئيس الأساقفة بمدينة ⁶⁸⁰ الإسكندرية. التي أنفدها إلى أنطيطيوس أسقف قرنتيوس قائلاً، أن الثالوث هي ⁶⁸¹ الثالوث. وإن كان الكلمة قد أخذ الجسم ⁶⁸² من مريم. فإنها لم تقبل ⁶⁸³ زيادة ولا نقص. ولكنها دائمة الكمال. لاهوتية واحدة ⁶⁸⁴ في الثالوث.
9. This is what we understand and what we preach in the church; the Holy Trinity are three in characteristics, I mean the faces (<i>prosopa</i>), [and] one in Godhead. Godhead is not confined in [only] one face (<i>prosopon</i>), as Sabellius had said, nor separated in natures as Arius calumniated; but we know the three <i>hypostases</i> ; the Father, the Son, and the Holy Spirit as they are always co-existent in oneness with one Godhead and one	9. هذا نفهمه وهو الذي نبشر به في البيعة، الثالوث المقدسة ⁶⁸⁵ ثلاثة في الخواص ⁶⁸⁶ أعني الوجوه. واحدة في اللاهوتية. وليس اللاهوتية محصورة ⁶⁸⁷ في وجه واحد ⁶⁸⁸ كما قال سابليوس. ولا هي مفترقة ⁶⁸⁹ بطباع كما افترى أريوس. ولكن نعرف الثلاثة الأقانيم ⁶⁹⁰ الآب والابن والروح القدس أنها موجودة دائماً أبداً. متفقة

⁶⁷⁷ M2: "فأما الابن" instead of "فالابن"

⁶⁷⁸ M2: "وهو نور من نور غير محسوس" M3: "وهو نور غير محسوس من نور غير محسوس" instead of "وهو نور غير محسوس"

⁶⁷⁹ M2: "السليحي" instead of "السليح"

⁶⁸⁰ M2: "مدينة" instead of "بمدينة"

⁶⁸¹ M2: "أن الثالوث هي" instead of "أن الثالوث المقدس هو"

⁶⁸² M2: "الجسم" instead of "جسم"

⁶⁸³ M2: "فإنها لم تقبل" instead of "فإنه لم يقبل"

⁶⁸⁴ M2: "ولكنها دائمة الكمال لاهوتية واحدة" instead of "ولكنه دائم الكمال لاهوت واحد"

⁶⁸⁵ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

⁶⁸⁶ M2: "ثلاثة في الخواص" instead of "ثلاثة خواص"

⁶⁸⁷ M2: "واحدة في اللاهوتية وليس اللاهوت محصور" instead of "واحدة في اللاهوت وليس اللاهوت محصور"

⁶⁸⁸ M2: "واحد" instead of "واحدًا"

⁶⁸⁹ M2: "هي مفترقة" instead of "هو مفترق"

⁶⁹⁰ M2, M3: "الأقانيم" instead of "اقانيم"

decision, whom we worship; and we glorify the Holy Trinity with one <i>ousia</i> .	بالوحدانية بلاهوتية واحدة ⁶⁹¹ وأمر واحد. لها نسجد. ونمجد الثالوث المقدسة ⁶⁹² بجوهر واحد ⁶⁹³ .
10. We also believe in the one of the Holy Trinity; the Son, the Word of God the Father, the begotten from Him before all ages; from whom was everything; true light of true light. He, at the end of ages, wanted to transfer the human race and bring us back to the blessed life; we, who had fallen in the sin because of the disobedience of our father [Adam]; and by His Father's will and the operation of the Holy Spirit, He bound the heaven and came down, descending to us as a compassion for us.	10. ونؤمن أيضاً بالواحد من الثالوث المقدسه ⁶⁹⁴ . الإبن ⁶⁹⁵ كلمة الله الأب المولود منه قبل الدهور كلها. الذي منه كان الكل. النور الحقيقي من النور الحقيقي. أنه في آخر الأزمان أراد أن ينقل جنس البشر. ويردنا ثانية إلى الحياة المغبوبة. نحن الذين سقطنا في الخطية. من أجل معصية أبينا [آدم ⁶⁹⁶]. وبمشيئة أبيه وفعل الروح القدس. طأطأ السماء نزل وهبط ⁶⁹⁷ إلينا باشفقة علينا.
11. He became incarnate from the Holy Spirit and the holy Virgin Mary. When the voice of Gabriel, the archangel called her, He became incarnate from her. Then she had conceived for full nine months and brought forth mysteriously as Paul the Apostle, had said, but when the fullness of time had come, God sent forth His only Son, that was [born] from woman ⁶⁹⁸ . That is how He was born from the Virgin, and after His incomprehensible birth, her virginity had not been lost, thus, we believe that she is the Mother of God (<i>theotokos</i>).	11. وتجسد من الروح القدس. ومن مريم العذراء الطاهرة. حين ناداها صوت جبرائيل رئيس الملائكة تجسد منها. وحينئذٍ حبلت منه به ⁶⁹⁹ تسعة أشهر عدداً. وولدت بأمر عجيب. كما قال بولس السليح لما أتى تمام الأزمان أرسل الله ابنه الوحيد فكان من امرأة. هكذا ولد من العذراء. ومن بعد ميلاده الذي لا يدرك لم يحل عُذرتُها. ولهذا آمنا أنها والدة الإله.
12. He was born as a baby, wrapped in rags and put in the manger; the one who has no beginning of time, the everlasting co-eternal with His Father and the Holy	12. وولد طفلاً ولف بالخرق. وجعل في المذود. الذي ليس له ابتداء زمان الدائم أبداً

⁶⁹¹ M2: "بلاهوتية واحدة" instead of "بلاهوت واحد"

⁶⁹² M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

⁶⁹³ M2: is missing "بجوهر واحد" M3: "جوهراً واحداً" instead of "جوهراً واحد"

⁶⁹⁴ M2: is missing "ونؤمن أيضاً بالواحد من الثالوث المقدسه"

⁶⁹⁵ M2: "الإبن" instead of "وأن الإبن"

⁶⁹⁶ M3: is missing "آدم"

⁶⁹⁷ M2: "نزل وهبط" instead of "نزل" M3: "هبط نازل"

⁶⁹⁸ Galatians 4: 4.

⁶⁹⁹ M2, M3: "حبلت منه به" instead of "حبلت به"

<p>Spirit accepted time and seasons. He is one Son in whom we believe; one Christ; one Lord; one [composite] <i>hypostasis</i> of God the Word Incarnate. He is heavenly and He is earthly; God and man together; equal to the Father and the Holy Spirit in His Godhead, and equal to us in His manhood.</p>	<p>مع أبيه والروح القدس قبل الزمان⁷⁰⁰ والأوقات. ونما في التربية. وهو ابن واحد نؤمن به مسيحًا واحدًا. ربًا واحدًا. أقنومًا واحدًا لله الكلمة المتجسد. هو سماوي وهو أرضي. إله وإنسان معًا. مساوي للآب والروح القدس في لاهوتيته. ومساوي لنا في ناسوتيته.</p>
<p>13. He did not take His flesh from the <i>ousia</i> of Godhead, nor did He change the nature of the flesh to the nature of Godhead, but, He became man like us, and took our body, which He made from the body of the holy Virgin, and conjoined it with His Godhead through union and composition that is indissoluble. When He became man, He did not drop out His Godhead, God forbid. There was no change, touch, or mixing in those who came together by the union. He remained in what He is, and became perfectly like us in everything that is required to the manhood except sin.</p>	<p>13. لم يأخذ جسده من جوهر اللاهوتية. ولم يغير طبيعة الجسد إلى اللاهوتية. بل صار إنسانًا مثلنا. وأخذ جسدنا الذي صنعه له. من جسم العذراء الطاهرة⁷⁰¹ وقرنه⁷⁰² بلاهوته بالاتحاد والتركيب الذي لا انحلال له. ولما صار إنسانًا لم يدع لاهوته حاشن له⁷⁰³. ولم يكن تغيير ولا مماسسة⁷⁰⁴ ولا امتزاج في الذين اجتمعوا بالاتحاد. بل ثبت فيما هو فيه. وصار مثلنا تمامًا في كل ما يلزم الناسوت. ما خلا الخطية فقط.</p>
<p>14. He was not divided into natures, nor separated into an image or likenesses. He is not known in two natures after the union; as was said by the impious council which assembled in Chalcedon and disordered the world. We do not say that the miracles are of one and the passions are of another, but they are [both] of that [same] one. He is the same, our God and Lord Jesus Christ; one incarnate <i>hypostasis</i>; one composite nature of the whole Son; I mean the Word, the flesh, the soul and the mind; one operation.</p>	<p>14. لم ينفصل إلى طبائع. ولم يفترق إلى صورة ولا إلى أشباه. ولا يعرف بطبيعتين من بعد الاتحاد. كقول المجمع الطمث الذي اجتمع في خلقيدونية⁷⁰⁵. وأفتن الدنيا. ولا نقول أن العجائب لواحد. والأوجاع لآخر. بل هي لهذا الواحد. هو هو إلينا وربنا يسوع المسيح. أقنوم واحد متجسد. طبيعة⁷⁰⁶ واحدة مركبة للابن كله. أعني الكلمة والجسم والنفس والعقل. وفعل واحد.</p>

⁷⁰⁰ M3: "الزمان" instead of "الازمان"

⁷⁰¹ M2: "من جسم العذراء الطاهرة" instead of "من جسم العذراء طاهرة مارة مريم"

⁷⁰² M2: "قرنه" instead of "فقرنه"

⁷⁰³ M2: "له من ذلك" instead of "له من ذلك"

⁷⁰⁴ M3: "مماسه" instead of "مماسسه"

⁷⁰⁵ M2: "في خليقيونية" instead of "بخليقيونية"

⁷⁰⁶ M2: "بطبيعة" instead of "طبيعة"

<p>15. Because the <i>hypostasis</i> is called herein an individuated nature of the Son and not an abstract nature of the Holy Trinity. For that, God the Word became incarnate; appeared on earth; walked among people, on his advent to us; and what was said by the prophets about Him was fulfilled; for His coming was not without testimonies.”</p> <p>[The end of the second part of the full-parts book. It is different from the one from which it is copied. Glory to God a lot.]</p>	<p>15. لأن الأقنوم يدعى ها هنا طبيعة خاصة للابن. وليس هو طبيعة عامية للثالوث المقدس. ومن أجل ذلك تجسد الله الكلمة وظهر على الأرض. ومشى مع الناس في مجيئه إلينا⁷⁰⁷ وتم ما قالته الأنبياء من أجله. لأن مجيئه لم يكن بغير شهادات.</p> <p>آخر الجزء الثاني من الكتاب الكامل الأجزاء وهو خلاف المنقول منه والله المجد كثير⁷⁰⁸</p>
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⁷⁰⁷ M3: is missing "في مجيئه إلينا"

⁷⁰⁸ M2: "آخر الجزء الثاني من الكتاب الكامل الأجزاء وهو خلاف المنقول منه والله المجد كثيرًا وعلينا رحمته إلي الأبد أمين" instead of "آخر الجزء الثاني من الكتاب الكامل الأجزاء وهو خلاف المنقول منه والله المجد كثيرًا"

M3: is missing "آخر الجزء الثاني من الكتاب الكامل الأجزاء وهو خلاف المنقول منه والله المجد كثيرًا"

<p style="text-align: center;">Letter 13⁷⁰⁹</p> <p style="text-align: center;">From Dionysius III of Antioch (958-961) to Menas of Alexandria (956–974)</p>	
<p>From Abba Dionysius, the First of the bishops of Antioch, from a <i>synodical</i> letter, to Father Abba Mina (Menas), the first of the bishops of Alexandria,</p>	<p>من أنبا ديونيسيوس أول أساقفة أنطاكية من رسالة سنوديقن إلى الأب أنبا مينا أول أساقفة الإسكندرية⁷¹⁰.</p>
<p>“1. We believe and affirm in one God; the consubstantial (<i>homoousios</i>) Holy Trinity. He [God] is one <i>ousia</i> and three <i>hypostases</i>; the Father, the Son, and the Holy Spirit. The Father is not existent from any one; He is existent and not begotten; the Son is eternally begotten from the Father and the Holy Spirit is flowing from the Father and the Son⁷¹¹.</p>	<p>1. نؤمن ونقر بإله واحد. الثالوث المقدسة⁷¹². ذات الجوهر الواحد. وهو جوهر واحد. ثلاثة أقانيم. الأب والابن والروح القدس. الأب ليس وجوده عن أحد إذ هو موجود غير مولود. والابن المولود من الأب منذ الأبد. وروح القدس الفائض من الأب والابن⁷¹³.</p>
<p>2. The Holy Trinity are known through the <i>hypostases</i>; but as for the oneness of their Godhead, it is beyond description; as it [the Trinity] is <i>homoousios</i> and eternal. We know them as one kingship; one majesty; that we worship and endeavor. They are Trinity in oneness and oneness in Trinity.</p>	<p>2. والثالوث المقدسة⁷¹⁴ تعرف بالأقانيم. فأما وحدانية لاهوتيتها⁷¹⁵ فهي فوق كل وصف. إذ هي واحدة الجوهر وهي أزلية. نعرفها بملك واحد. وسلطان واحد. نسجد لها ونرغب إليها⁷¹⁶. هي⁷¹⁷ ثالث في وحدانية. ووحدانية في ثالث.</p>
<p>3. As mentioned by Gregory the Theologian, “it is oneness that is always worshipped [in] the Holy Trinity and the Trinity is in oneness. A perfect Trinity in the <i>hypostases</i>; prevailed by the eternity; equal in the glory; uncreated; filled with the ineffable honor; <i>homoousios</i>; filled with might. They are never separated at any</p>	<p>3. كما قال الثيولوجوس غريغوريوس قال وحدانية هي مسجود لها⁷¹⁸ الثالوث المقدسة⁷¹⁹. وثالث في وحدانية. ثالث تامة بالأقانيم⁷²⁰. تعمها الأزلية. متساوية في البهاء. غير مخلوقة. يعمها العز الذي لا ينطق به. متساوية الجوهر. تعمها القوة.</p>

⁷⁰⁹ Estimated date is 958-961.

⁷¹⁰ "من أنبا" instead of "وقال الأب أنبا ديونيسيوس رئيس أساقفة أنطاكية من رسالته السنوديقن إلى أنبا مينا بطريرك الإسكندرية": M3

ديونيسيوس أول أساقفة أنطاكية من رسالة سنوديقن إلى الأب أنبا مينا أول أساقفة الإسكندرية"

⁷¹¹ M3: "to the Son" instead of "and the Son"; M2: is missing "the Son"

⁷¹² M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

⁷¹³ M3: "إلى الابن" instead of "والابن" M2: is missing "الابن"

⁷¹⁴ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

⁷¹⁵ M2: "لاهوتيتها" instead of "لاهوتيته"

⁷¹⁶ M2: "نسجد لها ونرغب إليها" instead of "نسجد له ونرغب إليه"

⁷¹⁷ M2: "هي" instead of "هو"

⁷¹⁸ M2: "لها دائماً" instead of "لها"

⁷¹⁹ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

⁷²⁰ M2: "ثالث تامة بالأقانيم" instead of "كامل بالأقانيم"

condition; not dissociated at all times or in operation; they have one brightness, one lordliness, one worship, and everything that is proper to the Godhead.	ليست منفصلة في حال البتة. ولا هي مفترقة في الأحوال. ولا في العمل. لها بهاء واحد. ووقار واحد. وسجود واحد. وكل الأشياء التي تليق بالإلهية.
4. He is one God not three; one Lord not many. The majesty of the lordship follows the Godhead and what for the Godhead is for the lordship. For now, the Holy Trinity is the worshipped and known in the <i>hypostases</i> . And as for the oneness of their <i>ousia</i> is uncharged of any separation or dissociation.	٤. هو إله واحد لا ثلاثة. ورب واحد لا كثير ⁷²¹ . وجلالة الربوبية منيع ⁷²² الإلهية. وبالإلهية ⁷²³ للربوبية. فالثالوث المقدسة ⁷²⁴ الآن هي التي تعبد. وتعلم ⁷²⁵ بالأقانيم. فأما وحدانية جوهره فهو يرى من كل انفصال ومن كل افتراق.
5. We believe, confess and say that the Father is not begotten. He has no beginning, unchangeable, and unalterable. He was not begotten from any one and no one was the reason of His life, as He did not live in time and never dies. He is the creator and the maker of souls and bodies. He is one Father to His only begotten Son, our Lord Jesus Christ; who created all things, the visible and the invisible. heavens were made by His fingertips and He is holding the whole world in His fist.	٥. فنحن نؤمن ونعترف ⁷²⁶ وننادي أن الأب لم يولد. هو الغير ذي أول. الغير مستحيل الغير متغير. ولم يولد من أحد. ولا أحد كان سبب حياته. إذ لم يحيا في زمان ولا يموت أبداً. هو الخالق الباري للنفوس والأجساد. هو أب واحد لابنه المولود الوحيد ربنا يسوع المسيح. الذي خلق كل الأشياء. ما يرى وما لا يرى. والسموات من فعل أنامله. وهو ممسك الأرض جميعاً ⁷²⁷ في قبضته.
6. We now believe in Him, the only Son, God of God; Light of Light; who is resembling the one who begot Him in everything except the Fatherhood. It is not that He [the Son] was separated in time, but He is the only Son and the Word of the one. [He is] begotten from the <i>ousia</i> of the eternal Father before all ages in an incomprehensible example; as light and fire. The stable Word from the Father; His wisdom and might.	٦. نؤمن الآن به. الابن الوحيد. الإله من الإله. النور من النور. الذي يشبهه الذي ولده في كل شيء سوى الأبوة. ليس أنه انفصل في زمان. لكنه ابن وحيد. وكلمة للواحد. مولود من جوهر الأب الأزلي قبل الدهور. بمثال لا يدرك كمثل النور والنار. الكلمة الثابتة من الأب. وحكمته وقوته.

⁷²¹ "إله واحد لا ثلاثة ورب واحد لا كثير" instead of "هو إله واحد لا كثير" M2:

⁷²² "منيع" instead of "متنع" M3:

⁷²³ "وبالإلهية" instead of "وما للإلهية" M3:

⁷²⁴ "فالثالوث المقدسة" instead of "فالثالوث المقدس" M2:

⁷²⁵ "هي التي تعبد وتعلم" instead of "هو الذي يعبد ويعلم" M2:

⁷²⁶ "فنحن نؤمن ونعترف" instead of "فنحن نؤمن" M2:

⁷²⁷ "جميعاً" instead of "جميعها" M2:

<p>7. He is not counted among the whole creature, nor has He been entrusted for an [acquired] Sonship, but He is the only Son; the Word of the one God the Father. He [the Word] is not a verbal word similar to that which passes through the air, or the sayings that are of no <i>hypostasis</i>, but He is the living Word. We also believe in the Holy Spirit, the proceeding and flowing from the Father, and that He has a <i>hypostasis</i>.</p>	<p>٧. ليس هو معدود مع سائر الخليقة. ولا أؤتمن على بنوة لكنه ابن وحيد وكلمة الواحد الله الأب. ليس هو كلام لفظي مشاكل لهذا⁷²⁸ الذي يخرق الهواء. ولا يشبه الأقاويل التي لا أقنوم لها. لكنه⁷²⁹ كلمة حية. ونؤمن أيضًا⁷³⁰ بالروح القدس المنبثق الفائض من الأب. بأن له أقنومًا.</p>
<p>8. As Gregory the bishop of Nyssa had said, "the Father has His own characteristic on His own. Thus, the one who is the Son; who is seen as a stable <i>hypostasis</i>; and the brightness of the Father is in Him reveals the Father to those who see and did not request. Here He is the natural true Son, by whom or through whom, the properties of the Father are known.</p>	<p>٨. كما قال غريغوريوس أسقف نيسس. أن الأب له خاصية بذاته على حدته. ولهذا الذي هو الابن الذي يرى ثباته أقنوم. وشعاع الأب فيه يستعلن للذين يرون الأب ولم يطلبوا. هو الآن الابن الحقيقي الطبيعي. الذي تعلم خواص الأب به. أو من جهته.</p>
<p>9. We believe in the Holy Spirit, the consubstantial (<i>homoousios</i>) with the Father and the Son. He is not strange from Godhead or the <i>ousia</i> of the Father and the Son, because we ascribe the un-begetting to the Father, the begetting to the Son, and the procession to the Holy Spirit. He (the Spirit), is [with] the Father, in the one nature and the one honor.</p>	<p>٩. نؤمن بروح القدس المتوحد في الجوهر مع الأب والابن. وليس هو غريب من اللاهوتية. وجوهرية الأب والابن. لأننا نخص الأب بعدم الولادة. والابن بالولادة. وروح القدس بالانبثاق. هو الأب⁷³¹ في الطبيعة الواحدة والعز الواحد.</p>
<p>10. He is not a soul like the one that we have, because that one we attract it from the air for the life of the body. But we certainly believe that He is the Spirit of God. This is about whom the Word had witness and showed His operation when He [the Word] brought Him down on the apostles as light from that one <i>ousia</i>. He [the Spirit] is a <i>hypostasis</i> that is known by His own</p>	<p>١٠. ليس هو روح مثل هذا الذي فينا. لأن هذا إنما نجذبُه إلينا من الهواء لقوام الجسد. لكننا نؤمن متيقنين أنه روح الله. هذا الذي أن الكلمة يشهد عنه. وأبان عن فعله حين أهبطه على الرسل كالنور من هذا الجوهر الواحد. وأنه أقنوم يعرف بخاصيته. هي</p>

⁷²⁸ M2: "لهذه" instead of "لهذا"

⁷²⁹ M3: "لكنه" instead of "لكن"

⁷³⁰ M2: "أيضًا نؤمن" instead of "أيضًا نؤمن"

⁷³¹ M3: "الأب" instead of "الآن"

characteristic. It is the Trinity that is not separated in Godhead and counted in the <i>hypostasis</i> .	ثالوث غير منفصلة ⁷³² في الإلهية. هي واحدة تعد ⁷³³ في الأقانيم.
11. Now we come to the living dispensation which the one of the Trinity, God the Word, did for our salvation; we subject these words to praise Him so, we call and say, Blessed O our Lord Jesus Christ, God of lords; who by His might came down and saved His people as the bountiful God. He bound the heavens, came down and became incarnate from us. He endured to be conceived of in the womb of a Virgin and was born from her as a human at the last ages.	١١. ونحن الآن نأتي إلى التدبير المحيي. الذي فعله من أجل خلاصنا. الواحد من الثالوث الله الكلمة. ونجعل الكلام تمجيداً له. فننادي قائلين، تباركت ربنا ⁷³⁴ يسوع المسيح إله الأرباب. الذي بقدرته هبط ونجى شعبه كالإله الجواد. وطأطأ السماوات ونزل فتجسد منا. وأحتمل أن يحبل به في البطن بتول ⁷³⁵ . وولد بشراً منها في الأزمنة الأخيرة.
12. He did not drop out His Godhead as said by our holy fathers, in order not to let them think that He was an imagination and that [they might] not accept the matter with vision only, however, in a long time, and on dealing with most of human conditions, I mean the conception for nine months, the birth, the breast feeding, and using the grow up [in the body], the length of times, and the difference of age, all were to make trust in what was going on.	١٢. لم يدر من ⁷³⁶ لاهوته كما قال أبائنا الأطهار. لكي لا يظنوا أن الذي كان إنما هو تخييل ⁷³⁷ . ولا يقبلون الأمر بالرؤيا فقط. لكن في زمان طويل. والتردد في سائر الأحوال الإنسانية. أعني الحبل تسعة أشهر. والولادة والتغذي من الثدي. واستعمال النمو. وطول الأوقات. واختلافات السن ⁷³⁸ كلها. لكي يوثق بما جرى.
13. It is not only this, but He prepared His body, with which He hypostatically united, to accept the natural symptoms; I mean hunger, thirst, fatigue, walking in the roads, then after that the hitting and death on the life-giving cross. He makes all the signs that surpass all understanding and are beyond all logic and narration,	١٣. ليس هذا فقط. لكن أهّل جسده الذي جعله متحدًا معه بالأقنومية أن يقبل الأعراض الطبيعية. أعني الجوع والعطش والتعب والمسير في السبل. ثم من بعد الضرب وموت الصليب المحيي. وهو يفعل الآيات ⁷³⁹ التي تفوق كل عقل. وتتجاوز كل منطق. وكل اقتصاص. إذ

⁷³² "هي ثالوث غير منفصلة" instead of "هو ثالوث غير منفصل" M2:

⁷³³ "هي واحدة تعد" instead of "هو واحد يعد" M2:

⁷³⁴ "ربنا" instead of "ياربنا" M2, M3:

⁷³⁵ "البطن بتول" instead of "بطن البتول" M2:

⁷³⁶ "لم يدر من لاهوته" instead of "لم يفارق لاهوته" M2:

⁷³⁷ "تخييل" instead of "تخيل" M3:

⁷³⁸ "السن" instead of "الالسن" M2:

⁷³⁹ "الآيات" instead of "الأفعال" M3:

as He is the capable Word; He also gives His body, which He united with, to passions.	هو الكلمة المقتدر. ويبدل جسده الذي اتحد به الآلم ⁷⁴⁰ .
14. In all matters, He is one. He is the same in the wonders and in the passions as well. He resembled us in everything except in sin. He is not separated into two natures or two <i>hypostases</i> before the union or after the union ⁷⁴¹ . who would say that God the Word Incarnate is in two natures, then they actually proclaimed two <i>hypostases</i> and it is confirmed [for him] to be two <i>hypostases</i> undoubtedly.	١٤. وفي سائر الأحوال هو واحد. هو هو في الآيات وفي الآلام. وتشبهه بنا في كل شيء خلا ⁷⁴² الخطية فقط. ليس هو مفترق في حال إلى طبيعتين ولا أقنومين قبل الاتحاد ولا بعد الاتحاد. من قال أن الله الكلمة المتجسد في طبيعتين فقد صرح بأقنومين حقًا. والأقانيم تثبت اثنتين بلا شك.
15. This is as the blessed Cyril had taught us in his first letter to Succensus as he said, “After the union, we do not separate the natures from each other, or divide the undividable one into two. As for that, the [two] natures from which God the Word was [incarnate] are <i>hypostases</i> ⁷⁴³ and not <i>ousias</i> . This is what we have learnt many times from the spiritual books and from our blessed fathers, and we have to teach this by an example that we set.”	15. كما علمنا المغبوط كيرلس في رسالته الأولى إلى سوكيسس ⁷⁴⁴ إذ يقول أن بعد الاتحاد لسنا نفرق الطبائع بعضهما من بعض. ولا نفرق الواحد الغير مفترق إلى اثنتين. فأما أن الطبائع التي كان منها الله الكلمة هي أقانيم وليست جواهر. فقد تعلمناه مرارًا كثيرة من الكتب الروحانية ومن آبائنا الأطهار. ويجب علينا أن نعلم ذلك بمثال نضعه ⁷⁴⁵ .
16. But just by recalling, we might listen to what the blessed Cyril had said in Chapter Eight of his letters in which he refuted the error of Andrew. He said that if, by any way, we define the Word as one face (<i>prosopon</i>); one nature; one <i>hypostasis</i> , where He is and truly is existent, then we would come to them (those descriptions) through union, and would keep	16. لكن بالأذكار فقط نستمع ما قاله السعيد كيرلس في الفصل الثامن من رسائله التي رد فيها غلط ⁷⁴⁶ اندراوس. فإنه يقول هكذا إننا على حال إذا ميزنا الكلمة إلى وجه واحد. وطبيعة واحدة. وأقنوم واحد. الذي هو فيهم. وهو موجود بها بالحقيقة. فإنه نأتي معه بالاتحاد

⁷⁴⁰ M2, M3: "الآلام" instead of "الآلم"

⁷⁴¹ He was not two before the union because the human nature was not existant and He is not two after the union as He became one composite nature from the eternally existant Divine nature and the human nature which became existant in the hypostatic union.

⁷⁴² M3: "مأخلا" instead of "خلا"

⁷⁴³ He means here "hypostatic realities"

⁷⁴⁴ M3: "سوكيسس" M2: "كيسس" instead of "سوكيسس"

⁷⁴⁵ M3: "نصفه" instead of "نضعه"

⁷⁴⁶ M3: "غلط" instead of "غلط"

<p>what we refer to, as from that aspect He is one by composition and not separated into two.</p>	<p>ونحفظ الذي نسمى إليه. فهو هذه الجهة واحد بالتركيب. وليس نبي⁷⁴⁷ أنه مفترق إلى اثنين.</p>
<p>17. He had also said in the second chapter of what he replied to the opposition of Theodoret, “We say that the hypostatic union, from which He was, does not notify anything else, but the Word [incarnate]; one nature and one <i>hypostasis</i>; I mean the Word [incarnate].” He [Cyril] also said in his letter to Acacius of Melitene, “At this point we have to know the distinction of the natures, which are the <i>hypostases</i>⁷⁴⁸, as we obviously know that the [two] natures, from which God the Word [incarnate] was united with real composition and without confusion are <i>hypostases</i> and not <i>ousias</i> of any class.”</p>	<p>17. وقال أيضًا هكذا فيما رد به مناقضة تاودريطس الفصل الثاني، نحن نقول أن الاتحاد الذي كان منه بالقوام. ليس ينبئ بشيء آخر. بل الكلمة. طبيعة واحدة وأقنوم واحد أعني الكلمة. وقال أيضًا في رسالته التي كتبها إلى أقافيوس⁷⁴⁹ الملطي هكذا قال وإلى هذا الموضع ينبغي أن نعرف افتراق الطبائع التي هي الأقانيم. فنحن نعرف ببيان أن طبائع الله الكلمة التي اتحد منها من غير اختلاط. بالتركيب الحقيقي. أنهم أقانيم وليسوا جواهر من سائر الأجناس.</p>
<p>18. And even if our fathers say in some cases that the nature is the <i>ousia</i>, however the <i>ousia</i> is more than the nature because the word ‘nature’ is said to signify the <i>ousia</i> and the <i>hypostasis</i>. It is said that the <i>ousia</i> is an abstract nature and the <i>hypostasis</i> is an individuated nature. As for the <i>ousia</i>, it signifies only the common (abstract), from which is the specific; I mean the individuated <i>hypostasis</i> and the individuated nature which is distinct by its own and its [distinguished] name in the form.</p>	<p>18. وإن كان أبائنا يقولون في بعض المواضع أن الطبيعة هي الجوهر. لكن الجوهر أكثر⁷⁵⁰ من الطبيعة. لأن اسم الطبيعة يقال على الجوهر والأقنوم. والجوهر يقال أنه طبيعة عامية. والأقنوم طبيعة خاصة. وأما الجوهر فهو ينبئ عن العموم فقط الذي منه الخاص. أعني الأقنوم على حدته. والطبيعة على حدتها. التي هي منفصلة بذاتها وأسمها في الصورة.</p>
<p>19. Therefore, we said as our blessed fathers had said that the <i>ousia</i> is higher than the nature, and this is what the pro-Chalcedon teachers hide, because of their</p>	<p>19. فلهذا قلنا كما قال أبائنا الأَطْهَار أن الجوهر أكبر⁷⁵¹ من الطبيعة. وهذا هو الذي يستتره⁷⁵² معلموا أهل خلقيدونية</p>

⁷⁴⁷ M2: "نبي" instead of "نبي"

⁷⁴⁸ He insisted here that the natures were not abstract realities but individuated “hypostatic realities”.

⁷⁴⁹ M2: "أقافيوس" instead of "أقافيوس"

⁷⁵⁰ M2: "الجوهر أكثر" M3: "الجوهر أكبر" instead of "الجوهر أكثر"

⁷⁵¹ M2: "أكبر" instead of "أكبر"

⁷⁵² M2: "يستتره" instead of "يستتره"

calumny of the two natures. As for the natures, that are the <i>hypostases</i> , they are lastly existent for us (in the union), and also God the Word who became incarnate.	لافتراءهم بالطبيعتين. فأما أن الطبائع التي هي الأقانيم. فهي موجودة لنا ⁷⁵³ أخيراً. كذلك الإله الكلمة الذي تجسد
20. The great Athanasius taught us in his treatise on the Incarnation of God the Word that, “the body is a part of God the Word according to the incarnation and according to the status of the one face (<i>prosopon</i>); because He (the Word) formed the animal from the things that are not like one another, but different. The Word is different from the body, as the soul is different from our flesh. Man, now is one [composed] of soul and flesh; one form from different things.	20. فقد علمنا العظيم أثناسيوس في المقالة التي قالها في مصير الله الكلمة بشراً. قال الجسد هو جزء من الله الكلمة بحسب التجسد. وبحسب وضع الوجه الواحد. لأن كون الحيوان هو الأشياء لا يشبهه ⁷⁵⁴ بعضها بعضاً. لكنها مختلفة. والكلمة مخالف للجسد. كمثل النفس التي هي مخالفة لجسمنا. والإنسان الآن ⁷⁵⁵ هو واحد من نفس وجسم. وصورة واحدة من أشياء مختلفة.
21. Thus, whoever said that the Lord is in two natures after the composite union, he confesses that He is two <i>hypostases</i> and two faces (<i>prosopa</i>) without reason. Who does not witness that the two <i>hypostases</i> [from which Christ is composed] are two? The heretic, is the one who let (agree on) the saying that God the Word, who became man, is not one nature, that is one <i>hypostasis</i> , but he says that He is in two natures. He should know then that he would be obliged to say of three <i>hypostases</i> ⁷⁵⁶ (in Christ).	21. فمن قال أن الرب في طبيعتين بعد الاتحاد التركيبى. فإنه يعترف بأنه أقنومان ووجهان ⁷⁵⁷ بغير حجة. من ذا الذي لا يشهد أن الأقنومين اثنان. فمن أصدع يدع القول بأن الله الكلمة الذي صار إنساناً ليس هو طبيعة واحدة. أي أقنوم واحد. لكنه يقول أنه في طبيعتين. فليعلم أيضاً أن الأمر سيضطره إلى القول بثلاثة أقانيم.
22. This is what the winner Amphilochius the Bishop of Pisidia had clearly said in his letter that he wrote to the king Leo, as he mentioned the <i>ousia</i> instead of the <i>hypostasis</i> ⁷⁵⁸ . Here is his saying, “if that is appropriate to God to mention the one <i>ousia</i> of God the Word and	22. فقد قال هذا قولاً واضحاً الفائز امفلاسيوس أسقف بسيدية. في رسالته التي كتبها إلى لاون الملك. إذ ذكر الجوهر عوضاً من الأقنوم. وهذا قوله, إن كان هذا أمراً لائقاً بالله أن نذكر الجوهر

⁷⁵³ M2: is missing "لنا"

⁷⁵⁴ M3: "كون الحيوان هو الأشياء التي لا تشبهه" instead of "كون الحيوان هو من الأشياء التي لا تشبهه"

⁷⁵⁵ M3: is missing "الآن"

⁷⁵⁶ For the flesh, the soul and Godhead.

⁷⁵⁷ M2: "اقتومان ووجهان" instead of "وجهان واقتومان"

⁷⁵⁸ The correct here is “*hypostasis*” and not “*Ousia*”.

<p>the union that took place; but they explicitly count them as two, thus this shows that manhood is separated from the <i>ousia</i> of God; as according to their thought it [manhood] is not shining in the divine majesty, but they will separate this into three according to the sinfulness of Basilides who had made three natures, one earthly, one for the soul, and another spiritual one⁷⁵⁹.”</p>	<p>الواحد الذي لله الكلمة والاتحاد الذي كان إليه. لكن بإعلان يعدونهما⁷⁶⁰ اثنين فيظهر أن البشرية مفترقة من جوهر الله. فعلى ظنهم ليس هي مضيئة في جلاله الإلهية. لكن سيفرقون هذا إلى ثلاثة حسب نجاسة واليطس. الذي صنع ثلاثة طبائع. فواحدة أرضية وأخرى للنفس وأخرى روحانية.</p>
<p>23. But perhaps our opponents would say, How could two natures exist [in one composite nature] without confusion or mixture? We answer them saying, O people, search and ask our fathers, the wearers of God, and know that the word ‘nature’ is said in some places instead of ‘<i>ousia</i>’ of any class, and in some [other] places instead of one composite <i>hypostasis</i> [that is composed] of elements which do not resemble one another.</p>	<p>23. لكن عسى الذين يقاومونا سيقولون. كيف يمكن أن يكون طبيعتان موجودتان من غير اختلاط ولا امتزاج. فنحن نجيبهم قائلين يا أيها القوم. فتشعوا الآن أيضاً. وسلوا آبائنا اللابسين الله. وأعلموا أن اسم الطبيعة في بعض المواضع عوضاً من⁷⁶¹ جوهر كل جنس. وفي بعض المواضع عوضاً من أقنوم واحد مركب من حدود لا يشبه بعضها بعضاً.</p>
<p>24. Now the one <i>hypostasis</i>; that is the simple <i>ousia</i>; firstly, was not composite, God the Word, at the end of times became composite with the flesh which is not spiritual but has a knowledgeable soul. His incarnation was hypostatically without confusion; [with] a body similar to our bodies and passible like us. He was born from the holy Virgin, the Mother of God (<i>theotokos</i>), the Ever-Virgin Mary; and on His birth He sealed the doors of Her virginity.</p>	<p>24. والأقنوم الآن الواحد. الذي هو الجوهر البسيط الأول الغير مركب الذي هو الله الكلمة. في آخر الأزمان⁷⁶² صار مركباً بالجسم الذي هو غير متنفس⁷⁶³. لكن له⁷⁶⁴ النفس العلامة. وتجسده بالأقنوم من غير اختلاط. جسم مشابه لأجسامنا. ومتألم مثلنا. ولد من البتول الطاهرة والدة الإله البتول⁷⁶⁵ في كل حين مريم. وختم أبواب عذرتها بميلاده.</p>
<p>25. Thus we spoke about the difference of the quality of natures, in the way it was set for us in one nature,</p>	<p>25. فلهذا قلنا اختلاف حدود الطبائع. في الكيفية الموضوعه لنا بطبيعة واحدة التي</p>

⁷⁵⁹ The first two for Manhood who is composed of flesh and soul and the third is for Godhead.

⁷⁶⁰ M2: "يعدونها"; M3: "تعدهما" instead of "يعدونهما"

⁷⁶¹ M3: "عوضاً من" instead of "عوضاً عن"

⁷⁶² M3: "الأزمان" instead of "الزمان"

⁷⁶³ M3: "غير متنفس" instead of "متنفس"

⁷⁶⁴ M2: "لكن له" instead of "لكن"

⁷⁶⁵ M2: is missing "البتول"

<p>that is the [one] <i>hypostasis</i>. It (the nature) is not simple anymore, but composite. We do not separate this one Son into two natures or two <i>hypostases</i>, and the Trinity does not accept the saying of a quadrinity according to what the great Athanasius had said in his treatise as he says, we must not join a man to God, as not to be said a slave with a lord.</p>	<p>هي الأقنوم. وليست بسيطة الآن. لكنها مركبة. ولسنا نفرق هذا الابن الواحد إلى طبيعتين. ولا إلى أقنومين. ولا يقبل الثالث قولاً رابوعاً على ما قال العظيم أنثاسيوس في مقالته⁷⁶⁶ إذ يقول هكذا، ليس يجب أن نفرن⁷⁶⁷ إنساناً إلى الله. ولا يقال عبد مع رب.</p>
<p>26. He [Athanasius] also said, “it is a blasphemy to make one of the <i>hypostases</i> two, and let the Trinity be four <i>hypostases</i>.” He also said in another place, “the one Son does not have two natures, one that we worship and another we do not worship; but it is one nature of God the Word Incarnate. We worship Him with His flesh, with one prostration. He became incarnate with a flesh that has a soul.”</p>	<p>26. وقال أيضاً أنه من الكفر أن يجعلوا الواحد⁷⁶⁸ من الأقانيم اثنين. وبصيرون الثالث أربعة أقانيم. وقال أيضاً في موضع آخر ليس للابن الواحد طبيعتان. واحدة نسجد لها والأخرى لا نسجد لها. لكنها طبيعة واحدة لله⁷⁶⁹ الكلمة تجسدت. نسجد له مع جسده سجوداً واحداً. تجسد بجسد متنفس.</p>
<p>27. We believe in one Son. God assumed a body that has a soul. He is one face (<i>prosopon</i>), one composite <i>hypostasis</i> and one operation. He is entirely God and entirely man according to the holy teachings of our holy alert fathers. This is truly the sound [teaching] for all those who want to accept it without envy.</p>	<p>27. فنحن نؤمن بابن واحد. الرب أخذ جسداً ذا نفس. هو وجه واحد وأقنوم واحد مركب. وفعل واحد. هو كله إله وهو كله إنسان. حسب التعاليم الطاهرة التي لأبائنا الأطهار المتيقظين. فهذا هو الصحيح بالحقيقة. عند سائر من يريد أن يقبله من غير حسداً⁷⁷⁰.</p>

⁷⁶⁶ M3: "مقالته في الايمان" instead of "مقالته"

⁷⁶⁷ M2: "نفرن" instead of "نضيف"

⁷⁶⁸ M3: "الواحد" instead of "واحد"

⁷⁶⁹ M3: "طبيعة واحدة لله" instead of "طبيعة لله"

⁷⁷⁰ M3: "عند سائر من يريد أن يقبله من غير حسداً" instead of "عند سائر من يقبله بغير حسداً"

<p>28. Especially at the fountain which continuously rises; I mean the words of the theologian Hippolytus⁷⁷¹, who adorned the see of Apostle Peter with the wonderful sayings. He calls and says, “The books of God inform us with another one with the flesh; but He is one nature, one <i>hypostasis</i>, one operation and one face (<i>prosopon</i>). He is entirely God and He is entirely the same man.” And he [Hippolytus] sent a letter to Dionysius saying, “if who is born from the holy Virgin was called one, then He is the one from whom were all things. He, therefore, is one nature because He is one face (<i>prosopon</i>). He is not separated into two.”</p>	<p>28. وبخاصة عند الينبوع الذي ينبع دائماً. أعني كلام يوليوس⁷⁷² اللاهوتي. الذي زين كرسي بطرس الرسول بالأقاول الفائقة الحسن. فإنه ينادي هكذا ويقول، كُتب الله تنبئنا بآخر مع الجسد. إلا أنه طبيعة واحدة وأقنوم واحد. وفعل واحد ووجه واحد. هو الله كله والإنسان كله هو هو. ولقد بعث إلى ديونوسيوس يقول إن كان الذي ولد من البتول الطاهرة سمي واحداً. فإنه الذي منه كان الكل. وهو إذن طبيعة واحدة من أجل أنه وجه واحد. ليس مفترق إلى اثنين.</p>
<p>29. He also said, “those who speak of two natures will be obliged to say that one we worship and another we do not worship, and that they will be baptized by Godhead and not be baptized by manhood. If we are baptized by the death of Lord; then we confess of one [composite] nature of the impassible Godhead and the passible manhood, in order that baptism, in this way, be by God and completed by the death of the Lord.</p>	<p>29. وقال أيضاً سيضطر الذين يقولون بطبيعتين أن يقولوا أن واحدة نسجد لها وأخرى لا نسجد لها. وأن يتعمدوا باللاهوتية فلا يتعمدوا⁷⁷³ بالناسوتية. فإن كنا نصطبغ بموت الرب. فنحن نعترف بطبيعة واحدة لللاهوت الغير متألّمة. والإنسانية المتألّمة. لكي تكون المعمودية هكذا بالله. وتكمل بموت الرب.</p>
<p>30. Though He suffered in the flesh; which is His and to which He is hypostatically united, [with] the one everlasting immortal nature, and He died in it, but Godhead is not the one who accepted passions in its</p>	<p>30. وإن كان تألم⁷⁷⁴ في الجسد الذي هو له المتحد به بالأقنومية. والطبيعة الواحدة الغير بائدة إلى الأبد. ومات فيه. لكي⁷⁷⁵ اللاهوت ليست التي قبلت الآلام في</p>

⁷⁷¹ This could be Hippolytus of Rome or Julius I of Rome. I suggest Hippolytus of Rome for two reasons: (1) The Arabic name in M3 indicates Hippolytus of Rome; (2) In the writings of Hippolytus of Rome (<http://www.earlychristianwritings.com/text/hippolytus-dogmatical.html>) we find some paragraphs similar to passages in the synodical letters: “And yet at the same time there has been effected a certain inexpressible and irrefragable union of the two into one substance, which entirely passes the understanding of anything that is made.” (AGAINST BERON AND HELIX. Fragment I); “For he who recognises an identical operation in things of unlike nature, introduces at the same time a fusion of natures and a separation of persons, their natural existence being made entirely undistinguishable by the transference of properties.” (AGAINST BERON AND HELIX. Fragment VI)

⁷⁷² M3: "يوليوس" instead of "بوليتوس"

⁷⁷³ M3: "ولا يتعمدون" instead of "فلا يتعمدوا"

⁷⁷⁴ M3: "يتألم" instead of "تألم"

⁷⁷⁵ M3: "لكي" instead of "لكن"

<p>nature, as thought by some people, because Godhead is impassible according to its nature, as the great Severus, the <i>Patriarch</i> of Antioch said.</p>	<p>طبيعتها⁷⁷⁶. كما يظن قوم. لأن اللاهوت غير متألّمة على ما توجهه طبيعتها، كما قال العظيم ساويرس بطريرك أنطاكية.</p>
<p>31. He [Severus] said, “The flesh of the [composite] nature of Christ had died; the composite nature of Godhead and manhood. We also believe that He died and rose from the dead in the third day; His body is not corrupted, passible, or mortal in the state of the resurrection. He ascended to heavens while His flesh is united to Him and He sat down on the right hand of the majesty on high. He shall also come in His glory in the general resurrection, to judge the living and the dead and reward each one according to their work. By these statements we abide without hesitation.”</p>	<p>31. قال قد مات جسد طبيعة المسيح. الطبيعة المركبة من اللاهوت والانسوت. ونؤمن أيضاً أنه مات وانبعث من بين الأموات في اليوم الثالث. وجسده غير فاسد وغير متألّم وغير مائت. على حال القيامة. وصعد إلى السماء. وجسده متحد به. وجلس عن يمين العظمة في العلا. وهو أيضاً يأتي بمجده في القيامة العامة. ليدين الأحياء والأموات. ويجازي كل أحد بحسب عمله. وهذه الأقاويل نحن عليها ثابتون من غير تزعرع.</p>

⁷⁷⁶ M2: "ليس الذي قبل الألام في طبيعته" instead of "ليست التي قبلت الألام في طبيعتها"

<p style="text-align: center;">Letter 14⁷⁷⁷</p> <p style="text-align: center;">From Menas of Alexandria (956–974) to John of Antioch (965–985)</p>	
<p>From a <i>synodical</i> letter of Abba Saint Mina (Menas), the first of the bishops of Alexandria, to the holy father Saint John, the <i>Patriarch</i> of the city of God, Antioch,</p>	<p>من رسالة سنوديقن للأب أنبا مينا أول أساقفة⁷⁷⁸ الإسكندرية إلى الأب الطاهر أنبا يوحنا بطريرك أنطاكية مدينة الله⁷⁷⁹</p>
<p>“1. We believe and stand soundly in the Father, the Son, and the Holy Spirit; one God; the Holy praised Trinity. Three <i>hypostases</i>; one Godhead; one lordship; one might; one will; one majesty; one operation; one agreement of the <i>ousia</i>; and one being.</p>	<p>1. نؤمن نحن⁷⁸⁰ ثابتون على الصحة. بالأب والابن والروح القدس إله واحد. الثالوث الممجة المقدسة⁷⁸¹. ثلاثة أقانيم لاهوتية واحدة⁷⁸². ربوبية واحدة. قوة واحدة. وإرادة واحدة. وسلطان واحد. وفعل واحد⁷⁸³. واتفاق واحد للجوهرية. ذاتية واحدة.</p>
<p>2. As Paul the Apostle, had taught us in his epistle to the Corinthians⁷⁸⁴ saying that there is but one God; because they call many gods whether in heavens or on Earth, yet for us there is but one God, the Father, from whom all things came and for whom we are; and one Lord, Jesus Christ, through whom all things came and through whom we are and one Holy Spirit in whom is everything.</p>	<p>2. كمثل ما علمنا بولس السليح في رسالته إلى كورنثوس قائلاً، ليس إله إلا الله واحد⁷⁸⁵ لأنهم يذكروا آلهة كثيرة. إما في السماء وإما في الأرض. فأما لنا نحن فإله واحد. الله الأب الذي منه الكل ونحن إليه. ورب واحد يسوع المسيح الذي به كان كل شيء ونحن به. وروح القدس واحد الذي فيه كل شيء.</p>
<p>3. The Holy Trinity, the identical in the uncreated <i>ousia</i> (<i>homoousios</i>), one dignity; one Godhead, one lordship, the creator of all, is called three [<i>hypostases</i>]. We believe in Him as oneness distinct in the <i>hypostases</i></p>	<p>3. الثالوث الطاهرة. المتفقة⁷⁸⁶ في الجوهر غير مخلوق. بكرامة واحدة. ولاهوتية واحدة⁷⁸⁷. وربوبية واحدة. باري الكل الذي يدعى ثلاثة. ونؤمن به بوحدانية</p>

⁷⁷⁷ Estimated date is 965-974.

⁷⁷⁸ M3: "أول أساقفة" instead of "رئيس أساقفة"

⁷⁷⁹ M2: "من رسالة" instead of "وقال الاب القديس انبا مينا الحادي والستين من عدد الابطاء البطارقة بطريرك الاسكندرية من رسالة سنوديقن" M3: "سنوديقن للاب انبا مينا أول اساقفة الاسكندرية إلى الأب الطاهر أنبا يوحنا بطريرك أنطاكية مدينة الله"

⁷⁸⁰ M2: "نؤمن نحن" instead of "نؤمن"

⁷⁸¹ M2: "الثالوث الممجة المقدسة" instead of "الثالوث الممجّد المقدس"

⁷⁸² M2: "لاهوتية واحدة" instead of "لاهوت واحد"

⁷⁸³ M2: "وسلطان واحد وفعل واحد" instead of "وفعل واحد سلطان واحد"

⁷⁸⁴ 1 Corinthians 8: 6

⁷⁸⁵ M3: "الواحد" instead of "واحد"

⁷⁸⁶ M2: "الثالوث الطاهرة المتفقة" M3: "الثالوث الطاهر المتفق" instead of "الثالوث الاقدس المتفق"

⁷⁸⁷ M2: "لاهوتية واحدة" instead of "لاهوت واحد"

without confusion and one un-separated <i>ousia</i> of Godhead.	مفترقة في الأقانيم بلا امتزاج. جوهر واحد للاهوتية ⁷⁸⁸ غير مفترق.
4. The Holy Trinity is called three <i>hypostases</i> ; the Father, the Son, and the Holy Spirit. The <i>ousia</i> of Godhead is understood as free of any division or numbering; distinct with Godhead in the <i>hypostases</i> ; of one nature and of wondrous mystery; because it is one operation and one godhead; one majesty and one kingship; without confusion or change.	4. الثالوث المقدسة تسمى بثلاثة ⁷⁸⁹ أقانيم. الأب والابن والروح القدس. ونفهم بجوهر ⁷⁹⁰ اللاهوتية بريئة من كل افتراق وعدد. مفترقة ⁷⁹¹ في الأقانيم باللاهوتية ⁷⁹² . وهي طبيعة واحدة وسرها عجيب. لأنه فعل واحد ولاهوتية واحدة. وسلطان واحد وملك واحد، بلا اختلاط ولا تغيير.
5. The naming of the <i>hypostases</i> is not a void thing; as we call the Father 'Father' as He is the begetter; [we call] the Son 'Son' because He is begotten from the Father, and the Holy Spirit because He is proceeding from the Father. The holy nature is not divided because of the faces (<i>prosopa</i>), otherwise we would understand three natures. The nature is not counted because the holy <i>ousia</i> is not divided, as we have mentioned, and it is perfect in the <i>hypostases</i> without any deduction.	5. وليس تسمية الأقانيم أمراً باطلاً. إذ نسمي الأب أباً من جهة أنه واحد ⁷⁹³ . والابن ابناً لأنه مولود من الأب. وروح القدس لأنه منبثق من الأب. والطبيعة الطاهرة ليست بمفترقة ⁷⁹⁴ من أجل الوجوه. لئلا نفهم منها ثلاثة طبائع. إن الطبيعة لا تعد. لأن الجوهر المقدس كما قلنا غير مفترق. كامل في الأقانيم بغير نقص.
6. The shining star, Saint Severus the <i>Patriarch</i> , had testified that saying to us in his second treatise (mimar) which he composed against the Grammarian of Caesarea ⁷⁹⁵ , of the offensive name. He said ⁷⁹⁶ , "It is one Godhead for the three, with one honor. The <i>ousia</i> of Godhead of the Trinity is not affected by deduction."	6. ويشهد لنا بهذا القول الكوكب المنير مار ساويرس البطريرك ⁷⁹⁷ . في ميمره الثاني الذي وضعه بحدا القيسراني الاغراماوس ⁷⁹⁸ ذو الاسم السمج. قال [ساويروس]، أن لاهوتية واحدة للثلاثة

⁷⁸⁸ M2: "اللاهوتية" instead of "اللاهوت"

⁷⁸⁹ M2: "الثالوث المقدسة تسمى بثلاثة" instead of "الثالوث المقدس يسمى بثلاثة"

⁷⁹⁰ M3: "ونفهم بجوهر" instead of "ونفهم جوهر"

⁷⁹¹ M2: "مفترقة" instead of "غير مفترقة"

⁷⁹² M2: "باللاهوتية" instead of "اللاهوتية"

⁷⁹³ M3: "واحد" instead of "والد"

⁷⁹⁴ M2: "ليست بمفترقة" instead of "ليس مفترقة"

⁷⁹⁵ John the Grammarian

⁷⁹⁶ This paragraph is the same as in letter 12.

⁷⁹⁷ M3: "البطريرك" instead of "المذكور في البطارقة"

⁷⁹⁸ M2: "الاغراماوس" instead of "الاغراماوس" M3: "الاغراماوس"

	بعز واحد. وجوهر لاهوتية الثالوث لا يلحقها نقص.
7. The <i>ousia</i> is known to be common for the three that is noted in the Father, the Son, and the Holy Spirit, and there is no change in the <i>ousia</i> neither by addition nor by deduction. As for the <i>hypostases</i> , the <i>hypostasis</i> of the Father is different from the <i>hypostasis</i> of the Son and different from the <i>hypostasis</i> of the Holy Spirit, and from the beginning the <i>ousia</i> is of one honor without any change.	7. والجوهر يعرف لأنه عام للثلاثة التي تعلم في الآب والابن والروح القدس. وليس في الجوهر تغيير بزيادة ولا نقصان. وأما الأقانيم. فأقنوم الآب غير أقنوم الابن. وغير أقنوم روح القدس ⁷⁹⁹ . والجوهر لم يزل منذ البدء في كرامة واحدة بلا تغيير.
8. The Father is existent without a beginning for He is not begotten from anything, and because of that, He is the Father indeed. As for the Son, He is always begotten from the Father before all ages; like the ray of the sun that shines from it without separation; and He is an intangible Light of an intangible Light. The Holy Spirit is existent from the Father before all ages. He is not begotten as the Son, but proceeding from the Father.	8. والآب موجود بلا ابتداء لأنه لم يولد من شيء. من أجل ذلك هو الآب بالحقيقة. وأما الابن فمولود من الآب. دائم ومن قبل الدهور كلها. مثل شعاع الشمس المضيء منه من غير افتراق. وهو نور غير محسوس من نور غير محسوس. وروح القدس موجود من الآب قبل الدهور. وليس هو مولود مثل الابن. بل منبثق من الآب.
9. Now this is a few of many that we have said before your holiness concerning the Holy Trinity. As we have learnt from our fathers who had been sealed after the prophets and the apostles; this is what we believe. Then we go back to the incarnation of the one from the Trinity; God the Word; and we present our saying before your blessed holy fatherhood; endeavoring and forced, our holy Church and we, to fulfill that as they [the fathers] had proclaimed.	9. الآن هؤلاء قليل من ⁸⁰⁰ كثير قلنا أمام قدسكم. من أجل الثالوث المقدسة ⁸⁰¹ . مثل ما تعلمنا من آبائنا الذين ختموا بعد الأنبياء والرسل. كذلك نؤمن. ثم نرجع إلى تأنس الواحد من الثالوث الله الكلمة. ونظهر قولنا عند أبوتك المقدسة المغبوبة. مجتهدين مضطرين نحن والبيعة التي عندنا المقدسة. على تمام ذلك كما نادوا به.
10. We believe with a pure mind and heart that the eternal Word; the only begotten Son from the <i>ousia</i> of the Father; through whom was the existence of	10. ونؤمن بعقل وقلب طاهر. أن الكلمة الأزلية الابن الوحيد. المولود من

⁷⁹⁹ M2, M3: "الروح القدس" instead of "روح قدس"

⁸⁰⁰ M3: is missing "من"

⁸⁰¹ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

everything. He, through the multitude of His compassions, had mercy on Mankind, came down from heaven and descended to us without alteration or separation from the <i>ousia</i> of the Father.	جوهريّة ⁸⁰² الله الأب. الذي به قوام كل شيء. بكثرة رأفته رحم جنس البشر. هبط من السماء. ونزل إلينا من غير انتقال ولا افتراق من جوهريّة ⁸⁰³ الأب.
11. He came into the womb of the holy luscious Ever-Virgin Mary; and from her virgin blood and from the Holy Spirit, He created for Himself a human body, from Abraham' seed, with a rational soul that has logic and mind. Therefore, the Word became flesh and dwelt in us through the hypostatic union ⁸⁰⁴ .	11. حل في بطن مريم ⁸⁰⁵ الطاهرة البتول دائماً الزكية. ومن دمانها البكرية ومن الروح القدس صنع له جسماً بشرياً. بنفس ناطقة ذات فهم وعقل. من نسل إبراهيم. وكذلك الكلمة صارت ⁸⁰⁶ لحمًا. وحلت ⁸⁰⁷ فينا بوحداية الأقنومية.
12. He was born as flesh from her and she remained virgin; we know her and believe that she is the Mother of God (<i>theotokos</i>), and the one born from her is perfect God and perfect man. We know that He Himself is one by <i>hypostasis</i> and by entity, from two natures. After the incarnation, He is one Son, one Lord, one Christ, one nature, one person and one <i>hypostasis</i> of God, the word incarnate.	12. وولد ⁸⁰⁸ جسداً وثبتت أيضاً بتولاً. ونحن نعلمها ونؤمن أنها ولدت إلهًا. وأن المولود منها متجسداً ⁸⁰⁹ إلهًا كاملاً بذاته. وإنساناً كاملاً. وإياه نعلم بذاته أنه واحداً بالأقنوم والكيان. من طبيعتين. ومن بعد التجسد ابناً واحداً. ورباً واحداً. ومسيحاً واحداً. وطبيعة واحدة. وشخص واحد. وأقنوم واحد لله الكلمة المتجسدة.
13. As He is one Godhead and manhood, His operation is one as well, and His will is one. He did not take His flesh from the <i>ousia</i> of Godhead, nor did He change the nature of the flesh to [the nature of] Godhead, but He became man like us and took His flesh that He made from the flesh of the holy Virgin, and conjoined with His Godhead in the union and composition that is indissoluble.	13. وكما أنه واحد لاهوتي وناسوتي. كذلك فعله واحد. وإرادته واحدة. ولم يأخذ جسده من جوهر اللاهوتية. ولم يغير طبيعة الجسد إلى اللاهوتية. ولكن صار إنساناً كمثلنا ⁸¹⁰ . وأخذ جسده الذي صنعه من جسم العذراء الطاهرة. وقرنها ⁸¹¹ بلاهوته بالاتحاد والتركيب الذي ليس له انحلال.

⁸⁰² M2: "جوهريّة" instead of "جهر"

⁸⁰³ M2: "جوهريّة" instead of "جهر"

⁸⁰⁴ This paragraph is the same as in letter 8.

⁸⁰⁵ M3: is missing "مريم"

⁸⁰⁶ M2: "صار" instead of "صارت"

⁸⁰⁷ M2: "حلت" instead of "حل"

⁸⁰⁸ M3: "ولد" instead of "ولدت"

⁸⁰⁹ M3: is missing "متجسداً"

⁸¹⁰ M2: "مثلنا" instead of "مثلنا"

⁸¹¹ M2, M3: "قرنه" instead of "قرنها"

<p>14. When He became man, He did not drop out His Godhead, God forbid. There was no change, touch, or mixing in those who came together through the union. However, He remained in what He is, and became perfectly like us in what is required to manhood except for sin. He is not divided into natures, nor separated into images or likenesses. He is not known in two natures after the union, as had been said by the menstural council which assembled in Chalcedon and disordered the world.</p>	<p>14. فلما صار إنسانًا لم يدر من⁸¹² لاهوته. حاش له. ولم يكن تغيير ولا مماسة ولا امتزاج في الذين اجتمعوا بالاتحاد. ولكن ثبت فيما هو فيه. وصار مثلنا تمامًا فيما يلزم الناسوت ما خلا الخطية فقط. لا ينفصل إلى طبائع. ولا نفترق إلى صور ولا إلى أشباه. ولا يعرف طبيعتين من بعد الاتحاد. كما قال المجمع الطمث الذي اجتمع بخلقيدون وأفتن الدنيا.</p>
<p>15. We do not say that the miracles are of one and the passions are of another, but they are [both] of that [same] one. He is the same, our God and Lord Jesus Christ; one incarnate <i>hypostasis</i>; one composite nature of the whole Son; I mean the Word, the flesh, the soul and the mind; one operation, as the <i>hypostasis</i> is called herein an individuated nature of the Son, and not an abstract nature of the Holy Trinity.</p>	<p>15. ولا نقول أن العجائب لواحد والأوجاع لآخر. لكن هي لهذا الواحد. وهو هو إلينا وربنا يسوع المسيح. أقنوم واحد متجسد. طبيعة واحدة مركبًا الابن كله. أعني الكلمة والجسم⁸¹³ والنفس والعقل. وفعل واحد. لأن الأقنوم يدعى من الآباء ها هنا طبيعة خاصة للابن. وليس هي طبيعة عامية للثالوث المقدس.</p>
<p>16. For that, God the Word became incarnate, appeared on earth, walked among people, and in His coming to us, all what was said by prophets for Him was fulfilled, as His coming was not without testimonies.”</p>	<p>16. ومن أجل ذلك تجسد الله الكلمة. وظهر على الأرض. ومشى مع الناس. وفي مجيئه إلينا. تم⁸¹⁴ كل ما⁸¹⁵ قالت⁸¹⁶ الأنبياء من أجله. لأن مجيئه إلينا لم يكن بغير شهادات.</p>

⁸¹² M2: "لم يدر من" instead of "لم يفارق"

⁸¹³ M3: "الجسم" instead of "الاجسد"

⁸¹⁴ M2: "تم" instead of "تم" M3: is missing "تم"

⁸¹⁵ M2: "ما" instead of "ما"

⁸¹⁶ M2, M3: "قالت" instead of "قالت"

<p style="text-align: center;">Letter 15⁸¹⁷</p> <p style="text-align: center;">From Dionysius of Antioch (958-961) to Menas of Alexandria (956-974)</p>	
<p>The pure Saint father Dionysius, the <i>Patriarch</i> of Antioch, said in a <i>synodical</i> letter to Abba Mina (Menas), the <i>Patriarch</i> of Alexandria,</p>	<p>وقال القديس الأب الطاهر⁸¹⁸ ديونيسيوس بطريرك أنطاكية. من رسالة سنوديقن. إلى أنبا⁸¹⁹ مينا بطريرك الإسكندرية</p>
<p>“1. We believe and confess one God; simple uncreated <i>ousia</i>. We worship that <i>ousia</i> and start to explain this through many teachings. God is one triune and a triune one, a Father, a Son, and a Holy Spirit; one <i>ousia</i>; one Godhead; one might; and one majesty. Each one of them (the Trinity) is known and understood as God and Lord; and we know God with one nature of the <i>ousia</i> of Godhead and three <i>hypostases</i>.</p>	<p>1. نؤمن ونعترف بإله واحد. جوهر بسيط غير مخلوق. ونسجد لهذا الجوهر. ونبتدئ إلى تبينه⁸²⁰. بتعاليم كثيرة. إن الله واحد ثلاث. وثلاث واحد⁸²¹. أب وابن وروح قدس. جوهر واحد لاهوت واحد. قوة واحدة. سلطان واحد. فكل واحد منهم يعرف ويعقل إله ورب. ونعرف الله بطبعه واحد لجوهر اللاهوت ثلاثة أقانيم.</p>
<p>2. We confess that the Father is a begetter not begotten, and He is the first cause. He is the Father of the Word as light from fire, and the Holy Spirit is proceeding from Him eternally. We do not [just] confess with words and thought as some people blasphemed and taught; but by act and conscience; that [we confess] of the <i>ousia</i> and the nature.</p>	<p>2. ونعترف أن الأب والد غير مولود. وهو العلة الأولى. والد الكلمة كالضوء من النار. وروح القدس منبثق منه بأزلية. وليس نعترف بالقول والفكر⁸²² مثل ما جدفوا أناس وعلموا. بل⁸²³ بالفعل والضمير. أي⁸²⁴ بالجوهر والطبع.</p>
<p>3. We do not limit the Trinity to one <i>hypostasis</i> as the Jews and Sabellians do; but we escape from their confession, from the Jewish and Sabellian thoughts. We do not define by thought or tongue one <i>hypostasis</i> for</p>	<p>3. ولا نحصر الثالوث في أقنوم واحد كاليهود والسبليانية⁸²⁵. بل نهرب من اعترافهم. من الأفكار اليهودية والبلبلية السبليانية⁸²⁶. ولا نحد⁸²⁷ بالفكر ولا⁸²⁸</p>

⁸¹⁷ Estimated date is 958-961.

⁸¹⁸ M2: "وقال الأب القديس" instead of "الاب الطاهر" M3: "الطاهر" instead of "الأب الطاهر"

⁸¹⁹ M2: "أنبا" instead of "الأب أنبا"

⁸²⁰ M2: "تبيينه" instead of "تنبيهه"

⁸²¹ M2: "إن الله واحد ثلاث وثلاث واحد" instead of "أن الله واحد وثلاثة أقانيم"

⁸²² M2: "بالقول والفكر" instead of "بالقول والفعل"

⁸²³ M2: is missing "بل"

⁸²⁴ M2: is missing "أي"

⁸²⁵ M3: "السبليانية" instead of "السبيلية"

⁸²⁶ M2, M3: "السبيلية" instead of "السبليانية"

⁸²⁷ M2: "ولا نحد" instead of "ولا نجدف"

⁸²⁸ M3: "ولا" instead of "أو"

the three <i>hypostases</i> [Trinity], but we believe in three and worship them; not [worshipping] natures or <i>ousias</i> , but only the holy <i>hypostases</i> , otherwise we would be included among “the apostates” who believe in ‘polytheism’, which is the blasphemy of Arius.	باللسان أقتومًا واحدًا للثلاثة بل نؤمن بثلاثة ولها نسجد. وليس لطبائع وجواهر ⁸²⁹ إلا للأقانيم ⁸³⁰ المقدسة. لئلا ندخل في جملة الحنفاء الكثيرين الآلهة. الذي هو تجديف ⁸³¹ آريوس.
4. But we confess the characteristics of the holy <i>hypostases</i> . The Father is un-begotten; the Son is begotten; and the Holy Spirit is proceeding from Him [the Father]. We do not say that the Father does not have the begetting ⁸³² so that we are in the blasphemy of Eunomius who denies the birth of the Son and the procession of the Holy Spirit. But we stay away from his thought and from the thoughts of the rejected people.	4. بل نعترف بخصائص الأقانيم المقدسة. أن الأب غير مولود. والابن مولود ⁸³³ . والروح القدس المنبثق منه. ولا نقول أن ليس للأب الولادة. فنكون في كفر أونوميوس. الذي ينكر ولادة الابن. وانبثاق الروح. بل نبعد أيضًا كثيرًا من فكر هذا. ومن أفكار الناس المردولين.
5. The true and clear confession is that the Father, the Son, and the Holy Spirit are perfect Trinity of complete three. This is the definition of faith and the decree of the confession of God that we stick to without inclination, and with which we discipline our hearts through what we got from the teachings of our blessed fathers.	5. والاعتراف الحقيقي البين. أن الأب والابن وروح القدس. ثالوث تامة ⁸³⁴ من ثلاثة ذوي تمام. هذا حد الأمانة. وقانون الاعتراف بالله. الذي نتمسك به بلا ميلان. وبه نأدب قلوبنا. مما تلقيناه من تعاليم آبائنا المغبوطين.
6. Gregory the Theologian was one of them, and he says in a treatise (mimar) of his on the nativity and the rising, “if I say God, then I mean the Father, the Son, and the Holy Spirit, as nothing is added to Godhead more than those, otherwise we would enter into polytheism, and I do not deduct from this position, otherwise I would commit a sin by deducting Godhead.” In his treatise on	6. منهم غريغوريوس الناطق بالإلهيات. يقول في ميمر له على الميلاد والإشراق إذا قلت الله. فالأب والابن والروح القدس أعني. فمن حيث لا يضاف إلى اللاهوت أكثر من هذا. فندخل جمع ⁸³⁵ الآلهة. ولا أنقص من هذا الحد لئلا آثم بنقص اللاهوت. وفي مقالته على الذبح يقول إذا

⁸²⁹ M3: "جواهر" instead of "الجواهر"

⁸³⁰ M2: "الأقانيم" instead of "الأقائيم"

⁸³¹ M2: is missing "تجديف"

⁸³² He means here the begetting capabilities or fatherhood.

⁸³³ M2: is missing "والابن مولود"

⁸³⁴ M2: "ثالوث كامل" instead of "ثالوث تامة"

⁸³⁵ M2: "فندخل جمع" M3: "فندخل مجمع" instead of "فندخل جمع"

slaughtering he says, "if I say God, then I mean the three, and the three are the characteristics who are <i>hypostases</i> ; I mean the persons."	قلت الله فالثلاثة أعني ⁸³⁶ . والثلاثة هي الخاصيات التي هي الأقانيم. أعني الأشخاص.
7. Whereas the great Athanasius who adorned the see of Alexandria, the city that loves Christ, and who delighted whoever was under heavens with his Orthodox knowledge, said in his treatise on the incarnation of Christ, "indeed, the doxology of the Father, the Son, and the Holy Spirit is the same; 'my glory will I not give to another' ⁸³⁷ .' The Son is not a second God but the only Word of God, and as the Father is praised and worshipped, the Son and with Him the Holy Spirit as well. Because He is God and the protector of Israel. Thus, His opponents would be ashamed and amazed, except those who believe that the Son and the Spirit are from the <i>ousia</i> of the Father and there is no other God than Him."	7. فأما العظيم أثناسيوس الذي زين كرسي المدينة المحبة للمسيح ⁸³⁸ الإسكندرية وأبهج كل من تحت السماء بعلومه الأرثوذكسية. قال في مقالته على تأنس المسيح، أن بالحقيقة تمجيد الأب والابن والروح القدس واحد. ولست أعطي مجدي لآخر. لأن الابن ليس هو إله ثاني بل كلمة الوحيد الله ⁸³⁹ . وحيث الأب والابن والروح القدس معه ⁸⁴⁰ . مسجود معبود. لأنه الله وحافظ إسرائيل. فليخزى ويبهت المضادين له. إلا الذين يؤمنون أن الابن والروح ⁸⁴¹ من جوهر الأب. ولا إله غيره.
8. Epiphanius, who has the enlightened mind, says in his treatise named 'Anchoratus', "The Holy Trinity is counted by name and enumerated as three. We did not say oneness and dualism or just oneness, but united Trinity and triune oneness; one God; a Father in a Son; a Son in a Father, with the Holy Spirit."	8. وإبيفانيوس النير العقل يقول في مقالته المرسومة بأنقروطس ثالث مقدسة ⁸⁴² تحصى بالاسم. يعد بثلاثة. ولم نقل ⁸⁴³ وحدانية ومثنوية. ولا وحدانية فقط. بل ثالث موحد ⁸⁴⁴ . ووحدانية مثلثة. إله واحد. أب في ابن. وابن في أب مع روح القدس ⁸⁴⁵ .
9. O, you the great, it was only a few of the many teachings of the holy fathers. I admit and confess my	9. قد مضى أيها العظيم قليل من كثير من تعاليم الآباء القديسين. وأقر واعترف

⁸³⁶ M2: "اعنى" instead of "اعنى الأقانيم"

⁸³⁷ Isaiah 42 8.

⁸³⁸ M3: "الله" instead of "المسيح"

⁸³⁹ M2: "الله الوحيد" instead of "الوحيد"

⁸⁴⁰ M3: "وحيث الأب فالابن مع والروح القدس معه" instead of "وحيث الأب والابن والروح القدس معه"

⁸⁴¹ M2: "والروح القدس" instead of "والروح القدس"

⁸⁴² M2: "ثالث مقدسة" instead of "ثالث مقدس"

⁸⁴³ M2: "لم نقل" instead of "لم يقل"

⁸⁴⁴ M3: "موحدة" instead of "متوحدة"

⁸⁴⁵ M3: "روح القدس" instead of "روح قدس"

weakness and little knowledge in talking about the incomprehensible and worshipped Holy Trinity. We have defined that (our teaching) with the testimonies of the experienced teachers; the owners of the mysteries of the service of God.	بضعفي وقلة علمي. في القول على الثالوث المقدسة المسجودة الغير مدروكة ⁸⁴⁶ . وحددنا ذلك بشهادة المعلمين المجربين. أصحاب سرائر خدمة الله.
10. Then we found that it is necessary and for the need of good worshipping, to add an account on the incarnation of God the Word that was for our sake, according to what we had received from the holy fathers, the teachers of the mysteries of the holy Church. For the spiritual love, we accept the twelve chapters of Saint Cyril, the theophorus (wearer of God), by which he destroyed the threats of the action of the wicked Nestorius.	10. ورأينا الواجب. وما يلزمنا بحسن العبادة. زيادة القول في تأنس الله الكلمة. الذي من أجلنا. على ما أخذنا من الآباء القديسين معلمي سرائر البيعة المقدسة. ثم لمحبة روحانية. نقبل الأثني عشر فصلاً التي للقديس كيرلس لابس الله. التي ⁸⁴⁷ أهلك بها تهدت ⁸⁴⁸ فعل نسطور الشرير.
11. As the prophecy of Habakkuk ⁸⁴⁹ mentions, “arrows in the light went out through all the nations, and enlightened to the people. We do not deviate from the truth or from the illustrations of all books, and what should be concerning the checking of the wisdom of all known divine teachings based on the saying of God to Job, “reserve for times of trouble, for days of war and battle ⁸⁵⁰ .”	11. كنبوة حبقوق نبل مضار في النور. وخرجت إلى أقطار المسكونة. وأنارت للبشر. ولا نبعد من الحق. وشبه ⁸⁵¹ سائر الكتب. وما يجب من فحص حكمة جميع التعاليم المعترفة ⁸⁵² الإلهية. كقول الله لأيوب احتفظوا بزمان ⁸⁵³ العداة ويوم حرب وجهاد.
12. The Orthodox ratification is found in the book ⁸⁵⁴ , which was composed in the days of king Zeno, who deserves good remembrance, and which [the book] was written and accepted carefully. It was sent by	12. والإقرار الأرثوذكسي أيضاً مصحف ⁸⁵⁵ الذي أنشئ في أيام الملك المستحق أن يكون له الذكر الصالح زينون. الذي كتبوه وقبلوه بعناية. وبعث ⁸⁵⁶ الملك

⁸⁴⁶ M2: "الثالوث المقدسة المسجودة لها الغير مدروكة" instead of "الثالوث المقدس المسجود له الغير مدروك"

⁸⁴⁷ M2: "التي" instead of "الذي"

⁸⁴⁸ M2: "تهبت" instead of "تهذب"

⁸⁴⁹ Habakkuk 3: 11

⁸⁵⁰ Job 38 23

⁸⁵¹ M3: "تشبيه" instead of "شبه"

⁸⁵² M3: "المعروفة" instead of "المعروفة"

⁸⁵³ M3: "لزمان" instead of "الزمان"

⁸⁵⁴ This book is the 'Henotikon'

⁸⁵⁵ M3: "بالمصحف" instead of "مصحف"

⁸⁵⁶ M2: "بعث" instead of "تعب"

Anastasius, the good worshipping king who loves the Christ, and who explained and took out the true reason.	الحسن العبادة المحب للمسيح أنسطاسيوس ⁸⁵⁷ الذي بين وأوضح وأخرج السبب الحقيقي.
13. We believe and affirm, with love, that God the Word, who is one with the Father in <i>ousia</i> (<i>homoousios</i>) and nature; light of light; the unchangeable person and the life of the invisible Father; through whom everything was formed and from whom all is kept; at the end of days and times, He bowed the heavens and came down to us while He never left His Father's bosom. He came into the womb of the holy Virgin Mary, the undefiled Mother of God (<i>theotokos</i>).	13. نؤمن ونقر بالمحبة أن الله الكلمة المساوي للآب في الطبع والجوهر. النور من النور. الشخص الذي لم ⁸⁵⁸ يتغير. وحياة الآب الذي لا يرى. الذي به تكونت الأشياء كلها. ومنه ثبات الكل ⁸⁵⁹ . في آخر الأيام والأزمنة. طأطأ السماء ونزل إلينا. ولم يفارق حضن أبيه. وحل في بطن مريم العذراء الطاهرة. الغير دنسة والدة الله.
14. From her virgin blood and the Holy Spirit, He (the Word) formed for Himself a flesh which is consubstantial with us, passible like us, with a speaking and rational soul. The virginity of the Virgin [Mary] was never lost by the birth of the Savior. He became a real and natural man, from the seed of Abraham and David. The Word became flesh and dwelt in us as the Evangelist John wrote. He saved us with His incarnate <i>hypostasis</i> ; with the soul that He was conceived of and was born from the Virgin Mary without the loss of her virginity.	14. كون له جسمًا من دمائها العذراوية ومن روح القدس. مساويًا لنا في الجوهر. متألم كمثالنا. ذا نفس ناطقة عاقلة. وبولادة المخلص لم تُحل خواتيم العذراء. وصار إنسانًا حقيقيًا طبيعيًا. من نسل إبراهيم وداود. والكلمة صار لحمًا وحل فينا. كما كتب يوحنا الإنجيلي. وخلصنا بأقنومه المتجسد. بالنفس الذي حبل به. وولد من مريم البتول وعذرثها بلا انحلال.
15. He is composite of two natures; the perfect eternal Word [incarnate] is from two, Godhead and manhood. Consubstantial (<i>homoousios</i>) with the Father as to Godhead and consubstantial (<i>homoousios</i>) with us as to manhood. He is one Lord; one Christ; one person; one	15. وهو مركب من طبيعتين. الكلمة الأزلية التامة من اثنين ⁸⁶⁰ من اللاهوت والناسوت. مساويًا لله الآب باللاهوتية. ومساويًا لنا بالناسوتية. وهو رب واحد ⁸⁶¹ .

⁸⁵⁷ M2,M3: "أنسطاسيوس" instead of "أنسطاسيوس"

⁸⁵⁸ M3: "لم" instead of "لا"

⁸⁵⁹ M3: "ثبات الكل" instead of "ثابت الكل"

⁸⁶⁰ M2: "اثنين" instead of "الاثنين"

⁸⁶¹ M3: "وهو رب واحد" instead of "وهو رب واحد وابن واحد"

<p><i>hypostasis</i> and one nature of God the Word Incarnate. As He is truly one, He has also one will, and one might. He is the unchangeable God; He did not make any deduction to His Godhead; and what He assumed from us He made it in Himself by dispensation, I mean the natural hypostatic union.</p>	<p>ومسيح واحد⁸⁶². وشخص واحد. وأقوم واحد. وطبع واحد للإله الكلمة المتجسدة⁸⁶³. وكما أنه بالحقيقة واحد. كذلك مشيئة واحدة وقدرة واحدة. وهو الإله الغير مستحيل. ولم يصنع للاهوته نقص. والذي أخذه منا صنعه في ذاته بالتدبير. أعني الاتحاد الأقنومي الطبيعي.</p>
<p>16. Now He is one in the Holy Trinity; equal to them in the nature before and after the incarnation, as He did not add a fourth number to the Trinity. He is impassible as regard to that He is one with the Father in [divine] nature and is passible in the flesh as regard to that He is one with us in [human] nature. For in His divine nature, God the Word did not suffer, but with the flesh of our nature, He suffered like us.</p>	<p>16. وهو الآن واحد في الثالوث المقدسة. ومساويًا لها⁸⁶⁴ في الطبع قبل التأنس ومن بعد التأنس. من حيث لم يزد في الثالوث عددًا رابعًا. وهو غير متألم من حيث أنه مساوي للآب في الطبع. متألم في الجسد من حيث هو مساوي لنا في الطبع. لأن في طبع لاهوته⁸⁶⁵ الإله الكلمة لم يتألم. بل بجسد طبيعتنا وتألم كمثالنا.</p>
<p>17. Concerning this meaning, Gregory the Theologian said, "[He is] impassible by His Godhead and passible by His manhood; He is the same self in the miracles and in the passions. By dispensation, He accepted our passions that He made (accepted) by His unchanged will. He suffered the passion of death in the flesh which is one with us in nature, with a rational soul."</p>	<p>17. وفي هذا المعنى قال غريغوريوس الناطق بالإلهيات⁸⁶⁶ غير متألم بلاهوته متألم بناسوته. وهو كهو في العجائب وفي الآلام. وبالتدبير قبل الآلام التي⁸⁶⁷ صنعها بإرادته الغير معدولة. بالجسد ألم ألم الموت. المساوي لنا بالطبع بنفس ناطقة.</p>
<p>18. He also said, "He did not suffer by imagination but by truth. By His will, He accepted the unchanged natural passions and the death on the cross, and through the miracle of His resurrection. He is the immortal and impassible God, He made and showed His flesh without alteration. The Holy without sin; the united in the</p>	<p>18. ويقول⁸⁶⁸ أيضًا أنه ما تألم بالتخيل بل بالحقيقة. وبإرادته قبل الآلام الطبيعية الغير معدولة. والموت على الصليب. وبأعجوبة قيامته إذ هو الله الغير ميت. الغير مالوم صنع وأظهر جسده بلا</p>

⁸⁶² M2: is missing "ومسيح واحد"

⁸⁶³ M3: "المتجسد" instead of "المتجسد"

⁸⁶⁴ M2: "الثالوث المقدس مساويًا له" instead of "الثالوث المقدسة مساويًا لها"

⁸⁶⁵ M3: "لاهورته" instead of "لاهوت"

⁸⁶⁶ M2: "غريغوريوس الناطق بالإلهيات قال" instead of "غريغوريوس الناطق بالإلهيات"

⁸⁶⁷ M2: "الذي" instead of "التي"

⁸⁶⁸ M2, M3: "ويقول" instead of "ونقول"

womb. Now, we do teach and say that this condition happened to one [composite] nature from Godhead and manhood. We do not separate them from each other; we do not say two natures; we do not divide Him into two; but He is one and is undivided.	استحالة. القديس ⁸⁶⁹ بغير خطية. المتحد من البطن. والآن نعلم ونقول أن هذه الإستحالة ⁸⁷⁰ جرت إلى طبيعة واحدة من اللاهوت والانسوت. ولا نفرق بعضها ⁸⁷¹ من بعض. ولا نقول طبيعتين. ولا نقسمه إلى اثنين. بل هو واحد ⁸⁷² . هو غير مقسوم.
19. This is the edge of faith and our salvation. This is the straight way that leads to the kingdom of heavens. This is the apostolic faith that we have been called with, on which Christ, our Lord and God, has established His church. This is our hope and the reason of our souls' life; at which we stand, on which we depend, and which we preserve without deviation.	19. هذا ⁸⁷³ حد الأمانة وخلصنا. وهي الطريق المستقيمة المؤدية إلى ملكوت السموات ⁸⁷⁴ . وهي الأمانة الرسولية التي ندعى بها. التي عليها أسس سيدنا وإلهنا المسيح ⁸⁷⁵ ببعته. وهي رجاؤنا وسبب حياة أنفسنا. فعندها نقف وعليها نعتمد. وحافظين لها بلا ميلان.
20. We penalize, with condemnation in all times, each one who infringes it [the apostolic faith] and opposes the spiritual sayings, those, anywhere who deviate from the truth, all blasphemers, and the evil lost oppressors who opposed our confession and assigned for them blaspheming leaders."	20. وكل مخالف لها ومضاد للأقوال الروحانية. والذين يحيدون عن الحق في أي موضع كانوا. وجميع الكفرة. والناس الشريرين الضالين ⁸⁷⁶ . المخالفين لاعترافنا. الذين أوقفوا عليهم مدبرين كفرة. نعاقبهم بالحرم في كل زمان.

⁸⁶⁹ M2: "القديس" instead of "القدوس"

⁸⁷⁰ M2: "الأوصاف" instead of "الاستحالة"

⁸⁷¹ M3: "بعضهما" instead of "بعضها"

⁸⁷² M2: "هو واحد" instead of "واحد"

⁸⁷³ M2: "هذه" instead of "هذا"

⁸⁷⁴ M2: "ملكوت السموات" instead of "ملكوت السماء" M3: "الملكوت السماوية"

⁸⁷⁵ M2: "سيدنا وإلهنا المسيح" instead of "سيدنا يسوع المسيح إلهنا"

⁸⁷⁶ M3: "والناس الشريرين الضالين" instead of "والناس الأشرار الظالمين"

<p style="text-align: center;">Letter 16⁸⁷⁷</p> <p style="text-align: center;">From John of Antioch (965-985) to Menas of Alexandria (956–974)</p>	
<p>From a <i>synodical</i> letter of the holy father Abba John, the <i>Patriarch</i> of Antioch, to Abba Mina (Menas), the <i>Patriarch</i> of Alexandria; when the Byzantine king proceeded and captivated Abba John the <i>Patriarch</i> of Antioch and took him to Constantinople, and He (the king) brought him before his presence, in the attendance of the <i>Patriarch</i> of Constantinople, the priests and the king's minsters; and the <i>Patriarch</i> of Constantinople debated with him</p>	<p>من رسالة سنوديقن للأب الطاهر أنبا يوحنا بطريرك أنطاكية إلى أنبا مينا بطريرك الإسكندرية. لما أنفذ ملك الروم وأستأسر أنبا يوحنا بطريرك أنطاكية. ومضى به⁸⁷⁸ إلى القسطنطينية وأحضره بحضرته. وطريرك القسطنطينية حاضر الكهنة⁸⁷⁹ ومقدمي الملك. وجادله بطريرك القسطنطينية.</p>
<p>“1. When the king arrived from Homs to Constantinople, after he had let him (the Patriarch) walk and go before him to Constantinople, the king asked the <i>Patriarch</i> (of Constantinople) to bring us. The <i>Patriarch</i> brought us before him on Thursday which was before Palm Sunday, at the presence of his own group of clergy.</p>	<p>1. وأن الملك لما وصل من حمص إلى القسطنطينية⁸⁸⁰ بعد أن سيره الملك وسبق به إلى القسطنطينية. تقدم الملك إلى البطريرك أن يحضرنا. واستحضرنا البطريرك إليه يوم الخميس الذي قبل الشعانين. وعنده جماعة الإكليروس الذين⁸⁸¹ له.</p>
<p>2. Before our arrival to the <i>Patriarch</i>, a huge gathering had met us. They got angry, made loud noises and terrified us to scare and frighten us before meeting the <i>Patriarch</i>. Through the intercession of your accepted prayers, God gave us patience and courage. After a long time we reached the <i>Patriarch</i> at the place of his see. He was surrounded by an army and many people.</p>	<p>2. فالتقونا جمعًا عظيمًا قبل وصولنا إلى البطريرك. فضجوا علينا وجلبوا وأرهبونا⁸⁸². لكي يفزعونا ويرعبونا قبل لقاء البطريرك. والله بشفاعة صلواتكم المقبولة أعطانا الصبر والشجاعة. وبعد وقت كبير وصلنا إلى البطريرك في موضع جلوسه. وحوله جيش وخلق.</p>
<p>3. We greeted him, and he replied, then he gave us a seat and asked us, “of which place are you a Patriarch?”</p>	<p>3. فسلمنا عليه فرد علينا. وأجلسنا. وسألنا وقال، بطريرك أي موضع أنت؟ فأجبناه</p>

⁸⁷⁷ Written on Monday; where twenty-three days had passed from August in the year 1280 of Alexander the Macedonian.

⁸⁷⁸ M2: "مضى به" instead of "مضى"

⁸⁷⁹ M3: is missing "الكهنة"

⁸⁸⁰ M2, M3: "القسطنطينية" instead of "القسطنية"

⁸⁸¹ M3: "الذين" instead of "الذي"

⁸⁸² M2: "ارهبونا" instead of "ارهبوا"

<p>We replied that we are of the see of Antioch. Then he said, “You are two Patriarchs sitting on the same see, and there is a dispute between you; you are sitting on one see and that one on another.” We replied, “there is a dispute between us.”</p>	<p>أننا على كرسي أنطاكية. فقال، أنتما بطريركان جالسان على كرسي واحد. وبينكما الشقاق. وأنت على كرسي وذاك على آخر. فأجبناه أن بيننا الشقاق.</p>
<p>4. When he heard that, he told us, “when you became a Patriarch, who accepted you from the Patriarchs?” We said, “the one on the see of Alexandria.” Then he asked, “what is his name?” We replied, “St. Mina (Menas).” He said, “this is heretic because he had written to us a letter that did not include any knowledge, and his confession of the Christ is based on a bad faith. Rather, we have in Alexandria an Orthodox patriarch and his name is Elias.”</p>	<p>4. فلما سمع هذا قال لنا لما أصبحت بطريرك من ارتضاك من البطارقة؟ فقلنا الذي على كرسي الإسكندرية. فقال من اسمه⁸⁸³؟ فقلنا مار مينا. فقال، ذاك هراطيقو لأنه قد كتب إلينا كتاباً ليس فيه معرفة. واعتراه بالمسيح على أمانة رديئة. بل لنا في الإسكندرية بطريرك مستقيم الأمانة. واسمه إلياس.</p>
<p>5. Then we answered him at once with what God had put on our tongues and we said, “we do not know a <i>Patriarch</i> in Alexandria except Saint Mina (Menas) and he is our father and partner in the Christian service.” Then he told us, “You! How is your confession of the Christ? Do you say that He came down from heaven, indwelt in Saint Virgin Mary and wore from Her a flesh according to our nature; right or not?”</p>	<p>5. فأجبناه في الوقت بما أطلقه الله على ألسنتنا. وقلنا، ليس نعرف بالإسكندرية بطريركاً غير أنبا مينا. وهو أبونا ومشاركنا في الخدمة المسيحية. فحينئذ قال لنا، أنت كيف اعترافك بالمسيح؟ أتقول⁸⁸⁴ أنه نزل من السماء. وسكن في مريم البتول القديسة⁸⁸⁵. ولبس منها جسداً بطبعنا. نعم أو لا؟</p>
<p>6. Then I answered him, “we confess that God the Word, who is before the whole world; the Son of the Father, came down from heaven, dwelt into the Mother of God (<i>theotokos</i>), the holy Virgin Mary, and from her, He hypostatically assumed a body of our nature that has a rational and knowledgeable soul. He was born from</p>	<p>6. فأجبت، إننا نعترف أن الله الكلمة الذي قبل كل العالم ابن الأب. نزل من السماء. وسكن في والددة الله البتول مريم القديسة⁸⁸⁶. ومنها أخذ قنومياً جسداً بطبعنا. متنفساً بنفس ناطقة عالمة⁸⁸⁷. وكذلك ولد منها إله متأنس بغير تبديل ولا غيار.</p>

⁸⁸³ M3: "من اسمه" instead of "ما اسمه"

⁸⁸⁴ M2: "أقول" instead of "إذ تقول"

⁸⁸⁵ M2: "مريم البتول القديسة" instead of "مريم البتول الزكية"

⁸⁸⁶ M3: "مريم البتول القديسة" instead of "مريم البتول القديسة"

⁸⁸⁷ M3: "عاقلة" instead of "عالمة"

her as God that became man, without alteration or change.”	
7. When he heard that he told us, “thus, the Christ is two natures.” We replied, “we know Christ as composite from two natures; but after the union, we do not know Him but one nature; one <i>hypostasis</i> ; the incarnate Word.” On that day, we left after a long debate.	7. ولما سمع هذا قال لنا فيها إذن طبيعتين هو المسيح. فأجبناه إننا نعرف المسيح مركبًا من طبيعتين. وأما من بعد الاتحاد فما نعرفه إلا طبعًا واحدًا ⁸⁸⁸ وأقنومًا واحدًا. كلمة متجسدة. وبعد مناظرة طويلة انصرفنا في ذلك اليوم.
8. When Easter Sunday came, we were without mass, offering, or feast, as had been said in the prophecy, your festivals became mourning ⁸⁸⁹ and so on. Then the king called us to their big church and showed us the comforted of the church, its enormous prettiness and jewelry; its curtains and lamps, the multitude of people inside it and the greatness of his kingdom, considering that he might make us want such defective situations like were wanted by boys.	8. ولما كان يوم أحد الفصح وإن كنا بغير قداس ولا قربان ولا عيد كما قيل في النبوة أن أعيادكم صارت حزنًا مع غير ذلك. فاستدعانا الملك إليه إلى كنيستهم الكبيرة. وأرانا تزيين الكنيسة. وكثرة جمالها وحليها. وستورها ومصابيحها. وكثرة الخلق فيها ⁸⁹⁰ . وعظم مملكته. تقديرًا منه أنه يرغبنا في هذه الأحوال المنقضة ⁸⁹¹ كما يرغب الصبيان.
9. After the king had made his offering and came out, he called us before him and addressed us in a harsh and a tough way. He told us, “The Christ has been divided as Paul mentioned ‘I am of Cephas’ and the other said ‘I am of Apollos.’” This was besides other things that he said. God, on time, gave us, with the help of your accepted prayers, answer, with what is appropriate; and after many things, if were mentioned, I would take too long, he let us leave with a man that was assigned to give us a left to the place where he [the king] made for our stay.	9. ولما تقرب الملك وخرج استدعانا إليه. وخاطبنا خطابًا غليظًا صعبًا. وقال لنا تقسم المسيح. كما قال بولس أنا للصفاء أنا. وقال الآخر الآخر ⁸⁹² أنا لأفلو أنا ⁸⁹³ . مع غير ذلك مما قاله. وأعطانا الله بمعونة صلواتكم المقبولة في الوقت إجابة بما يصلح. وبعد أشياء كثيرة. لو ذكرت لأطلت. ثم صرفنا مع إنسان وكله بنا. ليوصلنا إلى الموضع الذي أنزلنا فيه.

⁸⁸⁸ M2: is missing "واحدًا"

⁸⁸⁹ Amos 8: 10.

⁸⁹⁰ M2: "الذي فيها" instead of "فيها"

⁸⁹¹ M2, M3: "المنقضة" instead of "المنقصة"

⁸⁹² M3: is missing "الآخر"

⁸⁹³ M2: "أنا للصفاء أنا وقال الآخر أنا لا قالوا أنا" instead of "أنا لأفلو أنا"

<p>10. On the new Sunday⁸⁹⁴, the king called us before him, talked to us in a soft manner and said nicely, “O’ people, the Muslims and the Jews chide us and say that “you have different heresies among you, as some of you are Melkites⁸⁹⁵, Jacobites, Nestorians and so on. What is the reason of the dissension between you and us? Let us assemble to search in the books for one, two, or three months and know where the truth is and follow it all.”</p>	<p>10. ولما كان في يوم الأحد الجديد. استدعانا الملك إليه. وخطبنا خطاباً ليناً. وقال قولاً لطيفاً, يا قوم. المسلمون واليهود يوبخونا ويقولون أن فيكم أرسس⁸⁹⁶ مختلفة. فمنكم ملكية ويعاقبة ونسطور وغير ذلك. ولأي سبب بيننا وبينكم الانشقاق. اجتمعوا لنبحث في الكتب شهراً أو شهرين و ثلاثة⁸⁹⁷. ونعرف الحق أين هو ونتبعه بأجمعنا.</p>
<p>11. He hunted us with this nice talk; as he claimed that the truth was in his hands and with him. We replied him immediately and said, “well is what said by the king; and we wished him well.” Then he told us, “where do you choose to assemble and search? Is it at my place, at the patriarch’s, at the metropolitans’, or at the monks’?”</p>	<p>11. وقدر أنه يصيدنا بالكلام الطيب. لأنه يزعم أن الحق في يده⁸⁹⁸ ومعه. ونحن أجبناه في الوقت وقلنا نعم ما قاله الملك. ودعونا له. وقال لنا, عند من تختارون أن يكون جمعكم والبحث عنده. عندي أم عند البطريرك أم عند المطارنة أم عند الرهبان.</p>
<p>12. We replied, “at the place where the merciful king wishes, because we are at your place and in your hands; so we would not be clashed or judged unfairly.” Then we left his place to where we were staying. After two days, the <i>patriarch</i> called us, and at his place there, was a gathering of the great metropolitans and the king’s stewards, and the debate started.</p>	<p>12. فأجبناه عند من يشاء الملك الرحيم. لأننا عندكم في أيديكم. بل لا نستضام⁸⁹⁹ ولا نظلم باطلاً وانصرفنا من عنده إلى الموضع الذي كنا فيه ساكنيه. وبعد يومين استحضرنا البطريرك. وعنده جمع من المطارنة⁹⁰⁰ العظماء مدبري الملك. وجرى الخطاب.</p>
<p>13. For them, they did not quote a single word from the books, but they stated referring to themselves and stickled with what they were saying. They said that the Christ is two natures. Then we told them that He is known [to be] from two natures according to what had</p>	<p>13. فأما هم فما استشهدوا بكلمة واحدة من الكتب. بل يذكرون من أنفسهم. ويكابرون عليه بما يقولون به. ويقولون أن المسيح طبيعتان. فقلنا لهم, أنه يعرف من طبيعتين. حسب ما تقوله سائر معلمي البيعة المقدسة.</p>

⁸⁹⁴ The Sunday following Easter Sunday

⁸⁹⁵ Melkite: referring to the Church of the King or the Emperor

⁸⁹⁶ M3: "أراسيس" instead of "أرسس"

⁸⁹⁷ M3: "شهرًا أو اثنين أو ثلاثة" instead of "شهرين وثلاثة"

⁸⁹⁸ M2: is missing "في يده"

⁸⁹⁹ M3: "لأنستضام" instead of "لأنستظام"

⁹⁰⁰ M3: "المطارنة" instead of "البطارقة"

<p>been said by all the teachers of the holy Church; like the spirit and the flesh. Then they told us, “and man is two natures.”</p>	<p>كمثل النفس والجسد. فقالوا لنا، والإنسان هو طبيعتان.</p>
<p>14. We told them, “we only know but one composite nature; it is not said except one; one will and one operation.” They did not retreat from their position or listened to the words of the books. When we told them many times that we did not say anything from ourselves but we mentioned what had been said by the holy fathers and the teachers of the holy Church, who verified the union of the Christ our Lord, for they did not know Him after the union but only one nature of God the Word Incarnate, and that it was stopped and totally abolished the mentioning of two [natures] after the union.</p>	<p>14. فقلنا لهم ما نعرف إلا طبعاً واحداً مركباً. ولا يقال إلا واحداً. ومشية واحدة وفعل واحد. فما⁹⁰¹ انتثوا عما هم عليه. ولا سمعوا كلام الكتب. ولما قلنا لهم دفعات كثيرة أننا⁹⁰² نقول⁹⁰³ لكم شيئاً من أنفسنا. بل نذكر ما قاله الآباء القديسين ومعلموا البيعة المقدسة. المحققون لاتحاد المسيح إلينا. فإنهم لا يعرفونه من بعد الاتحاد غير طبع واحد. لله الكلمة المتجسد. وأنه قد انقضى وبطل بالكلية ذكر اثنين من بعد الاتحاد.</p>
<p>15. When the <i>patriarch</i> heard that, he said, “whom among the teachers you can prove from the truth of what you are claiming, saying and showing us?” We replied him, “we [quote] from the saying of all the teachers who established the faith and built the church each one at his time.” He said, “then show [us] from the saying of Cyril the saint a testimony on this union that you have mentioned.” We promised him to do so. He thought that we could not do it and we did not know it. We wrote in Greek the testimonies that we have mentioned at the end of this book, we brought them and delivered them to him. When he saw them, he stopped and did not read them.</p>	<p>15. ولما⁹⁰⁴ سمع البطريرك هذا. قال، فمن من⁹⁰⁵ المعلمين تحضرونا حقيقة ما تزعمونه وتقولون به. وتظهرونه لنا. فأجبناه، أننا من قول جميع المعلمين الذين هم مثبتون الأمانة وبانيون البيعة. كل واحد في زمانه⁹⁰⁶. فقال، تبينون من قول كيرلس القديس شهادة هذا الاتحاد الذي ذكرتموه. فوعدناه أننا نفعل هذا. وظن أننا لا نقدر على ذلك ولا نعرفه. وكتبنا الشهادات التي ذكرناها آخر هذا الكتاب باليونانية. وأحضرناها وسلمناها إليه. فلما نظر إليها أمسك ولم يقرأها.</p>

⁹⁰¹ M3: "فما" instead of "فلما"

⁹⁰² M2: "أننا لسننا" instead of "أننا لسننا"

⁹⁰³ M3: "ما نقول" instead of "ما نقول"

⁹⁰⁴ M3: "ولما" instead of "فلما"

⁹⁰⁵ M2: is missing "من"

⁹⁰⁶ M3: "كل واحد في زمانه" instead of "كل واحد منهم في زمانه"

<p>16. Then I said, “does the <i>patriarch</i> order to be recited to him these testimonies of the Orthodox teachers of the straight faith, upon them we and you together agreed to follow their sayings, and they are our fathers, and to explain what the fathers had mentioned; then to show us when they called Him [Christ] two natures; before or after the union; and we will agree to what the fathers had mentioned. These testimonies are some of what the fathers had said. As we do not speak your language, we restricted to what we had mentioned, which is a few of many, to let you know the truth of our saying and what we believe; and not to think that we do not know or we are in delusion as you claim.”</p>	<p>16. فقلت أيا أمر البطريرك أن⁹⁰⁷ تقرأ عليه هذه الشهادات التي للمعلمين الأرثوذكسيين المستقيمي الأمانة. الذي نحن وأنتم مجتمعون على القول بهم. وهم آبائنا. وتبينوا ما ذكره الأبهاء. وأورونا متى سموه طبعين⁹⁰⁸ من قبل الاتحاد أو من بعده. ونحن نرضى بما يذكره الآباء. وهذه الشهادات وهي بعض ما قاله الآباء. لأننا لا نعرف لسانكم. فاقترضنا على ما ذكرناه. وهو يسير من كثير. لتعلموا حقيقة كلامنا. وما نعتقد. ولا تظنوا بنا أننا غير عالمين. وأننا على ضلالة كما تزعمون⁹⁰⁹.</p>
<p>17. They only replied one thing and said, “Saint Gregory the Theologian said in his first letter to Cledonius in which he was chiding and disciplining Apollinarius on his saying that Christ did not assume a perfect body with a rational and knowledgeable soul. He said to him two natures like the flesh and the soul.”</p>	<p>١٧. فأما هم فما أجابوا غير هذه المسألة. وقالوا، قال القديس غريغوريوس الثيولوجوس في الرسالة الأولى التي منه إلى اقلنديوس. وهو يوبخ فيها لافالنيوريوس ويبيته على أنه ما كان يقول أن المسيح لم يتخذ جسداً تاماً بنفس ناطقة عالمية. ويقول له طبعان كالجسد والنفس.</p>
<p>18. Then, we told them, “read the letter from the beginning to the end and find out the truth of that saint and how he defined the union in this letter that you quoted from. He said in it that it is not other and another; God forbid, but the two of them in one union. It is not that Saint Gregory adds to Christ a mixture and confusion, but he said that to affirm and correct [the definition of] the union and [to show] that He is known as one with a flesh and not two natures as you say.”</p>	<p>١٨. فقلنا لهم، أقرأوا الرسالة من أولها إلى آخرها. وتبينوا حقيقة ذلك القديس. كيف يحد التآحد في هذه الرسالة التي استشهدتم منها. ويقول فيها ليس آخر وآخر⁹¹⁰. معاذ الله. بل اثنتينهما باتحاد واحد. ليس أن القديس غريغوريوس يدخل على المسيح مزاجاً⁹¹¹ واختلاطاً. وإنما قال هذا ليحقق</p>

⁹⁰⁷ M2: "أن" instead of "بأن"

⁹⁰⁸ M3: "طبعين" instead of "طبعيتين"

⁹⁰⁹ M2: "يزعمون" instead of "تزعمون"

⁹¹⁰ M3: "آخر و آخر" instead of "آخر في آخر"

⁹¹¹ M2: "امتزاجاً" instead of "مزاجاً"

	ويصحح الاتحاد. وأنه واحد يعرف بجسد ⁹¹² . وليس طبيعين ⁹¹³ كما تقولون.
19. They kept stickling in their way and saying, “then you teach [that there is] a mixture and confusion and if you say of one nature, then you would say that Godhead had suffered.” Only God knows what had happened and what I had said to those people who came to us with them because they had collected against us twelve groups at that time.	١٩. وهم يكابرون على رسمهم ويقولون, هوذا إذن ⁹¹⁴ تعملون مزاجًا ⁹¹⁵ واختلاطًا وأن اللاهوت تألمت ⁹¹⁶ تقولون. إن كنتم تقولون بطبع واحد. والله وحده يعلم ما جرى. وما قلت في هذه الجموع. التي صارت لنا معهم. لأنهم جمعوا علينا اثني عشر دفعة إلى هذا الوقت.
20. This is the log of testimonies we wrote to them in Greek showing the teachings of Saint Cyril. The first of them is what Cyril had mentioned in his treatise (mimar) against Diodore and Andrew of Samosata, from Athanasius treatise (mimar) on the incarnation of God the Word, “He is as He is; the Son of God and God by the Spirit” ⁹¹⁷ . He is as He is; the Son of man by the flesh. We do not say that this one Son is two natures, one is worshipped, and another is not worshipped; but one nature of God the Word Incarnate; we worship Him and His flesh with one prostration.” As for what he had stated after that, what you kindly knew, we do not need to describe.	٢٠. وهذا ثبت ⁹¹⁸ الشهادات التي كتبناها لهم باليونانية. محققين لتعليم كيرلس القديس. وأولها ما ذكره كيرلس من ميمر أثناسيوس على تجسد الله الكلمة. في ميمره الذي نادى ⁹¹⁹ دياروس. وأندرايا ⁹²⁰ الشيمساطي, وهو كما هو ابن الله والله بالروح ⁹²¹ . وهو كما هو ابن البشر بالجسد. وليس نقول أنه طبيعتين ذلك الابن الواحد. واحد مسجود له وآخر غير مسجود. بل طبع واحد لله الكلمة متجسدًا. نسجد له مع جسده سجدة واحدة. وما قاله من بعد هذا مما تعرفونه بفضلكم ولا حاجة بنا إلى وصفه ⁹²² .
21. Also from his letter to king Julian ⁹²³ ; he said, “one must be called; and we confess of one nature and [one] <i>hypostasis</i> and [one] Word Incarnate; who perfectly	٢١. وأيضًا من رسالته إلى يويناس الملك. يقول, واحد يجب أن يقال. ونعترف بطبع

⁹¹² M3: "الذي تجسد" instead of "بجسد"

⁹¹³ M3: "طبيعتين" instead of "طبيعين"

⁹¹⁴ M3: is missing "اذن"

⁹¹⁵ M2: "امتزاجًا" instead of "مزاجًا"

⁹¹⁶ M2: "بأن اللاهوت تألم" instead of "وأن اللاهوت تألمت"

⁹¹⁷ It could mean here the spiritual nature of Godhead

⁹¹⁸ M2: "تثبت" M3: "تبيين" instead of "ثبت"

⁹¹⁹ M2: "بازى" instead of "نادى"

⁹²⁰ M2: "أندرايا" instead of "أندريا"

⁹²¹ M1 متكررة مرة اخرى

⁹²² M2: "ولا حاجة بنا إلى وصفه" M3: "ولا حاجة بكم إلى وصفه" instead of "ولا حاجة بنا إلى وصفه"

⁹²³ From 331 to June 363

became man instead of us. Whoever does not say this saying opposes God and militates against the saint fathers.”	واحد واقنوم ⁹²⁴ وكلمة متجسدة. المتأنس تأنسًا تامًا بدلنا. ومن لا يقول هذه المقالة. فهو يخاصم الله. ويجاهد الأبّهات القديسين.
22. And from the saying of Gregory the Wonderworker, from his saying on faith ⁹²⁵ [in] chapters executed in allegiance, “He is a true not incarnate God; then He became incarnate and appeared completely perfect; the true divine; not two persons or two natures; because we do not worship four; God, the Son of God, the Son of man and the Holy Spirit. Thus, we condemn everyone who thinks that way and makes man with the glory of God.”	٢٢. ومن قول غريغوريوس صانع العجائب. من قوله على الأمانة. أبوابًا مجرة على الولاء. هو إله حقيقي الغير متجسد. فتجسد وظهر تامًا بالتمام. الحقيقي الإلهي. لا شخصين ولا طبعين. لأننا لا نسجد لأربعة. لله ولابن الله ولابن البشر والروح القدس ⁹²⁶ . وعلى هذا نحرم كل من يعتقده. ويصير الإنسان بمجد الله.
23. The saying of Saint Hippolytus the bishop of Rome in his treatise (mimar) which was against the deniers of the incarnation of the Word of God, concerning His consubstantiality [in the Trinity], “when the Virgin gave birth to the flesh, she gave birth to the Word, thus she is the Mother of God (<i>theotokos</i>). When the Jews crucified the flesh, they crucified God the Word. There is no separation at all in the divine books between the Word and the flesh of man. He is one nature; one <i>hypostasis</i> ; one person; one operation; the Word of God [became] entirely man [and remained] as He is.”	٢٣. وقول القديس يوليوس ⁹²⁷ أسقف رومية. من ميمره الذي بازاء المجاهدين لتأنس كلمة الله. بسبب مساواته في الجوهر، والبتول لما ولدت الجسد. للكلمة ولدت. ولذلك هي والدة الله. واليهود لما صلبوا الجسد. صلبوا الله الكلمة. ولا فرق بته بين الكلمة والجسد بحد الإنسان ⁹²⁸ . في الكتب الإلهية. بل هو طبع واحد. قنوم واحد شخص واحد. فعل واحد. كلمة الله كله إنسان كما هو.
24. Also he had affirmed in his treatise (mimar) on the union of the flesh and Godhead of Christ, that this was a ‘created’ in union with an ‘uncreated’; and this is an ‘uncreated’ in union with a ‘created’; as [He is] one nature formed from the entire two parts. Also, from his letter to Dionysius, the bishop of Cyprus, “If they	٢٤. وله أيضًا في ميمره. الذي على اتحاد جسد المسيح ولاهوته يقر فيه أن هذا مخلوق باتحاد غير مخلوق. وهذا غير مخلوق باتحاد مع مخلوق. إذ طبع واحد من جميع الجزأين تقوم. وله أيضًا من رسالته إلى ديونيسيوس أسقف قبرص،

⁹²⁴ M2: "طبع واحد واقنوم واحد" M3: "ببمع واحد" instead of "طبع واحد واقنوم واحد"

⁹²⁵ Exposition of the faith

⁹²⁶ M2: "الروح القدس" M3: "ولروح القدس" instead of "الروح القدس"

⁹²⁷ M3: "بوليتس" instead of "يوليوس"

⁹²⁸ M3: "بحد الإنسان" instead of "أعني بالاتحاد بجسد الإنسان"

confess of two natures then they would have to worship one and not to worship the other; to be baptized by the divine and not to be baptized by the human. So, if by the death of Christ we are baptized, then we would confess of one nature, impassible Godhead and a passible flesh, so that our baptism be by God, and its perfection be by the death of the Lord.	يضطرون إذا اعترفوا بطبعين. أنهم يسجدون للواحد وللآخر لا يسجدون وبالإلهي يعتمدون وبالناسوتي لا يعتمدون. فإذا كنا بموت المسيح نعلم. فبطبع واحد ⁹²⁹ نعرف. لاهوت غير ألمه ⁹³⁰ . وجسد متألم. لتكون معموديتنا ⁹³¹ بالله وتمامها بموت الرب.
25. From the saying of Saint Gregory the Theologian, in his treatise (mimar) on the birth of Christ our Lord, "God came out [born] with what he united to; one from two contradicts flesh and Spirit ⁹³² ." Also, from his treatise (mimar) on the Word of God from the bible, He did not become two but one from two. God willed to become a perfect man; thus, became one who assumed and one to be assumed of; two natures came together into one."	٢٥. من قول القديس غريغوريوس الثيولوجوس من ميمره على ميلاد سيدنا المسيح. خرج الله مع ما اتحد به. واحدًا من اثنين متضادين جسد وروح. وله أيضًا من ميمره على كلمة الله من الإنجيل, لم يصير اثنين بل واحد من اثنين. شاء أن يصير الله إنسانًا تامًا. فصرن ⁹³³ الأخذ والمأخوذ. طبعين اجتماعا إلى واحد.
26. From the saying of Saint Cyril, from his letter to Acacius, the bishop of Melitene, "for those from whom that only one, the Son and the Lord Jesus Christ, in short, we correct and say that two natures united; and after the union which did not happen before, the [separated] act of the two [natures] had passed away, He became one nature, and we believe in one Son that became incarnate and became man."	٢٦. ومن قول القديس كيرلس من رسالته إلى أقاقىوس سقف ملطية, أن لهذه التي منها ذلك الواحد وحده. الابن والرب يسوع المسيح. بالاختصار نصح ونقول ⁹³⁴ أن طبعين ⁹³⁵ اتحدا. وبعد الاتحاد كالذي منذ قط. قد زال فعل الاثنين. أنه طبع واحد. ونؤمن بالابن. واحد تجسد وتأنس.
27. Also from his letter to Succensus ⁹³⁶ , he says, "if we think in the meaning of becoming a man, we look at two natures which came together into union that is	٢٧. وله أيضًا في رسالته إلى سوفاسس. يقول فيها, إذا افترضنا في معنى التأنس. نظرنا إلى طبعين اجتماعا باتحاد. لا يفترق

⁹²⁹ M2: is missing "واحد"

⁹³⁰ M2: "متألم" M3: "متألمة" instead of "ألمه"

⁹³¹ M3: "معموديتنا" instead of "معموديتنا"

⁹³² Spirit here could mean the Spiritual nature of Godhead.

⁹³³ M2: is missing "فصرن"

⁹³⁴ M2: "نصح ونقول" instead of "يصح ويقول"

⁹³⁵ M2: "طبعين" instead of "طبعين"

⁹³⁶ Letter 45

<p>inseparable and is without confusion or change. The flesh is a flesh and it is not Godhead although it is the flesh of God. Necessarily the Word is God and He is not flesh although He made the flesh His own through dispensation. So, if we think of that, we would not err in anything of the union; we do not separate the two natures or divide the undivided one into two sons, but we say one Son as the fathers had said; one nature of God the Word Incarnate.”</p>	<p>من غير اختلاط ولا تغيير. الجسد جسد هو وليس لاهوت. وإن كان جسد الله . وبالصورة⁹³⁷ أن الكلمة هو الله وليس هو جسد. وإن كان جعل الجسد له بالتدبير. فإذا افكرنا في هذا. ما يفسد شيئاً من الاتحاد. ما نفرق بين الطبعين. ولا نقسم الواحد الغير منقسم لابنين⁹³⁸. بل نقول ابناً واحداً كما قال الآباء. الا طبعاً⁹³⁹ واحد لله الكلمة المتجسد.</p>
<p>28. Also from his second letter against the blasphemy of Nestorius, “thus He is one who is only known. All what He said is proper to Him, and all those are said by one person; one is entirely known by nature after the union; the Word Incarnate as we believe. We truly know that anyone of us is composite of not alike things; I mean the soul and the flesh.”</p>	<p>٢٨. وله أيضاً من طومسه الثاني الذي بازاء كفر نسطوريوس⁹⁴⁰. هكذا واحداً يعرف وحده. وكل ما قاله فهو لائق به⁹⁴¹. وكل ذلك من شخص واحد قيل. واحد بالجملة يعرف الطبع⁹⁴² من بعد الاتحاد. الكلمة المتجسد كما آمنّا. نحن نعرف بالحقيقة أن الإنسان منا مركب من أشياء غير متشبهة. أعني النفس والجسد.</p>
<p>29. Also from his prasticon⁹⁴³? Treatise (mimar) to king Theodosius, “never a sort of renovation nor from any perspective to say two natures after the union and to separate each one on its own.” Also from his letter to Eulogius the priest of Constantinople, “He, by sayings, by words and through contemplation, we know the two natures by themselves [in Him]; like man who is of flesh and soul, when they united, they become one man,</p>	<p>٢٩. وله أيضاً من ميمره يراسقيطيقوس⁹⁴⁴ إلى ثيودوسيوس الملك, ليس للتجديد به ولا على الجهة من الجهات. أن⁹⁴⁵ نقول طبعين من بعد الاتحاد. ونفرد كل واحد بذاته. وله أيضاً من رسالته إلى أولوجيس قسيس قسطنطينية. وهو بين مقالتنا وبكلمتنا. وبالتأوريا نعرف الطبعين بذاتهما كالإنسان. فإنه من نفس وجسد. فإذا اتحد⁹⁴⁶ صاراً إنساناً واحداً. وطبعاً واحداً.</p>

⁹³⁷ M3: "بالصورة" instead of "بالضرورة"

⁹³⁸ M2: "لابنين" instead of "لاثنين"

⁹³⁹ M2: "الاطبّا" M3: "طبعاً" instead of "الاطبا"

⁹⁴⁰ M3: "نسطوروس" instead of "نسطور"

⁹⁴¹ M2: "لائق به" instead of "لائق"

⁹⁴² "وكل ذلك من شخص واحد قبل واحد بالجملة يعرف الطبع" instead of "وكل ذلك من شخص واحد قبل واحد بالجملة يعرف الطبع"

⁹⁴³ Unknown name

⁹⁴⁴ M3: "يراسقيطيقوس" instead of "يراسقيطيقون"

⁹⁴⁵ M3: "أنه" instead of "أن"

⁹⁴⁶ M3: "اتحدّا" instead of "اتحدّا"

one nature; likewise, in Christ, we do not know two natures, and He should not be divided into two.”	وكذلك ليس لاننا نعرف ⁹⁴⁷ في المسيح طبعين. لا ينبغي أن يُقسم لاثنين ⁹⁴⁸ .
30. Thus, look and think of all these sayings that had been said by the Holy Spirit via the mouths of the holy fathers, and all what is explained by father Saint Cyril in all his books which their light is like the sun light, and all what he showed about the meaning of the incarnation of God the Word.	٣٠. فانظروا وتأملوا جميع ⁹⁴⁹ هذه المقالات. التي نطق بها روح القدس. على أفواه الآباء القديسين. وجميع ما بينه الأب القديس كيرلس ⁹⁵⁰ في سائر كتبه. التي نورها كنور الشمس. وكل ما أظهره من معنى تجسد الله الكلمة.
31. In every place, he [Cyril] condemns and says, “if the mind contemplates, it could see two natures that came into union and composition in the Christ; and we confess one nature and one <i>hypostasis</i> that is completed from two by the union without any removal, mixture, or change of the one Word Incarnate.	٣١. فإنه في كل موضع يحرم ويقول أن العقل إذا تأمل بالتأوريا نظر إلى طبعين. صارا إلى الاتحاد والتركيب في المسيح. ونعترف بطبع واحد. وأقنوم واحد ⁹⁵¹ . كمل من اثنين بالاتحاد. من غير زوال ولا امتزاج. ولا فساد للواحد الكلمة المتجسد.
32. Father Cyril also testified that the fathers who preceded him had said the same and had given the same examples; and like all the blessed fathers, we believe and say that one is Christ the Son of God from two natures and two <i>hypostases</i> ; perfect Godhead and manhood. He became one nature and one <i>hypostasis</i> of the Word Incarnate and became man.	32. وشهد الأب كيرلس أيضًا عن الآباء الذين تقدموا. أنهم هكذا قالوا. وهكذا مثلوا. ومثل سائر الآباء الأحبارر نؤمن ونقول أن ⁹⁵² واحدًا هو المسيح ابن الله. من طبيعتين وأقنومين. لاهوت وناسوت كاملة. وأنه صار طبعًا واحدًا وأقنوم واحدًا للكلمة المتجسد المتأنس.
33. After the union, we never say two natures, two <i>hypostases</i> , two wills, or different operations; because whoever says so is condemned and rejected by the holy fathers and the moralist teachers as we have presented	33. وما نقول بته من بعد الاتحاد. لا طبعين ولا أقنومين ⁹⁵³ . ولا مشيئتين ولا أفعال مختلفة ⁹⁵⁴ . لأنه ⁹⁵⁵ من يقول هذه المقالة. محروم مرذول من الأبهات القديسين. والمعلمين الفاضلين. كما قدمنا

⁹⁴⁷ M2: "لأننا نعرف" instead of "لا نعرف"

⁹⁴⁸ M2: "لا ينبغي أن نقسم لاثنين" instead of "ينبغي أن لا نقسم لاثنين"

⁹⁴⁹ M3: "جميع" instead of "الجميع"

⁹⁵⁰ M2: "الأب القديس كيرلس" instead of "الأب كيرلس القديس"

⁹⁵¹ M2, M3: "وأقنوم واحد" instead of "وأقنوم واحد"

⁹⁵² M2: "نؤمن ونقول أن" instead of "نؤمن ونؤمن أن"

⁹⁵³ M2, M3: "أقنومين" instead of "أقنومين"

⁹⁵⁴ M2: "ولا أفعال مختلفة" instead of "ولا فعل مختلفة"

⁹⁵⁵ M3: "لأنه" instead of "لأن"

and mentioned, as this was the saying of Nestorius and his teachings and everyone who say like him.	وذكرنا. وهذه مقالة نسطوريوس ⁹⁵⁶ وتعليمه. وجميع من قال بقوله.
34. Every time when I mentioned to them that [their teaching] is the sayings of Nestorius, they became angrier and it became very difficult for them. They showed repulsion from the faith of Nestorius and from him, although they are saying and stating his teachings. Then, after we had mentioned this to them and many others, which is too long [now] to mention, they stickled and with their old prevarication which they used with us, they kept insisting and governing by their kingship like the old saying "the authoritative is wise".	34. وكل ما كنت أذكر لهم هذه مقالة نسطوريوس ⁹⁵⁷ . كان غيظهم يزيد. ويشق ذلك عليهم جدًا. ويظهروا نفورًا من أمانة نسطور ومنه. وهم يقولون ويذكرون علومه. ولما ذكرنا لهم هذا وغيره أضعافًا مضاعفة مما يطول ذكره. فأما هم فعلى مكابرتهم ومباهتهم القديمة فيهم. ذلك استعملوا معنا متعززين علينا متحكمين بملكهم. كقول المثل المسلط حكيم.
35. When we saw that they were not listening to the books or satisfied with the truth, we told them, "we did not come to you by our will, and we did not want to argue with you, but by the king's hands, you arrested us and brought us. When you asked us to show you our doctrine, we explained to you the root of our faith and what had been handed to us by the virtuous fathers and the orthodox teachers, who cared for the church of God, fought for it, and established the apostolic faith, but you do not listen, neither to them nor to us. So, fulfill the deeds of your fathers and follow them and we will follow ours."	35. فلما رأيناهم لا يسمعون قول الكتب. ولا يرضون بالحق. قلنا لهم, نحن ليس باختيارنا جننا إليكم. ولا أردنا مجادلنكم. بل بيد الملك اغتصبتمونا وأحضرتمونا. ولما طالبتمونا باطلاعكم على مذهبنا. عرفناكم أصل أمانتنا. وما سلمه إلينا الآباء الفاضلون. والمعلمون المستقيمون العلم. الذين رعو بيعة الله. وجاهدوا عنها. وثبتوا الأمانة السليحية. وأنتم فما منهم تسمعون. ولا منا. فتمموا أفعال آبائكم. واسلكوا في أعقابهم. ونحن نعقب من لنا.
36. When they saw that tempting us and dreading us did not move us out of our position, nor did their promises and honor attract our weak power towards what they wanted, as we made it [our will] one and handed ourselves to the inevitable death; when they thought about our position and patience for dying, they held on a little bit and locked us in jail.	36. فلما نظروا هم أن ترغيبهم لنا. وتهويلهم علينا. لا يزيلنا عما نحن عليه. ولا مواعيدهم ولا كرامتهم. تجتذب ضعف قوتنا إلى ما يريدونه. لأننا نحن قد جعلناها واحدة. واسلمنا أنفسنا للموت الذي لا بد منه. فعند تأملهم ما نحن عليه من الصبر

⁹⁵⁶ M3: "نسطوريوس" instead of "نسطور"

⁹⁵⁷ M3: "نسطوريوس" instead of "نسطور"

	على الموت. أمسكوا عنا قليلاً واعتقلونا في الحبس.
37. At this situation, we now request God's mercy and [ask Him] to help us by the power of your prayers. As for our trust in God and our patience they are solid. No anxiety, fear, or any other condition is in our hearts. We rely on who does not disappoint whoever begs Him, for He does not turn His eyes away from us. [We ask Him] to give us joy and a good end, and to carry out His judgment on us.	37. ونحن على هذه الجملة الآن نترجى رحمة الله. وأن يلحقنا بقوة صلواتكم. وأما يقيننا بالله. وصبرنا فمستحکم. لا يتداخل قلوبنا جزع ولا خوف. ولا حال من الأحوال. ونعتمد على من لا يخيب من رجاه. إنه لا يغفل عنا. وأن يجعل لنا فرحاً. وخاتمة صالحة وأن ينفذ حكمه فينا.
38. What had let us explain what was mentioned herein in this book is that we knew you had been informed with what had happened to us in Constantinople. Meanwhile, you do not have the real picture because hearing is away from the truth. We know that you are kindly upset because of our diminution as we are members with one another. If one member suffers, the rest of the body would suffer because we have one spirit.	38. والذي دعانا إلى شرح ما ضمنه هذا الكتاب أنه صح عندنا ما أتصل بكم من حصولنا بالقسطنطينية. فأما بيان الصورة فليس عندكم. لأن السماع بعيد عن الحقيقة. ونعلم أنكم بفضلكم مغمومون لأجل نقصنا. لأننا أعضاء بعضنا بعض. فإذا ألم عضو واحد. فسائر البدن متألم لأننا نتنسم روحاً واحداً.
39. This is also to not feel suspicious, God forbid, about what we have, which the cursed devil would implant, or by telling you [bad things about us] by any wicked person who is a harp of the cursed Satan, lest they would twist, assassinate and disturb the clear thoughts. However, we have the best trust and reality of what you have got that the bad accusations do not affect you.	39. وأيضاً لنلا يداخلكم والمعاذ بالله شك ⁹⁵⁸ . فيما عندنا مما يزرعه الشيطان اللعين. أو بتبليغ من لا خير فيه إليكم. ممن هو أرغن لإبليس اللعين. فيتحيل ⁹⁵⁹ ويغتال ويكدر الأفكار الصافية. وإن كنا على أجمل وأحسن ثقة وحقيقة مما عندكم. وأن البلاغات الرديئة لا تتجع فيكم.
40. Also because God, let His name be praised, is the witness on what we have of eagerness to know your good news, how things are going, your blessed flock, all the shepherds under your hands, that God may	40. وأيضاً فلأن الله جل اسمه الشاهد على ما عندنا من الشوق إلى معرفة أخباركم السارة. ومجاري أحوالكم. ورعاتكم المباركة. وجميع الرعاة الذين تحت أيديكم

⁹⁵⁸ M2: "لنلا يداخلكم شك والمعاذ بالله" instead of "لنلا يداخلكم شك والمعاذ بالله"

⁹⁵⁹ M2: "فيتحيل" instead of "فيتحتم"

protect them by your prayers, the monks in the wilderness and the holy fathers. May God give us the blessing of your prayers and their prayers.	حرسهم الله بصلواتكم. والرهبان الذين في البرية. والآباء القديسين. رزقنا الله بركات ⁹⁶⁰ صلواتكم وصلواتهم.
41. What we beg from your holiness is to request from all the saints around you, the near and the far, to offer prayers and supplication for our weakness and the entire Orthodox church, their mother and guardian. For it is true to us that God does not disappoint who faithfully calls Him with a pure heart and answers his request.	41. والذي نسأله من قدسكم بالتضرع والتحنن. أن تسألوا جميع القديسين الذين بناوحيكم بالقرب منكم والبعد. تقديم الصلاة والتضرع عن ضعفنا. وعن جميع البيعة الأرثوذكسية أمهم ومربيهم. فإنه حقيق ⁹⁶¹ عندنا. أن الله لا يخيب من دعاه مخلصًا بقلب طاهر ⁹⁶² ويعطيه مسأله.
42. We request from your holiness and your noble brethren to comfort us in this difficulty and banishment, which we are in, by a book from you that we can return to; as when we see a letter from you, it would be as if we looked at your honorable person and converse you by the spiritual divine peace that is possessed by your noble soul, and all the good bishops, every one of them by his name, all your disciples and fellows, especially the gorgeous and wise St. Macarius, the scribe.	42. ونسأل قدسكم وفضل إخوتكم. أن تعزونا في هذه الشدة التي نحن فيها. وإلاكسورية ⁹⁶³ بكتاب منكم لنسكن إليه. وكأننا إذا عاينا كتاباً منكم. فقد شاهدنا جليل شخصكم. وناجيناكم بالسلام الإلهي الروحاني لدد نفسك النبيلة. وجميع الأساقفة الأخيار كل واحد منهم باسمه. وجميع تلاميذك والمريضين لكم. وخاصة البهي الحكيم مار مقاره الكاتب.
43. And Abba Sergius the metropolitan of Euphemia, Jacob the bishop of Samandoa, John the bishop of Rosth, and Constantine the bishop of Germanicia, who are with me; and all our disciples; David and Zacharias, and the believers who are from our friends in the city of the king, all of us send you greeting [peace]. We entrust you with God and we ask you to entrust us with Him. Forgive us and mention us in your accepted prayers.	43. وأبنا وسرجس ⁹⁶⁴ مطران أوفاميا. ويعقوب مطران سمندوا. ويوحنا أسقف رنطوه. وقسطنطين أسقف جرمانيقي ⁹⁶⁵ الذين معي ⁹⁶⁶ . وجميع تلاميذنا داود وزخريا. والمؤمنون الذين من أصحابنا بمدينة الملك. نخصكم جميعاً بالسلام. ونستودعكم الله ونسألكم أن تستودعونا إياه. واغفروا لنا واذكرونا في صلواتكم المقبولة.

⁹⁶⁰ M2: "بركة" instead of "بركات"

⁹⁶¹ M2: "حقيق" instead of "حقيق"

⁹⁶² M3: "بقلب طاهر" instead of "بقلب طاهر"

⁹⁶³ M3: "إلاكسورية" instead of "إلاكسوريا"

⁹⁶⁴ M2: "وأبنا وسرجس" M3: "وأنا وسرجس" instead of "وأبنا وسرجس"

⁹⁶⁵ M2: "جرمانيقي" instead of "جرمانيقي"

⁹⁶⁶ M2: "الذين معي" instead of "الذين معي"

<p>44. Written on Monday, where twenty-three days had passed from August, in the year one thousand, two hundred and eighty of Alexander the Macedonian, by my own improper hand while I am in the division of thoughts.”</p>	<p>44. وكتب يوم الاثنين. وقد مضى من آب ثلاثة وعشرون يومًا. سنة ألف ومائتي وثمانين للإسكندر المقدوني. الكتاب بيدي الخاطئة على ما أنا عليه من تقسيم الأفكار.</p>
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<p style="text-align: center;">Letter 17⁹⁶⁷</p> <p style="text-align: center;">From John of Antioch (965-985) to Menas of Alexandria (956–974)</p>	
<p>The pure father John, the <i>Patriarch</i> of Antioch, said in a <i>synodical</i> letter to the pure father Abba Mina (Menas) the <i>Patriarch</i> of Alexandria and Egyptian regions,</p>	<p>وقال القديس الطاهر يوحنا⁹⁶⁸ بطريرك أنطاكية في رسالة سنوديقن إلى الأب الطاهر أنبا مينا بطريرك الإسكندرية وأعمال مصر⁹⁶⁹.</p>
<p>“1. We believe in the Father and the Son and the Holy Spirit; a Trinity equal in nature; one Godhead; one <i>ousia</i>; one might; one will in three <i>hypostases</i>; I mean faces (<i>prosopa</i>). If we distinct their characteristics, then the Father is a Father; the Son is a Son and the Holy Spirit is a Spirit indeed; and one Trinity, [one] nature, [one] kingship, [one] worship and all what is proper to God. oneness in Trinity and Trinity in oneness.</p>	<p>1. نؤمن بالآب والابن والروح القدس. ثالثاً متساوياً في الطبع لاهوتاً واحداً. وجوهر واحداً وقوة ومشينة واحدة⁹⁷⁰. في ثلاثة أقانيم. أعني وجوهاً. إذ نفرّد خاصياتها. فبالحقيقة أن الآب أب هو. والابن ابن هو. وروح القدس روح هو. ويوحد الثالث. وكذلك الطبع والملك والتسبحة وسائر ما يليق بالله. وحدانية في ثالث. وثالث في وحدانية.</p>
<p>2. What a wonderful union and distinction, where they distinct without separation and united with division (distinction), according to what Saint Gregory the Theologian, had said, “one Godhead in Trinity and Trinity united by Godhead.” According to truth and certainty, we say that for Godhead, each one of the Trinity is God, as He presents equal nature, and the Trinity is one God, as they are together with the Monarchy.</p>	<p>2. يا لعجب هذا لاتحاد⁹⁷¹ والانفراز تتفرز بلا انفراز. وتوحد بانقسام بحسب ما قال القديس غريغوريوس المتكلم بالإلهيات⁹⁷². لاهوت واحد في ثالث. وثالث متحد باللاهوت. وبحسب الحق واليقين نقول من أجل اللاهوت أن كل واحد⁹⁷³ من الثالث هو إله إذا ما ظهر بمساواة الطبع. والثالث هي⁹⁷⁴ إله واحد إذا ما اجتمعت⁹⁷⁵ باتحاد الرئاسة.</p>

⁹⁶⁷ Estimated date is 965-974.

⁹⁶⁸ M2: "وقال القديس الطاهر يوحنا" instead of "وقال الأب القديس الطاهر أنبا يوحنا" M3:

⁹⁶⁹ M2: "أعمال مصر والحبيشة" instead of "أعمال مصر"

M3: is missing "أعمال مصر"

⁹⁷⁰ M2: "وجوهر واحداً وقوة ومشينة واحدة"

M3: "وجوهر واحد وقوة ومشينة واحدة" instead of "وجوهر وقوة ومشينة واحدة"

⁹⁷¹ M3: "يا لعجب هذا الاتحاد" instead of "يا للعجب لها الاتحاد"

⁹⁷² M3: "المتكلم بالإلهيات" instead of "التيولوجوس"

⁹⁷³ M2: is missing "واحد"

⁹⁷⁴ M2: "هي" instead of "هو"

⁹⁷⁵ M2: "اجتمعت" instead of "اجتمع"

<p>3. By this meaning, we go far and turn our faces away from the confusion of the <i>hypostases</i> invented by Sabellius and from the division of Godhead believed by Arius. For we accept the book that Theodosius had composed, and we reject those who believe in polytheism and in [many] <i>ousias</i> and natures of God who is undivided in His <i>ousia</i> or nature. We decline those who say that the whole Godhead that is in the Father, the Son and the Holy Spirit could be seen, and those who affirm that the Trinity became incarnate in one of the <i>hypostases</i>.</p>	<p>3. فبهذا المعنى نبتعد ونصرف وجوهنا عن خلطة الأقانيم التي أبتدعها سابليوس. ومن قسمة اللاهوت التي أعتقدها أريوس. إذ نقبل الكتاب الذي وضعه ونظمه ثيودوسيوس. ونرفض الذين يعتقدون آلهة كثيرة. وجواهر وطبائع في الله الغير منقسم في جوهريته وطبعه. ونرذل الذين يقولون أن سائر اللاهوت التي في الأب والابن والروح القدس تنتظر. ويحكمون أن الثالوث تجسدت في واحد من الأقانيم.</p>
<p>4. We confess, according to the teachings of the holy fathers, that God the Word, the one of the Holy Trinity that are equal in nature, the only begotten of the Father, by whom were all things, light of light, that perfect one who is the image of the <i>hypostasis</i> of the Father, descended from heavens at the end of times for us and for our salvation.</p>	<p>4. بل نعترف كتعليم⁹⁷⁶ الآباء القديسين. أن الله الكلمة الواحد من الثالوث المقدسة. المساوية⁹⁷⁷ في الطبع الوحيد ابن الله الأب. الذي به كان كل شيء. النور من النور. ذلك الكامل المشبه⁹⁷⁸ لقنوم الأب. نزل من السماء في آخر الزمان. من أجلنا ولأجل خلاصنا.⁹⁷⁹</p>
<p>5. He became incarnate from the Holy Spirit and from Mary who is truly <i>theotokos</i>, Virgin at all times. He assumed a flesh from her which is equal to us in nature and passions, and of a speaking and rational soul. In that flesh, He united with it in a union without a mixture in it, without a separation after His union with it, or alteration from His unchangeable Godhead. This happened without mixture, separation, or change, in a way that is ineffable and beyond likenesses.</p>	<p>5. وتجسد من روح القدس ومن مريم. التي هي بالحقيقة ثيوتوكوس. وعذراء في كل وقت. وأتخذ منها جسداً⁹⁸⁰ مساوياً لنا بالطبع والالام. ذا نفس ناطقة عقلية. وفي هذا الجسد اتحد اتحاداً من غير امتزاج فيه. ولا مفارقة له بعد اتحاده به. ولا انتقال عن لاهوته الغير مستحيلة. وصار ذلك بغير امتزاج ولا افتراق ولا غيار. وما يفوق النطق والمثال.</p>

⁹⁷⁶ M3: "كتعليم" instead of "كتعاليم"

⁹⁷⁷ M2: "الثالوث المقدسة المتساوية" instead of "الثالوث المقدس المساوي"

⁹⁷⁸ M2: "المتشبه" instead of "المشبه"

⁹⁷⁹ M2: "من أجلنا ولأجل خلاصنا" instead of "من أجلنا ومن أجل خلاصنا"

⁹⁸⁰ M3: "جسداً" instead of "جسد"

<p>6. That union was composed from two natures, divine and human, one Son, one Christ; the Word Incarnate who became man in perfection. His perfection in His Godhead is as His perfection in His manhood according to the teaching of the Orthodox fathers and their interpretation of this meaning by the giving and the support of the Holy Spirit.</p>	<p>6. كان هذا الاتحاد لكي يكون من طبعين⁹⁸¹ لاهوتي وناسوتي. ابن واحد⁹⁸² مسيح واحد. الكلمة المتجسد المتأنس بالكمال⁹⁸³. وكماله في لاهوته ككماله في ناسوته. بحسب تعليم الآباء المستقيمين⁹⁸⁴ الأمانة. وتصحيحهم لهذا المعنى. بإفادة روح القدس وتأنيده.</p>
<p>7. The best thing is to hold to and benefit from the teachings of Basil the Great, the mouth of grace; Athanasius the Apostolic, the tower of faith; Gregory the Theologian, the metal of understanding; Gregory the bishop of Nyssa; along with John Chrysostom, and the wise Cyril.</p>	<p>7. وأفضل ذلك نكون متمسكين⁹⁸⁵ ومستفيدين لتعاليم باسيليوس العظيم⁹⁸⁶ فم البركة. وأثناسيوس الرجل الرسولي برج الأمانة. ومعدن الفهم غريغوريوس الناطق في الإلهيات. وغريغوريوس صاحب نوسا. مع فم الذهب يوحنا. وكيرلس الحكيم.</p>
<p>8. Those had refined, straightened, and fulfilled the faith in Christ the Lord. They did not agree with Arius' delusion which was against Godhead of the Word, and were not subject to the schism of Apollinarius. However, they said and described that He is from two perfects; I mean the divine and the human; and that He wonderfully became united.</p>	<p>8. فهؤلاء هذبوا وصححوا وحققوا هذه الأمانة التي هي بالسيد المسيح. ولم يعطوا فرجة لهذين آريوس الطاغي على لاهوت الكلمة. ولا لشقا⁹⁸⁷ أبوليناريوس أذعنوا. لكنهم قالوا ووصفوا أنه من كاملين. أعني لاهوتيًا وناسوتيًا. وبأعجب ما يكون صار متحدًا.</p>
<p>9. Also they omitted, declined, and rejected the saying of Nestorius who invented and said two sons, two Christs, two lords, two natures, two <i>hypostases</i>, and two faces (<i>prosopa</i>). For those things, we should respond and continuously look in Cyril's book known</p>	<p>9. وكذلك اسقطوا وردلوا ورفضوا مقالة نسطوريوس⁹⁸⁸. الذي أبتدع وقال ابنين⁹⁸⁹ ومسيحين وربين. وطبيعتين وأقنومين ووجهين. فل هذه الأحوال نكون قائلين. وعلى النظر في كتاب كيرلس المعروف</p>

⁹⁸¹ M3: "طبعين" instead of "طبعين"

⁹⁸² M3: "ابن واحد" instead of "ابنًا واحد"

⁹⁸³ M2: is missing "بالكمال"

⁹⁸⁴ M3: "المستقيمين" instead of "المستقيمي"

⁹⁸⁵ M3: "متمسكين" instead of "مستقيمين"

⁹⁸⁶ M2: is missing "العظيم"

⁹⁸⁷ M3: "الشقا" instead of "الشقاق"

⁹⁸⁸ M3: "نسطوريوس" instead of "نسطور"

⁹⁸⁹ M2: "ابنين" instead of "اثنين"

as "The heads/ the chapters" because it is like the medication that helps along with the rest of his honored works, which are the law of righteousness.	"بالكافالا" مواظبين. لأنهم كالدواء المعين لنا ⁹⁹⁰ مع سائر كتبه الشريفة. التي هي شريعة الاستقامة.
10. We also accept the book of King Zeno that is known as 'the book of union' (The Henotikon). It shows the goodness of worshipping God and the lies of the council of Chalcedon which made Eutyches the reason of its gathering, and adhered to the sayings of Nestorius which introduced the worship of man; and sickened the faith by saying that the Christ is two natures, and brought a second nature added to the number, as Nestorius believes.	10. وكذلك نقبل كتاب زينون الملك. المعروف بكتاب الاتحاد. الذي يظهر فيه حسن عبادة الله. وفرية ⁹⁹¹ مجمع خلقيدونية. التي جعلت ⁹⁹² أوطاخي سبب اجتماعها ⁹⁹³ . وتمسكت ⁹⁹⁴ بمقالة نسطوريوس ⁹⁹⁵ التي يدخل ⁹⁹⁶ عبادة بشر. وعللت الأمانة بقولها أن المسيح طبيعتان. وأتت بطبيعة ثانية أدخلت في العدد. كاعتقاد نسطوريوس ⁹⁹⁷ .
11. For deceit, hypocrisy, and insincerity and dissembling, it [Chalcedon] called that Christ is one Son and one Lord without distinction, change or division, yet it accepted the tome of the opposing and resisting Leo, and called it the stable sound faith, which made Christ separated into two natures. However, Christ, is the might and wisdom of God, in whom all the repositories of good faith and knowledge. If He had said by dispensation that He does not know the final day, He only wanted to resemble us, to stop our excessive talks, and not to let us try beyond our human nature.	11. ثم أنها للمداجاة ⁹⁹⁸ والخداع والنفاق والمراياة. نادت ⁹⁹⁹ بأن المسيح ابن واحد ورب واحد بلا انفراز ولا تغيير ولا انقسام. وقبلت ¹⁰⁰⁰ مع هذا منشور لاون المضاد المعاند. وسمته ثبات الأمانة الصحيحة. لذلك الذي جعل المسيح طبيعتين منقسمًا. وأما المسيح فإنه قوة الله وحكمته. الذي فيه جميع ذخائر الأمانة الصالحة والمعرفة. وإن كان ¹⁰⁰¹ قال بالتدبير أنه لا يعرف اليوم الأخير. فإنما

⁹⁹⁰ M3: "معين لنا" instead of "معين"

⁹⁹¹ M2: "ورفضوا" instead of "وفرية"

⁹⁹² M2: "التي جعلت" instead of "الذي جعل"

⁹⁹³ M2: "اجتماعها" instead of "اجتماعه"

⁹⁹⁴ M2: "تمسكت" instead of "تمسك"

⁹⁹⁵ M3: "نسطوريوس" instead of "نسطور"

⁹⁹⁶ M2: "التي يدخل" instead of "الذي يدخل"

⁹⁹⁷ M2: "وعللت الأمانة بقولها أن" instead of "وعلل الامانة بقوله ان المسيح طبيعتان واتى بطبيعة ثانية ادخل فى العدد كاعتقاد نسطوريوس" المسيح طبيعتان وأتت بطبيعة ثانية أدخلت فى العدد كاعتقاد نسطوريوس

⁹⁹⁸ M3: "نسطوريوس" instead of "نسطور"

⁹⁹⁹ M2: "نادت" instead of "للمداجاه"

¹⁰⁰⁰ M2: "قبلت" instead of "نادى"

¹⁰⁰¹ M2: "كان" instead of "قبلت"

¹⁰⁰¹ M2: is missing "كان"

	أراد أن يتشبه بنا. ويقطع رغانا ¹⁰⁰² . ولئلا نحاول ما يفوق طبع بشرتنا.
12. We do not accept the saying of Julian of Halicarnassus, who speaks of the bad delusions and imaginations, who claims that the flesh, which is created from God, earth, and dirt, and in which the speaking and rational soul had been put, [this flesh] is by nature impassible and immortal, not because of the Christian Grace. That is, as he said, the bondage is outside the nature; and by sin, not by nature, man underwent death, and through the counseling of the serpent, he became liable to it [death].	12. ولا نقبل مقالة الليان النقريسي ¹⁰⁰³ القائل بالأوهام الرديئة والخيال. المدعي أن الجسد المخلوق من الله ومن الأرض ومن التراب ¹⁰⁰⁴ . وجعل فيه النفس الناطقة العقلية. هو بطبعه غير مالوم وغير مائت. وليس بالنعمة المسيحية. وذلك أنه قال أن العباد خارج من الطبع. فبالمعصية نال الإنسان الموت وليس بالطبع. وبمشورة الحية صار لذلك قابلاً ¹⁰⁰⁵ .
13. He [Julian] followed the saying of Mani who speaks of the imagination and the likeness. As he wanted to honor the flesh of the Lord Christ there, he denied the saving passions and how indeed the impassible would suffer and taste death, though in his nature, He is immortal, or [how] anything of the reasons of corruption and decomposition could reach Him.	13. وإتبع قول ماني القائل بالخيال والشبه. ومن حيث أراد إكرام جسد السيد المسيح من هناك ¹⁰⁰⁶ كفر بالآلام المخلصة. وكيف يمكن بالحقيقة أن يتألم الغير مالوم. ويزوق الموت ذلك الذي هو في طبعه غير مائت. أو يناله شئ من أسباب الفساد والانحلال.
14. All the exalted evangelist apostles and all the teachers of the mysteries of the holy Church call and describe explicitly that He had been hungry, thirsty, tired, slept, being upset, angry and was troubled in spirit, then He came down, endured beating, spitting, and after that, death on the cross for us. [Thus], the objection on this section will return back on the heads of those who invented it.	14. لكن سائر الرسل الإنجيليين ¹⁰⁰⁷ الأخيار. وجميع معلمي السرائر البيعة المقدسة ينادون ظاهراً ويصفون أنه جاع وعطش وتعب ونام. وحزن وقطب ¹⁰⁰⁸ واضطرب بالروح. ثم تنازل وأحتمل اللطم والتقل. وبعد ذلك الموت ¹⁰⁰⁹ على الصليب من أجلنا. والطعن في هذا الباب فراجع على رؤوس مبتدعيه.

¹⁰⁰² M2: "رغانا" M3: "رغانا" instead of "رغانا"

¹⁰⁰³ M2: "الليان النقريسي" instead of "الليان النقريسي"

¹⁰⁰⁴ M2: "من الأرض ومن التراب" instead of "من تراب الأرض"

¹⁰⁰⁵ M3: "قابلاً" instead of "قابلاً"

¹⁰⁰⁶ M2: "جسد السيد المسيح ربنا من هناك" M3: is missing "من هناك"

¹⁰⁰⁷ M3: "الرسل الانجيليين" instead of "الانجيليين"

¹⁰⁰⁸ M3: "وقطب" instead of "و غضب"

¹⁰⁰⁹ M3: "الموت" instead of "للموت"

<p>15. He “committed no sin, nor was deceit found in His mouth¹⁰¹⁰”. For that He said, “the ruler of evil of this world is coming, and he has no permission in Me¹⁰¹¹.” Thus, the saying of the blessed apostles and the winning saints and fathers has been proved; they say that God the Word assumed a flesh from the seed of Abraham and appeared incarnate from the origin of Jesse.</p>	<p>15. فأما خطية فلم يفعل. ولا وجد غش في فيه. ولأجل ذلك قال أنه سيأتي الي شر هذه العالم. ولا يجد في رخصة فقد صح بذلك قول الرسل الطاهرين¹⁰¹². والآباء القديسين الفايزين¹⁰¹³. القائلين أن الإله الكلمة أخذ له من زرع إبراهيم جسداً. وظهر من أصل يسي متجسداً.</p>
<p>16. He became like us and participated in the flesh and blood. This was from the pure, elected, honored, and the Ever-Virgin Mary. That a flesh is equal to us in nature and passions, and it has soul and mind. He united to it hypostatically, and with that union, it [the flesh] became holy, life giver, healer of different diseases, [but] passible, and mortal.</p>	<p>16. وصار مثلنا في الدم والجسد مشتركاً. وهذا كان من الطاهرة المنتخبة الفاخرة¹⁰¹⁴. مريم البتول دائماً. جسداً مساوياً في الطبع والآلام لنا. نفسانياً عقلياً اتحد فيه قنومياً. وبهذا الاتحاد صار قديساً¹⁰¹⁵. وللحياة صانعاً. ومن العلل المختلفة معافياً وشافياً. ومالوماً ومائناً.</p>
<p>17. Only because of this, He became, without the known change, subject to the passions belonging to human nature, and was kept [as it is] during the whole period of dispensation. As God, He is impassible and immortal; [therefore] He arranged that His body could suffer unfair passions, die voluntarily, endure to be crucified and accept passions; in order to raise the suffering one, as He is impassible by His Godhead.</p>	<p>17. ولهذا فقط صار بالاستحالة¹⁰¹⁶ المعروفة بطبع البشرية معلوماً. وكان في سائر مدة التدبير محفوظاً. فأما كونه غير مالوم ولا مائت. فلأنه نظر إله¹⁰¹⁷. ونظر في جسده الذي يمكن¹⁰¹⁸ أن يتألم آلاماً غير معدولة. ويموت طوعاً. ويصير بالحقيقة للصلب محتملاً. وللآلام قابلاً. لكي ما يكون للمالوم منهضاً. إذ هو بلاهوته غير مالوم.</p>
<p>18. After resurrection which is befitting to God, it [the body] was established to be impassible and immortal, without any change or decomposition found in it, and</p>	<p>18. فأما من بعد القيامة التي تليق بالله. فثبت غير مالوم ولا مائت. ولم يوجد فيه شيء من الغيار والانحلال. وبنهوضه</p>

¹⁰¹⁰ 1Peter 2: 22

¹⁰¹¹ John 14: 30

¹⁰¹² M2: "الطاهرين" instead of "الاطهار"

¹⁰¹³ M3: "الفائزين" instead of "القديسين الفائزين"

¹⁰¹⁴ M3: "المنتخبة الفاخرة" instead of "الفاخرة المنتخبة"

¹⁰¹⁵ M2: "قديساً" instead of "قدوساً"

¹⁰¹⁶ M3: "بلا استحالة للآلام" instead of "بالاستحالة"

¹⁰¹⁷ M3: "إله" instead of "إله"

¹⁰¹⁸ M2: "لا يمكن" instead of "يمكن"

through His rising, we were awakened to stay [forever], to defeat passions, to conquer death, and with His resurrection from the dead, the human nature became impassible.	استيقظنا نحن للبقاء. والقهر للآلام. والغلبة للموت. وبقيامته من الأموات ثبت الطبع البشري غير مالوم ¹⁰¹⁹ .
19. As our Savior and Lord started to do that action, I mean started to raise His flesh without change, and became the firstborn of the dead, and the flower of the baptized, according to what was called for in the divine books. He did not eat or drink after His resurrection out of need or necessity, because the divine flesh was not in need or desire for this; but by this [eating], He wanted to correct and prove the matter of His arising in flesh, which He had suffered in.	19. ولأن مخلصنا وسيدنا ابتدأ بعمل هذا الفعل. أعني ابتدأه بإنهاض جسده بغير غيار. وصار بكر الأموات. وصفوة المصطبغين ¹⁰²⁰ حسب ما سُمي في الكتب الإلهية. ولم يأكل ولم يشرب من بعد قيامته من حاجة ولا من فاقه ¹⁰²¹ . لأن الجسد الإلهي لم يكن إلى ذلك محتاجاً ولا تائقاً. وإنما أراد به تصحيح وتحقيق أمر نُهوضه بالجسد. الذي به ألم.
20. It [the body] was sown in weakness, as the saying of the blessed theologian apostle ¹⁰²² ; and rose on the third day in might, glory and praise. He did not require anything of the bodily human matters, but He ate and drank for His holy disciples, so as not to make a reason or a plea for our faith to be incomplete; neither in this world nor in His fearful second coming in which He will come as the judge and the ruler of the world with His justice and fairness, rewarding each one according to their deeds.	20. زُرِع بالضعف حسب قول الرسول الإلهي المغبوط. وقام في اليوم الثالث بالقوة والمجد والتسبحة. ولم يحتاج إلى شيء من الأمور الجسدية البشرية. وإنما أكل وشرب ¹⁰²³ لأجل التلاميذ ¹⁰²⁴ القديسين. وأراد بذلك ألا ¹⁰²⁵ يجعل لنقص إيماننا علة ولا حجة. لا في هذا العالم ولا في مجيئه الثاني المهل. الذي فيه يأتي ¹⁰²⁶ دياناً وحاكماً للمسكونة بعدله وإنصافه. ومكافئاً لكل أحدٍ كحسب أعماله.
21. This is briefly and shortly our confession and belief, from the teachings of the blessed apostles and the certain truthful fathers who are flawless. In this	21. فهذا اعترافنا واعتقادنا باقتصار واختصار. من تعليم الرسل الأبرار. والآباء ¹⁰²⁷ الصادقين المحققين الغير

¹⁰¹⁹ M2: "ثبت الطبع البشري غير مالوم" instead of "ثبت الطبع البشري غير مالوم والغلبة للموت والقهر للآلام"

¹⁰²⁰ M2: "المصطبغين" instead of "المنضجين"

¹⁰²¹ M3: "ولا من فاقه" instead of "ولا من ضرورة"

¹⁰²² 1 Corinthians 15: 43

¹⁰²³ M2: is missing "شرب"

¹⁰²⁴ M2: "تلاميذه" instead of "تلاميذ"

¹⁰²⁵ M3: "أن لا" instead of "ألا"

¹⁰²⁶ M2: is missing "يأتي"

¹⁰²⁷ M2: "الآباء الصادقين" instead of "الآباء الأطهار الصادقين"

<p>confession, we were baptized and raised, and upon which, like on stable foundation, we were built.</p>	<p>معيبين¹⁰²⁸. وبهذا الاعتراف اعتمدنا وبه تربينا. وعليه كأساس الوثيق والصخرة الصحيحة بنينا.</p>
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¹⁰²⁸ M2: "بلا عيب" instead of "الغير معيبين"

<p style="text-align: center;">Letter 18¹⁰²⁹</p> <p style="text-align: center;">From Philotheus of Alexandria (979-1003) to Dionysius of Antioch¹⁰³⁰</p>	
Chapter from the letter of Abba Philotheus, the Patriarch of Alexandria, to Dionysius, the Patriarch of Antioch	فصل من رسالة أنبا فيلثاؤس بطريرك الإسكندرية إلى ديونوسيوس بطريرك أنطاكية
“1. I understood what you had written, O beloved and gracious brother. May God prolong your life, perpetuate your blessing, defeat your enemies, and save you by the intercession of the Virgin Lady and all the saints.	1. فهمت ما كتبت به أيها الأخ الحبيب الكريم ¹⁰³¹ أطل الله بقالك. وأدام نعماك. وكتب ¹⁰³² أعداك. ونجاك بشفاعه السيدة البتول ¹⁰³³ . وجميع القديسين.
2. I received your question about what arose in your heart, may God revive it and fill it with pleasure, concerning the death of our Lord the Christ and the departure of the soul from the body, namely the fact that Godhead did not depart neither the body nor the soul who separated from the body; and that Godhead dwelling in the body did not replace the created soul, otherwise there was no death, because Godhead is utmost, exalted and stronger than the created soul; and how He was alive by the conjunction of the created soul with the created flesh and was dead without leaving Godhead that was united to it.	2. ووقفت ¹⁰³⁴ على مسألتك. فيما خطر بقلبك. أحياه الله وعمره بالسرور. وهو أن موت سيدنا المسيح لما كان من مفارقة النفس للجسد. من حيث لم يفارق اللاهوت للجسد ولا للنفس المفارقة للجسد. ولا قامت اللاهوت الحالة في الجسد مقام النفس المخلوقة. فلم يكن موت. لأن اللاهوتية أعظم وأجل وأقوى من النفس المخلوقة. وكيف كان حيًا باجتماع النفس المخلوقة مع الجسد المخلوق. وكان ميتًا بأن لم يفارق اللاهوت المتحد به؟

¹⁰²⁹ The month of Barmuda the year nine hundred and seventy-nine of the incarnation of Christ our God; and in the year seven hundred and three of the years of the holy martyrs. One of the two dates mentioned here is correct and the other is not. If we take the Coptic year (703) to be the correct one the Julian year should read 987 and not 979. But if the Julian (979) is the correct one the Coptic year should read 695 and not 703. The year 987, given by the first possible explanation, is compatible with our suggestion that the letter was sent to Athanasius IV of Antioch (986-1002) and not to Dionysius.

¹⁰³⁰ Most probably this is Athanasius IV (986-1002) and not Dionysius, because Philotheus was patriarch of Alexandria (No. 63) from 979 to 1003. Among the contemporary patriarchs of Antioch there is only one Dionysius in the years from 954 to 1033, namely Dionysius III (958-961). However, he is not a contemporary of Philotheus. Instead it is Athanasius IV of Salah, patriarch of Antioch from 986 to 1002, whose patriarchate falls into the reign of Philotheus. This suggestion could find confirmation in the following two letter (No. 19 and 20) which mention clearly that it was sent from Philotheus of Alexandria to Athanasius of Antioch and from Athanasius of Antioch to Philotheus of Alexandria respectively.

¹⁰³¹ M2: "المكرم الحبيب" instead of "الحبيب الكريم"

¹⁰³² M3: "نكب" instead of "كتب"

¹⁰³³ M2: is missing "البتول"

¹⁰³⁴ M2: "ثم أني وقفت" instead of "وقفت"

<p>3. The answer is, in the incarnation, God the Word created for Himself a flesh in the womb of Virgin Mary and united to it; a flesh that has a speaking and rational soul; that is the perfect manhood which He assumed without any reduction. The perfect manhood is a flesh with a separate speaking and rational soul. When God [the Word] united to them; I mean the soul and the flesh, the united in one <i>hypostasis</i> by unity without dissolution.</p>	<p>3. الجواب, أن الله الكلمة في تجسده. خلق له جسداً. في مريم العذراء¹⁰³⁵ واتحد به. جسداً له نفس ناطقة عقلية¹⁰³⁶. وهو البشر التام الذي أتخذه من غير نقص. والبشر التام هو جسد بنفس ناطقة عقلية منفصلة. ولما اتحد الله الإله¹⁰³⁷ الكلمة بهما. أعني النفس والجسد. المتحد بوحداً أفنوم واحد من غير انحلال.</p>
<p>4. This is as Saint Gregory, the bishop of Nyssa said in his treatise (mimar) on Passover (Pascha), “at the time when the Holy Spirit came down on the Virgin and the might of the Highest overshadowed her to develop from her the new manhood, which is called the new; He had created it as God, and not as the human habit, to be united with God at that time.</p>	<p>4. كمثّل ما قال غريغوريوس القديس أسقف نوسا. في الميمر الذي قاله على الفصح أن في الوقت الذي نزل روح القدس على العذراء. وقوة العلي حلت عليها¹⁰³⁸. ليقيم منها البشر الجديد. الذي سمي الجديد. خلق كإله وليس كعادة البشرية. ليتحد مع الله في تلك الساعة.</p>
<p>5. The might of the Highest united Godhead to the two, from which the [human] nature was; I mean the soul and the flesh, He [God the Word] united with them both. We now understand the oneness of the Word with His flesh which is His own; and we ascribe the passions and the death to His flesh because Godhead is impassible and immortal and not separated.</p>	<p>5. وقوة العلي وحد اللاهوتية مع الاثنين الذين كانت الطبيعة منهما. أعني النفس والجسد. واتحد معهما الاثنين. نفهم الآن وحدانية الكلمة مع جسده الذي له خاصة. ونوجب الآلام والموت على جسده. لأن اللاهوت غير متألمة¹⁰³⁹ وغير ميت. وغير مفارق.</p>
<p>6. As for the saying that God suffered and died by His own will, it is a true and a sound saying, for we referred the whole subject to Him because of the unseparated oneness. For He made the passions and the death, which</p>	<p>6. فأما القول أن الله تألم ومات بإرادته من أجلنا. فهو قول صحيح ومستقيم. لأننا عددنا الأمر كله له من أجل الوحدة الغير منفصلة. لأن الآلام والموت الذي للجسد</p>

¹⁰³⁵ M3: "في بطن مريم العذراء" instead of "مريم العذراء"

¹⁰³⁶ M2: "عقلية" instead of "عاقلة"

¹⁰³⁷ M3: "الإله" instead of "الله الإله"

¹⁰³⁸ M3: "حلت عليها" instead of "حل عليها"

¹⁰³⁹ M2, M3: "غير متألم" instead of "غير متألمة"

are particularly of the flesh, belong to Him without separation.	خاصة. صيرها أنها له خاصية من غير افتراق.
7. But the saying that Godhead suffered and died is a bad, corrupted, and blasphemed saying because the nature of Godhead (of the Son), which is simple, not physical, not incarnate, not composite, incomprehensible; unchangeable, ineffable, incomprehensible, and the united with the Father and the Holy Spirit, is not subject to passions or death.	7. لكن القول أن اللاهوت تألم ومات قول فاسد رديئ وكفر. لأن طبيعة اللاهوت البسيطة. الغير هيولي. الغير متجسدة. الغير مركبة. الغير محدودة. الغير متغيرة. الغير موصوفة. الغير مدروكة. المتحدة مع الأب والروح القدس. لا يلحقها ألم ولا موت.
8. And His death is the separation of His soul from His flesh, not from His Godhead. As His Godhead did neither depart from His soul nor His flesh, but it is united with the two parts separated; I mean the soul and flesh. The flesh was on the cross, and in the tomb in which Godhead was without separation; and the soul descended to hell by its separation from the flesh with Godhead united to it without separation.	8. وموته هو افتراق نفسه من جسده. وليس من لاهوتيته. ولاهوتيته لم تفترق من نفسه ولا من جسده. لكنها متحدة بالجزأين المفترقين. أعني النفس والجسد. الجسد على الصليب وفي القبر وفيه ¹⁰⁴⁰ اللاهوتية بلا افتراق. والنفس نزلت إلى الجحيم بافتراقها من الجسم ¹⁰⁴¹ . واللاهوتية متحدة بها بلا افتراق.
9. Mar Severus, the saint <i>patriarch</i> , says, "Emanuel died for us like our death; and our death is the separation of the soul from the flesh. For this, He said with the imperative lordship of His Godhead, I lay down myself for my sheep ¹⁰⁴² ; no one takes it from Me. But I lay it down of Myself. I have power to lay it down and I have power to take it ¹⁰⁴³ . Also, He said on the cross, into Your hands I commit my soul. Having said that, He gave up His soul ¹⁰⁴⁴ ."	9. يقول مار ساويرس ¹⁰⁴⁵ البطريرك القديس مات عمانوئيل من أجلنا كموتنا. وموتنا افتراق النفس ¹⁰⁴⁶ من الجسد. ومن هذا قال بسلطنة واجبة بلاهوته, إني أضع نفسي عن غمي. وليس يأخذها مني أحد. لكني أنا أتركها وحدي. ولي سلطان أدعها ولي سلطان أخذها. وهو أيضًا قال على الصليب, إني أسلم روحي في يديك. ولما قال هذا أسلم روحه.

¹⁰⁴⁰ M2: "وفيه" instead of "وفي"

¹⁰⁴¹ M3: "الجسم" instead of "الجسد"

¹⁰⁴² John 10: 15

¹⁰⁴³ John 10: 18

¹⁰⁴⁴ Luke 23: 46

¹⁰⁴⁵ M2: "مار ساويرس" instead of "ساويرس"

¹⁰⁴⁶ M2: "وهو افتراق النفس" instead of "افتراق النفس"

<p>10. Athanasius the apostolic also says, “God descended to hell; not by His flesh but by His soul and held the whole world so that it would not be destroyed before its time. He spilt His blood on earth to save it and save everything on it. He left His flesh hanging in the air for the elements. He descended to hell by His soul and saved those who were in that place. He looted the hell and controlled all.</p>	<p>10. ويقول أيضًا أثناسيوس الرسولي أن الرب نزل إلى الجحيم. ليس بجسده لكن بروحه. وضبط¹⁰⁴⁷ على الأرض كلها لئلا تهلك قبل وقتها. وأهرق دمه على الأرض ليحفظها وما فيها. وجسده تركه معلقًا في الهواء من أجل الاستقصات. وروحه¹⁰⁴⁸ نزل إلى الجحيم. وخلص من كان في ذلك الموضع. ونهب الجحيم. وضبط الكل.</p>
<p>11. By His flesh, He rose the dead on earth and [by] His soul He carried the souls that were in hell. At the time when the flesh of the Lord was on the cross, the tombs were opened and [when] the servants of hell saw Him, they got confused and escaped. He destroyed the copper doors; broke the iron locks; His soul carried the souls that were in hell and ascended them with Him to His Father.</p>	<p>11. بجسده¹⁰⁴⁹ أقام الموتى على الأرض. وروحه حمل الأنفس التي في الجحيم. في الوقت الذي كان جسد الرب على الصليب. ذلك الوقت انفتحت القبور. وأبصروه خدام الجحيم. تبلبلوا وهربوا. هدم الأبواب النحاس. وكسر المتاريس الحديد. وروحه حمل الأنفس التي في الجحيم. وأصعد بهم¹⁰⁵⁰ معه إلى أبيه.</p>
<p>12. Epiphanius of Cyprus also says in the book that he called the ‘Anchoratus’ that the soul and Godhead descended to the hell and left the flesh in the tomb for three days to reveal that the flesh is holy. Godhead with the soul fulfilled the mystery in hell from which He did not prevent it [his soul].” He [Epiphanius] also says that He, by His will alone, descended to hell with His soul.</p>	<p>12. إبيفانيوس أيضًا صاحب قبرس يقول في الكتاب الذي سماه المرسا. أن النفس واللاهوت نزلوا إلى الجحيم. وترك الجسد في القبر ثلاثة أيام. ليظهر الجسد مقدس. واللاهوت مع النفس تمت السر في الجحيم غير ضابطها¹⁰⁵¹. وأيضًا يقول أنه بإرادته وحده نزل إلى الجحيم مع نفسه</p>
<p>13. Peter says, “He could not prevent His soul; He means from [descending to] hell.” He, the Savior says, “I have power to take my soul and I have power to leave</p>	<p>13. وبطرس يقول, أنه لا يقدر يضبط نفسه. يعني عن الجحيم. وهو المخلص يقول أن لي سلطانًا أن آخذ نفسي. ولي</p>

¹⁰⁴⁷ M2: "وضبط" instead of "فضبط"

¹⁰⁴⁸ M3: "بروحه" instead of "بروحه"

¹⁰⁴⁹ M3: "جسده" instead of "جسده"

¹⁰⁵⁰ M2: "أصعد بهم" instead of "أصعدهم"

¹⁰⁵¹ M3: "وهو غير ضابط لها" instead of "غير ضابطها"

<p>it¹⁰⁵²”; He also says,” I am the good shepherd. I give my life for my flock¹⁰⁵³.”</p>	<p>سلطان أتركها¹⁰⁵⁴. ويقول أيضًا أنا الراعي الصالح. أنا أبذل نفسي عن رعيتي¹⁰⁵⁵.</p>
<p>14. Also Severus, the <i>Patriarch</i>, says in his letter that he wrote to Theophanes the Scholasticus, “That, who came after the Law and Moses, was patient for the saving cross. He, by His will alone, separated His soul from His flesh that [both] were hypostatically united to Him. The perfect inseparable one Word; the abolisher of the corruption of the tombs by His flesh; who appeared in the places of hell by His soul that is united to Him; [is the one] who cut the connection that was found in those places.</p>	<p>14. وأيضًا ساويرس البطريرك يقول في الرسالة التي كتبها إلى أوفانيوس الاسخلسطيقوس. هذا الذي أتى من بعد الناموس وموسى¹⁰⁵⁶. صبر للصليب المنجي. هذا بإرادته وحده. أفرق نفسه من جسده المتحدين معه بالأقنوم. والكلمة التامة الواحد الغير مفترق. معطل¹⁰⁵⁷ فساد القبور بجسده. الذي ظهر في أماكن الجحيم بنفسه. التي هي متحدة معه. الذي قطع الرباط الذي يكون في تلك الأماكن.</p>
<p>15. Gregory of Nyssa also says in his treatise (mimar) that he said on Passover (Pascha), “at the time of dispensation of passions, Godhead, who united to each one of the two sides, the two parts of the body¹⁰⁵⁸, did not separate from any of them. [Godhead] did not separate from the soul or the flesh; appeared by Himself while it was in both of them, it nullified the one who has the power of death because of His flesh that had died, and opened the doors of paradise for the thief because of His soul. The two; the soul and the flesh are dynamic and capable together in the same time.</p>	<p>15. وأيضًا القديس غريغوريوس صاحب نوسا يقول في الميمر الذي قاله على الفصح. إن في وقت تدبير الآلام. الذي اتحد مع كل واحد من الفريقين الجزأين الذين¹⁰⁵⁹ للجسد. لم يفترق منهما اللاهوت¹⁰⁶⁰. لم يفترق من النفس ولا من الجسد. ظهرت وحدها وهي فيهما¹⁰⁶¹ الإثنين. وأبطلت الذي له سلطان الموت. من أجل جسده الذي مات. وفتح أبواب الفردوس للص من أجل نفسه. والاثنين متحركين قادرين معًا في زمان واحد النفس والجسد.</p>

¹⁰⁵² John 10: 18

¹⁰⁵³ John 10: 11

¹⁰⁵⁴ "أن لي سلطانًا أن أخذ نفسي ولي سلطان أتركها" instead of "أن لي سلطان أن أخذها ولي سلطان أن أتركها أعني نفسه" M2:

¹⁰⁵⁵ "رعيتي" instead of "غنمي" M3:

¹⁰⁵⁶ "هذا الذي أتى من بعد الناموس وموسى" instead of "سر هذا الذي من بعد ناموس موسي أتى" M2:

¹⁰⁵⁷ "معطل" instead of "مبطل" M2:

¹⁰⁵⁸ The writer refers to the two components of the human nature (the flesh and the soul)

¹⁰⁵⁹ "الذين" M2: is missing

¹⁰⁶⁰ "لم يفترق منهما اللاهوت" M2: is missing

¹⁰⁶¹ "فيهما" instead of "فيها" M3:

16. This, O beloved gracious brother; may God protect you, is what I have written. This is what God inspired me through His true light, and from the teachings of the blessed noble fathers, to use them in answering your question. We met those who brought your blessed <i>synodical</i> letters that were issued by your holiness, with great happiness, cheer, and a joyful heart as much as our poorness.	16. هذا أيها الأخ الحبيب الكريم. حرسك الله التي ألهمني الله ¹⁰⁶² إياها بنوره الحقيقي كتبتها. بل ¹⁰⁶³ من تعاليم الآباء الأطهار ¹⁰⁶⁴ الأفاضل. لتقف منها على مسألتك. وهؤلاء الذين أتوا برسائلك السنوديات الكريمة النافذة من قدسك. قبلناهم بفرح عظيم ¹⁰⁶⁵ وتهليل. وقلب مسرور على قدر مسكنتنا.
17. I mean the wise Juville; the Metropolitan of Damascus, the discipliner teacher in hermeneutics and the Saint Metropolitan in Damascus, Basil the righteous and the equal in his biography to Saint Basil the teacher of the Orthodoxy, the Metropolitan of Tiberias, and our brethren, our partners in the spiritual service.	17. أعني الحكيم يوفيل مطران دمشق المعلم المذهب في التفسير. المطران القديس بدمشق ¹⁰⁶⁶ . وباسيليوس البار المضاهي في سيرته لباسيليوس القديس معلم الأرثوذكسية المطر بليط بطبرية ¹⁰⁶⁷ . وإخوتنا المشاركين لنا في الخدمة الروحانية.
18. Those who are supported by wisdom and deed, we were pleased by their presence as if we were looking at your words dwelling in them. We truly found them eligible to the priesthood as they served the mediation between us; may God reward them, as well as righteous disciple, John, the noble ascetic priest, and Solomon, the blessed deacon.	18. فهؤلاء المؤيدين بالحكمة والفعل. فلقد سررنا بحضورهم كأننا شاهدنا كتبك الحال فيهم. فهؤلاء الذين وجدناهم بالحقيقة مستحقين للكهنة. إذ خدموا الوساطة بيننا. الله يجازيهم بالحسنى ¹⁰⁶⁸ . وكذلك تلميذك يوحنا البار الناسك الفاضل ¹⁰⁶⁹ . القس ¹⁰⁷⁰ وسلمون الشمس المبارك ¹⁰⁷¹ .
19. We embraced them with joy and yearning because they left your holiness actively and walked to us. They preached under your high name in all churches, places and countries. They proceeded to all villages to pray for	19. واعتنقناهم بفرح واشتياق. لأنهم فارقوا قدسك بكل نشاط. وساروا إلينا. وأكرزوا باسمك العالي في سائر البيع. وسائر الصقوع والامصار. وتقدمنا إلى

¹⁰⁶² M2: "الذي ألهمني" instead of "التي ألهمني الله"

¹⁰⁶³ M2: is missing "بل"

¹⁰⁶⁴ M3: is missing "الأطهار"

¹⁰⁶⁵ M2: is missing "عظيم"

¹⁰⁶⁶ M2: is missing "المطران القديس بدمشق"

¹⁰⁶⁷ M2: "المطر بليط بطبرية" instead of "المطران نظيرته"

¹⁰⁶⁸ M3: "بالحسنى" instead of "بالحسنى عني"

¹⁰⁶⁹ M2: "وكذلك البار القس يوحنا الناسك الفاضل" instead of "تلميذك يوحنا البار الناسك الفاضل"

¹⁰⁷⁰ M2, M3: is missing "القس"

¹⁰⁷¹ M2: "سلمون الشمس المبارك" instead of "سلمون الشمس"

you in each [holy] mass. May God establish your name! Glory to our God Jesus Christ.	سائر الكور ليصلوا عليك في كل قداس ¹⁰⁷² . ثبت الله اسمك. والمجد لإلهنا يسوع المسيح.
20. O blessed, send greetings to all who are under your power and under the submission of your see, the righteous metropolitans, the good bishops, the gracious clergy, the believers, the pure monks, and the flock of our Lord Christ before you, especially your disciples Gabriel, Joshua, and Mark. May God protect them, and all the people before you in wellbeing and peace Amen.	20. تقدم السلام إلى سائر من تحت سلطانك. وتحت خضوع كرسيك. أيها المغبوط من المطارنة الأبرار. والأساقفة الأخيار. والاكليروس الكريم. والشعب المؤمن. والرهبان الأطهار. والقطيع الذي لسيدنا المسيح قبلك ¹⁰⁷³ . خاصة تلاميذك جبرائيل ويشوع ومرقص الرب يحفظهم. وكمال الشعب الذي قبلك ¹⁰⁷⁴ بخير وسلامة آمين.
21. Those who are here send greetings with bowing to your holiness, our fathers the bishops, who come each one by his name, especially Abba Severus the bishop of Al-Ashmunayn ¹⁰⁷⁵ , Abba Mark, the scribe and the bishop of Bahnasa, the priests, deacons, and all monks, and the chiefs who love God. Also, the believing people, who are under the see of the evangelical Mark, and the father of the monks of your monastery that is in our place, and the brethren inside it that we are ready to take care of and treat well as you had ordered.”	21. وتقدموا إلى قدسك من الذين عندنا السلام بسجود. أبهاتنا الأساقفة. الذين حضروا. كل واحد باسمه. وخاصة أنبا ساويرس أسقف الأشمونين. وأنبا مرقس أسقف البهنسا الكاتب. والقسوس والشماسة. وجميع الرهبان ¹⁰⁷⁶ والأراخنة المحبين لله. والشعوب المؤمنين الذي تحت كرسي مرقس الإنجيلي. وأبو رهبان ديرك الذي عندنا. والإخوة الذين فيه. ونحن مستعدين ¹⁰⁷⁷ للقيام بهم. وحسن النظر إليهم حسب ما أمرت.
22. The little Macarius, the bishop of Menouf, who wrote this <i>synodical</i> letter, kisses your feet. The heading [of the letter] is by the handwriting of Abba Philotheus, ‘Philotheus, by God’s mercy, the bishop of	22. يقبل قدميك الصغير الذي كتب هذه السنوديقا. مقاره أسقف منوف الكاتب ¹⁰⁷⁸ . العنوان بخط أنبا فيلوثاؤس. فيلوثاؤس

¹⁰⁷² M2: "ليصلوا عليك في كل قداس" instead of "ليصلوا ويذكروك في كل قداس"

¹⁰⁷³ M2: "من قبلك" instead of "قبلك"

¹⁰⁷⁴ M2: "الذين من قبلك" instead of "الذي قبلك"

¹⁰⁷⁵ Hermopolis

¹⁰⁷⁶ M3: is missing "جميع الرهبان"

¹⁰⁷⁷ M3: "مستعدون" instead of "مستعدين"

¹⁰⁷⁸ M2: "يقبل قدميك الصغير الذي كتب هذه السنوديقا" instead of "يقبل قدميك مقارة الصغير الكاتب أسقف منوف الذي كتب هذه السنوديقا" مقارة أسقف منوف الكاتب

<p>Alexandria'. This <i>synodical</i> letter was composed and designed by my hand to the blessed Saint Dionysius the <i>Patriarch</i> of Antioch, the city of God.</p>	<p>برحمة الله¹⁰⁷⁹ أسقف الإسكندرية. كتبت بيدي ورسمت هذه الرسالة السنوديقا. إلى القديس المغبوط¹⁰⁸⁰ أنبا ديونوسيوس بطريرك مدينة الله أنطاكية.</p>
<p>23. I invoke to the Holy <i>Homoousios</i> Trinity, who we the Orthodox worship, to guard your holiness and complete your grant to look after your people with straightness and integrity. With the tightness of our love and the partnership of our service, O my beloved, who I miss in the Lord.</p>	<p>23. وأبتهل إلى الثالوث المقدس المساوي في الجوهر¹⁰⁸¹. الذي نحن نعبد الأروثوذكسيين¹⁰⁸². أن يحرس قدسك. ويكمل موهبتك. لترعى شعبك باستقامة وسلامة. مع وثاقات محبتنا وشركة خدمتنا. وديدي الذي أشتاق إليه في الرب.</p>
<p>24. This was written in the month of Barmuda in the year nine hundred and seventy-nine of the incarnation of Christ our God; and in the year seven hundred and three of the years of the holy martyrs.</p>	<p>24. وكتب¹⁰⁸³ في شهر برمودة سنة تسع مائة وتسع وسبعين¹⁰⁸⁴ من تجسد المسيح إلينا. ومن سني الشهداء القديسين سنة سبعمائة وثلاث¹⁰⁸⁵.</p>
<p style="text-align: center;">Letter 19¹⁰⁸⁶ From Philotheus of Alexandria (979-1003) to Athanasius of Antioch (986-1002)</p>	
<p>From a <i>synodical</i> letter of Abba Philotheus, the <i>Patriarch</i> of Alexandria, to Abba Athanasius, the <i>Patriarch</i> of Antioch, as a reply to his letter,</p>	<p>من رسالة سنوديقا من أنبا فيلوثاؤس بطريرك الإسكندرية إلى أنبا أثاناسيوس بطريرك أنطاكية جواباً عن رسالته.</p>
<p>"1. We believe in the Father, the Son, and the Holy Spirit; the <i>homoousios</i> Trinity. One Godhead; one Lord; one worshipped [God]; and if the <i>hypostases</i> are different according to the names, they are united in Godhead.</p>	<p>1. نؤمن بالآب والابن والروح القدس. الثالوث المساوي في الجوهر. لاهوت واحد. رب واحد. معبود واحد. وإن¹⁰⁸⁷ الأقانيم مفترقة على قدر الأسماء. فهي متحدة في اللاهوت.</p>

¹⁰⁷⁹ M2: "برحمة الله" instead of "رحمة الله"

¹⁰⁸⁰ M2: is missing "المغبوط"

¹⁰⁸¹ M3: "في الجوهر" instead of "الجوهر"

¹⁰⁸² M2: "الذي نعبد نحن الأروثوذكسيين نعبد" M3: "الذي نعبد نحن الأروثوذكسيين" instead of "الذي نعبد نحن الأروثوذكسيين"

¹⁰⁸³ M2: "وكتب" instead of "وكتبت"

¹⁰⁸⁴ M3: "تسع مائة وتسع وسبعين" instead of "979"

¹⁰⁸⁵ M2: "وثلاثين" instead of "وثلاث" M3: "703 سبعمائة وثلاثة" instead of "سبعمائة وثلاث"

¹⁰⁸⁶ Estimated date is 986-1002.

¹⁰⁸⁷ M3: "وإن كانت" instead of "إن"

<p>2. As Saint Severus the <i>Patriarch</i> had taught and said in his letter to Anastasius, “Thus I believe in one God; one Lord; Father, Son, and Holy Spirit; united Trinity and oneness in Trinity. The oneness now is because it is one Godhead. Three <i>hypostases</i> in one honor and one glory, as the oneness of our God is in three <i>hypostases</i>; that are the Father, the Son, and the Holy Spirit.</p>	<p>2. كما علم القديس ساويرس البطريرك في رسالته¹⁰⁸⁸ إلى أنسطاسيوس. هكذا أوّمن بإله واحد. ورب واحد. أب وابن واحد وروح قدس¹⁰⁸⁹. ثالث متوحد. وتوحيد في ثالث. الوحيد الآن لأنه في لاهوت واحد. ثلاثة أقانيم¹⁰⁹⁰. في كرامة واحدة ومجد واحد. لأن وحدانية إلهنا تكون في ثلاثة أقانيم. الذي هو الأب والابن والروح القدس.</p>
<p>3. The mystery of the Trinity is divided [distinct] and not divided; different [distinct] in the <i>hypostases</i> but not portioned or divided in Godhead. And as the fathers had preached us, we worship the Father, the Son, and the Holy Spirit. For in this [the Trinity] was the perfection of our baptism in faith, completion, and act.”</p>	<p>3. وسر الثالث ينقسم ولا ينقسم. ويفصل في الأقانيم. وليس يتجزأ ولا ينقسم في اللاهوت. وكما بشرونا الآباء نسجد للأب والابن والروح القدس. إذ كان¹⁰⁹¹ كمال معموديتنا منها¹⁰⁹² في الأمانة والانتهاة والفعل.</p>
<p>4. Teacher Basil had taught us as well in the letter that he wrote to Neocaesarea. He teaches with wisdom and says, “our Savior started the speech to His disciples when He said, “Go therefore, teach, make disciples of all the nations, and baptize them in the name of the Father, the Son and the Holy Spirit¹⁰⁹³.” There is no need to think again after these names that were given to us.</p>	<p>4. وكما علمنا المعلم باسيليوس. في الرسالة التي¹⁰⁹⁴ كتبها إلى قيسارية الجديدة. يعلم بحكمة ويقول. قد ابتدأ مخلصنا بالقول لتلاميذه. حين قال امضوا وعلموا وتلمذوا الأمم كلها. واصبغوهم¹⁰⁹⁵ باسم الأب والابن والروح القدس. فلا حاجة للفكر فيما بعد هذه الأسماء التي دفعت إلينا.</p>
<p>5. Therefore, we say that the characteristics of each <i>hypostasis</i>; I mean that of the Father, of the Son and of the Holy Spirit are truly of one <i>ousia</i>, and one nature.</p>	<p>5. ولهذا نقول أن خاصيات كل أقنوم. أعني الذي للأب والذي للابن والذي للروح القدس. هم بالحقيقة جوهر واحد¹⁰⁹⁶.</p>

¹⁰⁸⁸ M3: "في رسالته" instead of "وقال فر رسالته"

¹⁰⁸⁹ M3: "ابن واحد وروح قدس" instead of "أب وابن وروح قدس"

¹⁰⁹⁰ M3: "الوحيد الآن لأنه في لاهوت واحد. ثلاثة أقانيم" instead of "والتوحيد الآن لأنه لاهوت واحد في ثلاثة أقانيم"

¹⁰⁹¹ M2: is missing "كان"

¹⁰⁹² M3: "منها" instead of "بها"

¹⁰⁹³ Matthew 28: 19.

¹⁰⁹⁴ M3: "الرسالة التي" instead of "رسالته الذي"

¹⁰⁹⁵ M2: "واصبغوهم" instead of "وعمدوهم"

¹⁰⁹⁶ M3: "جوهر واحد" instead of "الجوهر واحد"

<p>The Father is in the Son and the Holy Spirit; also, the Son and the Holy Spirit are in the Father.”</p>	<p>طبيعة واحدة. للآب في¹⁰⁹⁷ الابن والروح القدس¹⁰⁹⁸. وكذلك الابن وروح القدس في الآب.</p>
<p>6. Moreover, Athanasius the apostolic, who has the spring of the water of life, says in his treatise (mimar) on faith, “We declare and confess that the Son and the Holy Spirit are equal to the Father; and whoever does not believe and affirm that they are one <i>ousia</i> and one nature by saying and deed let them be condemned.</p>	<p>6. وأثناسيوس الرسولي صاحب عين ماء الحياة. يقول في الميمر على الأمانة. هكذا نقر ونعترف أن الابن والروح القدس مساويان للآب. وكل من لا يؤمن ويقر بهم أنهم جوهر واحد وطبيعة واحدة بالقول والفعل. فليكن محروماً.</p>
<p>7. We also confess the Son of God; the only begotten, from the Father before all ages; Light of Light, true God of true God; the unchangeable image of the <i>hypostasis</i> of the Father. When¹⁰⁹⁹ He had mercy on His creation, and willed to save them from the curse that had come on them in the disobedience of Adam because of the sin, He bound the heavens, and came down without leaving the chair of His Godhead, and indwelt in the womb of the <i>theotokos</i>, the Ever-Virgin Saint Mary.</p>	<p>7. ونعترف أيضاً بابن الله الوحيد. المولود من الآب قبل الدهور. نور من نور. إله حق من إله حق. الصورة الغير متبدلة من أقنوم الآب. لما أحب أن يرحم خلقه. وينقذهم من اللعنة التي حلت بهم. في عصيان آدم من أجل الخطية. طأطأ السماء وحفص¹¹⁰⁰ نزل. ولم يزل من كرسي لاهوته. وحل في بطن الثيوتوكوس البتول¹¹⁰¹ في كل حين مرتمرهم.</p>
<p>8. He became incarnate from the Holy Spirit and from her [St. Mary]; from all her honorable and virginal organs. He made the flesh united [to Himself] hypostatically, and [the flesh] has a speaking and rational soul, as had been said by the great Apostolic Athanasius. That is why the flesh of God the Word has a rational soul. The <i>hypostasis</i> [of the Son] united [with the flesh], endured pregnancy for nine months, and then</p>	<p>8. وتجسد من روح القدس ومنها. ومن سائر أعضائها الكريمة¹¹⁰² البكرية. وجعل الجسد متحدًا كالأقنوم. ذا نفس عقلية ناطقة. كما قال الكبير السليحي أثناسيوس¹¹⁰³. فلهذا جسد الله الكلمة ذو نفس ناطقة. اتحد الأقنوم. وصبر على الحبل تسعة أشهر. وخرج منها متأنس حقيقي¹¹⁰⁴. ولذلك لم يحل رباطات البتولية.</p>

¹⁰⁹⁷ M2: "للآب في" instead of "للآب و"

¹⁰⁹⁸ M3: "للآب في الابن والروح القدس" instead of "للآب في الابن والروح القدس"

¹⁰⁹⁹ This paragraph is similar to Letter 4 and letter 8.

¹¹⁰⁰ M2,M3: is missing "حفص"

¹¹⁰¹ M2: "وحل في بطن الثيوتوكوس البتول" instead of "وحل في بطن الثيوتوكوس"

¹¹⁰² M3: "الكريمة" instead of "الكريمة الكريمة"

¹¹⁰³ M3: "الكبير السليحي أثناسيوس" instead of "الكبير أثناسيوس السليحي"

¹¹⁰⁴ M3: "متأنس حقيقي" instead of "إله متأنس حقيقي"

came out from her [Saint Mary] a True man. Thus, He did not make her virginity lost.	
9. Therefore, the one born from Her is a true God; who made power from weakness. Thus, the flesh united with Him as one [composite] <i>hypostasis</i> , by ineffable and unexamined [way], and no man can know or say anything about His Birth. He endured to accept breastfeeding and growth of body at all times. He resembled us in everything except sin.	9. فلذلك المولود منها إله حقيقي. الذي جعل من الضعف قوة. لذلك اتحد الجسد معه بوحداية الأَقنوم. بما لا يوصف ولا يفحص. ولا يستطيع بشر أن يعلم. ولا يقول على ولادته شيئاً. وأُحتمل أن يقبل الرضاعة. ونمو الجسد في كل زمان. وتشبه بنا في كل شيء غير الخطية ¹¹⁰⁵ .
10. He remained in the oneness [of union] after becoming man. He did not add to the number of the Trinity. Yet, He is God who became man; consubstantial (<i>homoousios</i>) with the Father as to Godhead and consubstantial (<i>homoousios</i>) with us as to manhood. He is heavenly as well as is earthly; visible and invisible; tangible and intangible; near and far; found [physically] and not found; passible and impassible, passible in the flesh and impassible in Godhead.	10. وثبت بعد التأنس في الوحداية. ولم يزد في عدد الثالوث. وبعد فهو إله متأنس. مساوي للآب في جوهر لاهوته. ومساوي لنا بالبشرية. سمائي هو وهو أرضي. يرى ولا يرى. يجس ولا يجس. يقرب وهو بعيد. يوجد وليس هو بموجود. يتألم وهو غير متألم. تألم بالجسد وهو غير متألم باللاهوت.
11. But those who separate Him and make Him two natures, or claim Him of two natures, two <i>hypostases</i> , two persons, two images, two operations, or two wills after the unexamined and incomprehensible union, as [what had happened] in the Jewish Council assembled in Chalcedon and the advice of the impious Leo; those who do not believe that He is from two natures, namely from two <i>hypostases</i> , as we say one composite nature; one <i>hypostasis</i> ; one person; one Christ; one Son, and	11. فأما الذين يفرقوه ويجعلوه طبيعتين. أو يقولوا عليه بطبيعتين. أو بأقنومين. أو شخصين أو صورتين. أو فعلين أو إرادتين. بعد الاتحاد الذي لا يفحص ولا يدرك. مثل المجمع اليهودي ¹¹⁰⁶ الذي أُجتمعت بخلقيدون. ومشورة ¹¹⁰⁷ المنافق لاون. ولا يؤمنون أنه من طبيعتين أي من أقنومين. كقولنا طبيعة واحدة ¹¹⁰⁸ مركبة. وأقنوم واحد. وشخص واحد. ومسيح

¹¹⁰⁵ M2: is missing "غير خطية"

¹¹⁰⁶ M3: "المجمع اليهودي" instead of "المحفل اليهودي"

¹¹⁰⁷ M3: "مشورة" instead of "منشور"

¹¹⁰⁸ M2: is missing "واحدة"

one Lord, whoever who do not believe in this, let them be condemned.	واحد. وولد ¹¹⁰⁹ واحد. ورب واحد. وكل من لا يؤمن هكذا فليكن محروماً.
12. For Godhead did not alter in its nature into flesh, nor did the flesh alter into Godhead. The flesh did not exist before the hypostatic union of the one nature, which is in the mystery of Christ that is called by the holy Church. It is not permitted to separate those, from which Emanuel is composed, into two natures, two <i>hypostases</i> , two persons, or two faces (<i>prosopa</i>); and [it is not permitted to] anyone to think like the malicious Jewish council and say of two natures, two faces (<i>prosopa</i>), or two persons after the ineffable union.	12. لأن اللاهوت لم تتحول في ذات طبعها ¹¹¹⁰ إلى الجسد. ولا الجسد لم يتحول إلى اللاهوت ¹¹¹¹ . ولم يكن الجسد قبل اتحاد الطبيعة الواحدة كالأقنوم. الذي في سر المسيح المدعى من البيعة ¹¹¹² المقدسة. وما يجوز أن نفرق ما اتحد منهما عمانوئيل إلى طبيعتين. أو أقنومين. أو شخصين. أو وجهين ¹¹¹³ . وكل من يفكر كمثل المجمع الردي اليهودي ويقول بطبيعتين أو وجهين أو شخصين بعد الاتحاد الذي لا يوصف ¹¹¹⁴ .
13. [It is] like the deceptive tome of Leo, the rapping wolf kidnapping the soul, for he says that each character of the individuated natures performs what is proper to it after the co-union. He claims that the Word performs His own, and the body also performs the operations of its own. The Word makes miracles and the body makes vices ¹¹¹⁵ .	13. كالمنشور الكاذب ¹¹¹⁶ الذي للاون الديب الخاطف الشاق للنفس. لأنه يقول أن كل خاصية من الطبائع الشخص ¹¹¹⁷ تفعل ما يخصها بعد شركة الاتحاد. ويزعم أن الكلمة تفعل في ذاتها. والجسد أيضاً يتم أفعال ذاته. وأن الكلمة يصنع العجائب. والجسد أيضاً يصنع الأرذال.
14. He also adds to our Lord Jesus Christ a Godhead rank, making the man wear Godhead. He adds to him [the man] humbleness and vices, and confines to Godhead greatness and glory. [He says that] both are united to each other, and expresses a total separation.	14. ويضيف إلى ربنا المسيح ¹¹¹⁸ رتبة لاهوتية. ويجعل الإنسان لابس لاهوت. ويضيف إليه الاتضاع والرذائل. ويحصر ¹¹¹⁹ اللاهوت بالعظمة والعز. وأن الاثنين متحدان ¹¹²⁰ بعضهما ببعض.

¹¹⁰⁹ M2, M3: "واين" instead of "ولد"

¹¹¹⁰ M2: "لأن اللاهوت لم يتحول في ذات طبعه" instead of "لأن اللاهوت لم يتحول في ذات طبعه"

¹¹¹¹ M2: "طبع اللاهوت" instead of "طبع اللاهوت"

¹¹¹² M3: "البيعة" instead of "البيعة"

¹¹¹³ M3: have this part "أو شخصين. بعد الاتحاد الذي لا يوصف كالمنشور الكاذب"

¹¹¹⁴ M3: is missing "شخصين بعد الاتحاد الذي لا يوصف"

¹¹¹⁵ He means here the lower things of the body not the sins.

¹¹¹⁶ M3: is missing "المنشور الكاذب"

¹¹¹⁷ M2: "أن كل خاصية شخص من الشخص" M3: "أن كل خاصية من الشخص"

¹¹¹⁸ M3: "ربنا يسوع المسيح" instead of "ربنا يسوع المسيح"

¹¹¹⁹ M2: is missing "يحصر"

¹¹²⁰ M3: "متحدان" instead of "متحدان"

<p>This is what the Catholic Church of God excludes and exiles, and this is what we condemn and curse.</p>	<p>ويقول بانشقاق تام. هذا بيعة الله الجامعة تبعده وتنفيه. ونحن نلعنه ونفرزه.</p>
<p>15. We, the Orthodox, believe and say that the Lord truly became man; resembled us in all matters except sin; accepted passions by His will and also hunger, thirst, sleep, and flawless natural stuff. He entered His flesh into passions by His will and experienced passions and suffering. He tasted, by His will and power, death that was truly ours, which separates soul from flesh. He rose from the dead after three days, ascended to heavens with glory, and will come on the last day to judge the living and the dead.</p>	<p>15. ونؤمن نحن الأرثوذكسيين ونقول أن الرب تأنس تأنسًا حقيقياً. وتشبه بنا في كل الأحوال غير الخطية¹¹²¹. وقبل الأوجاع بإرادته. وكذلك الجوع والعطش. والنوم والأمور الطبيعية التي لا عيب فيها. وولج بإرادته جسده إلى التألم. وجرب الألم¹¹²² والتوجع والحد¹¹²³. والموت الذي لنا بالحقيقة المفرق للنفس من الجسد. ذاقه بإرادته وسلطانه. وقام من الأموات¹¹²⁴ بعد ثلاثة أيام. وصعد إلى السموات بمجد¹¹²⁵. وهو يأتي في اليوم الأخير ليدين الأحياء والأموات.</p>
<p>16. This is our pure confession that we preach in the churches. We accept the twelve chapters of Saint Cyril, the treatises of the fathers of the straight (Orthodox) faith, and the book of unity (the Henotikon) of Zeno, the lover of God.</p>	<p>16. فهذا إقرارنا الطاهر الذي نبشر به في البيع. ونقبل الأثني عشر فصلاً التي¹¹²⁶ لكيرلس القديس. ومقالات الآباء المستقيمين¹¹²⁷ الأمانة. وكتاب التوحيد لزينون¹¹²⁸ المحب لله.</p>
<p>17. With the unity of the two sees of Peter and Mark that was established for us by the good fathers, Athanasius who is yours, and Anastasius who is ours; those who mediated and arranged for us the union of faith and the integrity of the church. We refute, and exclude from us, and throw all dissensions and heretics, and each one who blasphemed against the orthodox faith."</p>	<p>17. بالاتحاد الذي بين الكرسيين الذين لبطرس ومرقس. الذي وضعوها لنا الآباء الأخيار أثناسيوس الذي لكم. وأنسطاسيوس الذي لنا. هؤلاء الذين توسطوا ورتبوا لنا اتحاد الأمانة وسلامة البيعة. ونبعد عنا وننفي منا. ونلقي كل الشقاق. وأصحاب البدع. وكل من كفر بالأمانة الأرثوذكسية.</p>

¹¹²¹ M2: is missing "غير الخطية"

¹¹²² M2, M3: "الألم" instead of "الآلام"

¹¹²³ M3: "التوجع" instead of "الحد"

¹¹²⁴ M3: "الأموات" instead of "الموت"

¹¹²⁵ M2: is missing "بمجده"

¹¹²⁶ M2: "التي" instead of "الذي"

¹¹²⁷ M3: "المستقيمي" instead of "المستقيمين"

¹¹²⁸ M2: "الذي لزينون الملك" instead of "لزينون"

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<p style="text-align: center;">Letter 20¹¹²⁹</p> <p style="text-align: center;">From Athanasius of Antioch (986-1002) to Philotheus of Alexandria (979-1003)</p>	
<p>From a <i>synodical</i> letter from Abba Athanasius, the <i>Patriarch</i> of Antioch, to Abba Philotheus, the <i>Patriarch</i> of Alexandria,</p>	<p>من رسالة سنوديقن من أنبا أثناسيوس¹¹³⁰ بطريرك أنطاكية. إلى أنبا فيلوثاؤس بطريرك إسكندرية¹¹³¹</p>
<p>“1. I believe and confess the Father, the Son, and the Holy Spirit; one Holy Trinity; the equal in <i>ousia</i>¹¹³²; adorable and worshipped; equal in praising; uncreated; eternal; equal in operation; creator and Almighty for all creatures, and giver of good gifts. They are different (distinct) in the <i>hypostases</i> without separation, and converge in the <i>ousia</i> of Godhead.</p>	<p>1. أؤمن واعترف بالآب والابن والروح القدس. ثالث واحد قديسة. متساوية في الجوهر. مسجودة معبودة. مساوية¹¹³³ في التسبيح. غير مخلوقة. أزلية متساوية بالفعل. خالقة مدبرة لسائر الخلق¹¹³⁴. ومعطية العطايا الحسنة. إذ هي تفترق¹¹³⁵ بالأقانيم بغير انفصال. وتجتمع بجوهر اللاهوت.</p>
<p>2. They are beyond all counting and division. Oneness by Trinity, and Trinity by oneness; converging division (distinction) and divided (distinct) converge. So, we say that God is one; one Godhead; one nature; one <i>ousia</i>; Holy Trinity of the Father, the Son and the Holy Spirit.</p>	<p>2. وهي فوق كل إحصاء وانقسام. توحيد بالتثليث وتثليث بالتوحيد. انقسام مجتمع واجتماع منقسم. ومن ها هنا نقول أن الله واحد هو. لاهوت واحد. طبيعة واحدة. جوهر واحد. ثالث مقدسة¹¹³⁶ للآب والابن والروح القدس.</p>
<p>3. For we do not put the Trinity in one <i>hypostasis</i> like Sabellius who gathered the Trinity in one of their <i>hypostases</i>, as he used to call the Trinity ‘the Father’ at a time, ‘the Son’ at another time, and ‘the Holy Spirit’ at another one. He also [Sabellius] did not give the</p>	<p>3. لأننا ما نجعل الثالث في أقنوم واحد مثل سابليوس الذي جمع الثالث في أقنوم واحد من أقانيمها¹¹³⁷. إذ كان يسمى الثالث في وقت أب وفي وقت ابن وفي</p>

¹¹²⁹ Estimated date is 986-1002.

¹¹³⁰ M2: "من أنبا أثناسيوس" instead of "لأبينا أنبا أثناسيوس"

¹¹³¹ M2: "إلى أنبا فيلوثاؤس بطريرك إسكندرية" instead of "إلى الآب أنبا فيلوثاؤس بطريرك مدينة الإسكندرية"

¹¹³² The writer means consubstantial (*homoousios*).

¹¹³³ M3: "متساوية" instead of "متساوية"

¹¹³⁴ M2: "ثالث واحد مقدس مساوي في الجوهر مسجود معبود مساوي في التسبيح غير مخلوق أزلي مساوي بالفعل خالق مدبر لسائر الخلق" instead of "ثالث واحد قديسة متساوية في الجوهر مسجودة معبودة مساوية في التسبيح غير مخلوقة أزلية متساوية بالفعل خالقة مدبرة لسائر الخلق"

¹¹³⁵ M2: "إذ هي تفترق" instead of "إذ هو يفرق"

¹¹³⁶ M2: "ثالث مقدسة" instead of "ثالث مقدس"

¹¹³⁷ M2: "الذي جمع الثالث في أقنوم واحد من" instead of "الذي جمع الثالث في واحد من أقانيمها" M3: "أقانيمة" instead of "أقانيمة"

Father, the Son, or the Holy Spirit what is proper to them.	وقت روح قدس. وكذلك ما كان يعطي الأب والابن والروح القدس ما يجب لهم.
4. For the Father is a Father at all times because He is a true Father, and we do not say that the Father is a Son or a Holy Spirit, but we also call the Son a Son at all times because He is truly the eternal Son, and He is not called a Father or a Holy Spirit. Also, the Holy Spirit as well is at all times a Spirit. These three <i>hypostases</i> are one Godhead.	4. لأن الأب هو أب في كل زمان لأنه هو أب حقيقي. ولا نقول أن الأب ابن ولا الروح القدس ¹¹³⁸ بل نسمي الابن ابن في كل وقت. وهو بالحقيقة الابن الأزلي. وليس يدعى أب ولا روح قدس. كذلك الروح القدس هو في كل وقت روح ¹¹³⁹ . هذه الثلاثة أقانيم لاهوت واحد ¹¹⁴⁰ .
5. We go away from what was brought by Arius, who had divided the Holy Trinity into unequal natures and <i>ousias</i> , and names opposing God. We return back to our good theological belief, putting away from us those bad treatises; I mean the Jewish union and the apostate division. We say that God is one; one <i>ousia</i> and one nature. This is how we confess the Holy Trinity that is worshipped by all; I mean the Father, the Son, and the Holy Spirit. We do not confess a God that is out of these three <i>hypostases</i> ; or the three <i>hypostases</i> that are separated from the <i>ousia</i> of Godhead.	5. ونبعد مما جابه أريوس. ذلك الذي اقسام ¹¹⁴¹ الثالوث المقدسة ¹¹⁴² إلى طبائع وجواهر غير متساوية وأسماء مضادة لله. ونرجع لحسن ¹¹⁴³ اعتقادنا الإلهي. ونلقي عنا هذه المقالات الرديئة. أعني الاتحاد اليهودي والقسمة ¹¹⁴⁴ الحنيفة. ونقول أن الله واحد هو. وجوهر واحد. وطبع واحد. وهكذا نعترف بالثالوث المقدسة المسبحة ¹¹⁴⁵ من الكل. أعني الأب والابن والروح القدس. وليس نعترف بإله خارج من هذه الثلاثة الأقانيم. ولا الثلاثة أقانيم مفترقة عن جوهر اللاهوت.
6. As the great teacher Basil had said in his treatise (mimar) on faith, "then the Father, the Son and the Holy Spirit, the un-created nature; the almighty power of natural goodness. If we say that the <i>ousia</i> is one and the monarchy is one, this would not abolish the [three]	6. كما قال المعلم العظيم باسيليوس. في الميمر الذي له على الأمانة. ثم الأب والابن والروح القدس. الطبع الغير مخلوق. السلطان القدير الصلاح الطبيعي ¹¹⁴⁶ . وإن قلنا أن الجوهر واحد

¹¹³⁸ M3: "الروح القدس" instead of "روح القدس"

¹¹³⁹ M2: "والروح القدس" instead of "والروح القدس"

¹¹⁴⁰ M3: "لاهوت واحد" instead of "لاهوت واحدة"

¹¹⁴¹ M3: "اقسم" instead of "قسم"

¹¹⁴² M2: "الثالوث المقدس" instead of "الثالوث المقدسة"

¹¹⁴³ M3: "لحسن" instead of "إلى حسن"

¹¹⁴⁴ M2: "القسمة" instead of "التسمية"

¹¹⁴⁵ M2: "بالثالوث المقدس المسبحة" instead of "بالثالوث المقدس المسبح"

¹¹⁴⁶ M3: "الصلاح الطبيعي" instead of "للصلاح الطبيعي"

names of the <i>hypostases</i> , as the characteristic of each one of the <i>hypostases</i> is stable at all times.	والرياسة واحدة. فليس ذلك مما يبطل تسمية الأقانيم. لأن خاصية كل واحد من الأقانيم ثابت في كل وقت.
7. The nomenclature of the <i>hypostases</i> does not separate Godhead, but the <i>ousia</i> is stable at all times without separation. The Holy Trinity is united without separation and connected with union. This is what we said in brief on this meaning according to what was handed to us by the holy fathers.	7. وليس تسمية الأقانيم مما يفرق اللاهوت. بل الجوهر ثابت في كل وقت بغير انفصال. الثالوث المقدسة متحدة بغير انفصال ومتصلة باتحاد ¹¹⁴⁷ . هذا قلناه في هذا المعنى بالاختصار. حسب ما سلموه إلينا الآباء القديسين.
8. We should also bring about the incarnation of our Lord Jesus Christ and His becoming man. We say that one of the Holy Trinity, God the Word who is from the <i>ousia</i> of the Father, who was begotten without pain or separation, before all ages and all the world, who is equal to the Father and the Holy Spirit in eternity, image, likeness, and [producing] creation and formation, we say that when He wanted to save the mankind that had reached a total change and loss of hope, and in order to bring them back to their original image, He descended Himself from the highness of heavens, without being away from the chair of the Father, and came down to us at the end of ages.	8. ويجب أيضًا أن نقول ¹¹⁴⁸ لأجل تجسد وتأنس ربنا يسوع المسيح. ونقول ¹¹⁴⁹ أن واحد من الثالوث المقدسة ¹¹⁵⁰ الله الكلمة. الذي من جوهر الأب. بغير ألم ولا انفصال من قبل كل زمان وكل العالم ولد ¹¹⁵¹ . وهو مساوي للأب والروح القدس ¹¹⁵² في الأزلية. والصورة والشبه والخلقة. والتكوين ¹¹⁵³ ، فعندما شاء أن يخلص جنس البشر. الذي كان قد بلغ إلى الغيار الكامل. وقطع الرجاء. لكي ما يرده إلى صورته الأولى. أخفض هو ¹¹⁵⁴ ذاته من علو السماء ¹¹⁵⁵ . إذ لم يبتعد عن ¹¹⁵⁶ كرسي الأب. وفي آخر الزمان نزل إلينا.
9. He did not have with Him any of the hosts of angels or the heavenly ranks to praise Him as due to His	9. ولم يكن معه شيء من جنود الملائكة. ورتب السمائيين ليزفوه ¹¹⁵⁹ كما يليق

¹¹⁴⁷ M2: "الثالوث المقدس متحد بغير انفصال ومتصل باتحاد"

M3: "الثالوث المقدسة متحدة بانفصال ومنفصلة باتحاد" instead of "الثالوث المقدسة متحدة بغير انفصال ومتصلة باتحاد"

¹¹⁴⁸ M3: "أن نقول" instead of "أن تعترف ونقول"

¹¹⁴⁹ M3: is missing "ونقول"

¹¹⁵⁰ M2: "الثالوث المقدس" instead of "الثالوث المقدسة"

¹¹⁵¹ M2: "عالم مولد من الأب"

M3: "وكل العالم ولد" instead of "عالم ولد"

¹¹⁵² M2: "وهو مساوي للأب والروح القدس" "وهو مساوي للروح" instead of M3: "وهو مساوي له"

¹¹⁵³ M2: "والتكوين" instead of "والتكوين والروح القدس"

¹¹⁵⁴ M2: is missing "هو"

¹¹⁵⁵ M2: "من علو السماء" instead of "من علو السماوات"

¹¹⁵⁶ M2: "إذ لم يبتعد عن" instead of "إذ لم يفارق"

¹¹⁵⁹ M2: "ليزفوه" instead of "ليمجدوه"

<p>Godhead, like what He promised to come with in His second glorified coming. However, in quietness and silence like rain on fleece¹¹⁵⁷, He came into the pure womb of the Ever-Virgin who is truly the Mother of God (<i>theotokos</i>). He, from her and from the Holy Spirit, without bodily participation, wore a flesh consubstantial to us, resembling us in passions; equal to us in race, and has a speaking and a rational soul, as it was written, "Wisdom has built her house"¹¹⁵⁸."</p>	<p>بلاهوته. كما وعد أنه يأتي في مجده¹¹⁶⁰ الثاني. لكنه¹¹⁶¹ بالهدوء والسكون مثل المطر على الجزة. هكذا حل في البطن الطاهرة التي للبتول في كل وقت. وهي بالحقيقة والدة الله مرثيم. ومنها ومن روح القدس¹¹⁶² بغير مشاركة جسدانية. التحف¹¹⁶³ بجسد مساوي لنا في الجوهر. ومتشبه لنا في الآلام. مساوي لنا في الجنس. ذو نفس ناطقة عقلية. كما كتب أن الحكمة بنت لها بيتاً.</p>
<p>10. He united with this body by a natural union without separation. He did not have a body before that union, but at the time of union, He united with it at the time that had been preached of by Gabriel the Archangel and heavenly hosts, who was entrusted with this ineffable mystery and the divine dispensation. He (Gabriel) preached to the virgin and said, "Rejoice, highly favored one, the Lord is with you"¹¹⁶⁴,"</p>	<p>10. واتحد¹¹⁶⁵ بهذا الجسم اتحاداً طبيعياً بغير فرقة. ولم يكن له جسد من قبل الاتحاد. ولكن في وقت الاتحاد اتحد به. في الوقت الذي بشر به رئيس الملائكة وأجناد السمايين¹¹⁶⁶ جبرائيل. الذي أوتمن على هذا السر الذي لا ينطق به. والتدبير الإلهي. فيشر العذراء وقال¹¹⁶⁷, افرحي يا منعمة¹¹⁶⁸ الرب معك.</p>
<p>11. She accepted to become pregnant with Him and so the time of the natural law was fulfilled, I mean the nine months. He was perfectly incarnate and became man, and came forth from Her, ineffably and beyond the mind, as the virginity of the Virgin was not lost. The one who was, abided as perfect God, and the one who</p>	<p>11. وقبلت أن تحبل به فتمم¹¹⁶⁹. الوقت الناموس¹¹⁷⁰ أعني التسعة شهور. وتجسد وتأنس بالكمال. وخرج منها بما يفوق النطق ويجوز العقل. إذ لم يحل رباط العذرة¹¹⁷¹. وثبت ما كان إلهاً تاماً. وثبت ما لم يكن إنساناً كاملاً. إذ</p>

¹¹⁵⁷ Judges 6: 36 - 40

¹¹⁵⁸ Proverbs 9: 1.

¹¹⁶⁰ M2: "مجبه" instead of "مجده"

¹¹⁶¹ M2: "لكن" instead of "لكنه"

¹¹⁶² M3: "ومنها ومن الروح القدس" instead of "وتجسد منها ومن الروح القدس"

¹¹⁶³ M3: "التحف" instead of "اتحد"

¹¹⁶⁴ Luke 1: 28.

¹¹⁶⁵ M2: is missing "واتحد"

¹¹⁶⁶ M2: is missing "وأجناد السمايين"

¹¹⁶⁷ M2: "وقال" instead of "وقال لها"

¹¹⁶⁸ M2, M3: "يا منعمة" instead of "يا ممتلئة نعمة"

¹¹⁶⁹ M2: "وقبلت أن تحبل به فتمم" instead of "فحبل به وتمم"

¹¹⁷⁰ M2: "الوقت الناموس" instead of "وقت ناموس الطبيعة"

¹¹⁷¹ M2: "العذرة" M3: "العذري" instead of "القدرة"

was not, abided as perfect man, as His Godhead did not change and did not mix with the human nature; neither did the manhood alter to be the divine <i>ousia</i> because He is beyond all alteration.	لم يتغير لا هوته. ولم يمتزج بالطبع الناسوتي. ولم يستحيل أيضًا بالناسوت أن يكون الجوهر الإلهي. لأنه فوق كل استحالة.
12. After the union, He was not subject to any separation, thus the truly hypostatic union was maintained; one nature, one <i>hypostasis</i> of the Word Incarnate, as the fathers the wearers of God had taught us. If it was said that our Lord the Christ, after the union is two natures or in two natures as they claimed, those who do not have understanding and think that they are wise, then how they do not say that the Christ is two <i>hypostases</i> or in two <i>hypostases</i> , and make the Trinity a quadrinity! For there would not be a nature except with a <i>hypostasis</i> ; otherwise, the divine incarnation would not be true but an imagination.	12. ومن بعد الاتحاد لم يلحقه فرقة. ومن ها هنا ثبت الاتحاد الحقيقي ¹¹⁷² الأقنومي. طبع واحد أقنوم واحد للكلمة المتجسدة ¹¹⁷³ . كما علمونا الآباء لابسي الله. فإن قلنا أن سيدنا المسيح من بعد الاتحاد طبيعتين أو بطبيعتين كما زعموا الذين لا فهم لهم. ويظنون أنهم حكماء. فكيف لا يقولون أيضًا أن المسيح أقنومين وبأقنومين. ويجعلون الثالوث أربعة. لا يمكن أن يكون طبع إلا بأقنوم. حتى لا يكون التجسد الإلهي حقيقي لكن شبه الخيال.
13. Saint Cyril said, “there is no likeness [image] without <i>hypostasis</i> , and persons united to one another through divine dispensation on the union of the <i>hypostases</i> . This is for the incarnation to be true.” And as Saint Theodotus? had said when he was chiding Nestorius, “Where is the one who divided the Christ? Where is he who made the one into two? one slave and one Lord; one passible and one impassible; then where is the union here if the operation became two operations?”	13. قال القديس كيرلس, ليس شبه بلا أقنوم ¹¹⁷⁴ وأشخاص تأحدت بعضها من بعض بالتدبير الإلهي عند اتحاد الأقانيم. لكي ما يصح التجسد. وكما قال القديس تردوطس عندما كان يوبخ نسطوريوس ¹¹⁷⁵ ويقول, أين ذلك الذي قسم المسيح؟ أين الذي جعل الواحد اثنين؟ واحد عبد وآخر سيد. واحد مألوم وآخر غير مألوم. فأى اتحاد ¹¹⁷⁶ ها هنا إذ كان الفعل فعلين.
14. Athanasius also said, “We do not say two natures of the one Son; one worshipped and the other is not because it is one nature of God the Word Incarnate. We	14. كذلك أنثاسيوس قال, لا نقول طبيعتين للابن الواحد. الواحدة مسجودة والأخرى غير مسجودة. لأن طبيعة واحدة لله الكلمة

¹¹⁷² M2: "الاتحاد الحقيقي" instead of "الاتحاد الحقاني"

¹¹⁷³ M2: "الكلمة المتجسدة" instead of "الكلمة المتجسد"

¹¹⁷⁴ M3: "بلا أقنوم" instead of "بل أقانيم"

¹¹⁷⁵ M3: "نسطوريوس" instead of "نسطور"

¹¹⁷⁶ M3: "فأين الاتحاد" instead of "فأى اتحاد"

<p>worship Him, with His flesh, with one prostration. And if the divine union is true for us, and we are sure of it, and He became truly one, then our way is to exclude the division from us.”</p>	<p>المتجسدة¹¹⁷⁷. نسجد له مع جسده بسجدة واحدة¹¹⁷⁸. وإن كان قد صح عندنا الاتحاد الإلهي. وتحققنا ذلك. وصار واحدًا بالحقبة. فسبيلنا أن نبعد عنا¹¹⁷⁹ الانقسام بعد ذلك.</p>
<p>15. According to what Saint Cyril had said, “if the divine union is true for us, and the union is verified, then it should not be said two in any place, but one rational nature from two; one Christ. As for the malicious synod of Chalcedon, it made the dispensation of two kinds, divided it into two natures, encroached and said that this is the pillar of the orthodoxy. Thus, our way is to put away this Jewish illusion and erase it totally from our thoughts.</p>	<p>15. بحسب ما قال القديس كيرلس. إن كان قد صح عندنا الاتحاد الإلهي. والاتحاد صحيحًا فلا ينبغي أن يقال اثنين في موضع من المواضع. إلا طبع واحد معقول من اثنين. مسيح واحد. فأما سنودس خلقيدون الأثمة. عندما جعل¹¹⁸⁰ التدبير نوعين. وقسمه¹¹⁸¹ إلى طبيعتين. وتعدت وقالت. أن هذا عمود الأرثوذكسية. فسبيلنا أن نلقي عنا هذا الهذيان اليهودي. ونمحوه من أفكارنا بالكلية.</p>
<p>16. And we do not say that the divine nature and <i>hypostasis</i> made and spoke divine matters, while the human spoke and performed human matters, thereby, they claim Him in two natures and with two natures after the union, therefore the matter of the hypostatic union would vanish. We do not use the lying of those people, but we confess that Emmanuel is one Christ; one Lord; one Son; one face (<i>prosopon</i>); one nature; one incarnate <i>hypostasis</i> from two <i>hypostases</i>, I mean two natures; from Godhead and manhood, and both of them became one with one operation, divinely and humanly which became one.</p>	<p>16. ولا نقول أن الطبع والأقنوم الإلهي صنع وتكلم بالأمر الإلهية. والناسوتي تكلم وتم الأمور الناسوتية. ومن ها هنا يطلقون القول عليه في طبيعتين وبطبيعتين من بعد الاتحاد كزعمهم. ويؤول¹¹⁸² أمر الاتحاد الأقنومي. ولا نستعمل كذب أولئك. بل نعترف أن عمانوئيل مسيح واحد. رب واحد. ابن واحد. وجه واحد. طبع واحد. أقنوم واحد متجسد¹¹⁸³ من أقنومين. أعني طبيعتين. من لاهوت واحد وناسوت¹¹⁸⁴. وصارا كلاهما واحدًا. ذا فعل واحد إلهيًا وناسوتيًا. وصار كلاهما واحدًا¹¹⁸⁵</p>

¹¹⁷⁷ M2: "الله الكلمة المتجسدة" instead of "الله الكلمة المتجسد"

¹¹⁷⁸ M3: "سجدة واحدة" instead of "سجدة واحدة"

¹¹⁷⁹ M2: "نبعد" instead of "نبعد"

¹¹⁸⁰ M3: "جعلت" instead of "جعل"

¹¹⁸¹ M3: "قسمته" instead of "قسمته"

¹¹⁸² M3: "يؤول" instead of "يؤول"

¹¹⁸³ M3: "متجسد" instead of "متجد"

¹¹⁸⁴ M3: "من لاهوت واحد وناسوت" instead of "من لاهوت وناسوت"

¹¹⁸⁵ M2,M3: is missing "وصارا كلاهما واحدًا"

<p>17. And we confess that He is God and man altogether; consubstantial (<i>homoousios</i>) with the Father and equal to us in manhood. He has the high divine <i>hypostasis</i> as proper to Godhead; the miracles and the righteousness, and because He is God who does miracles; He also has the humble matters through the manhood.</p>	<p>17. ونعترف أنه إله وإنسان معًا. مساوي للآب في الجوهر. ومساوي لنا في الناسوت. وله الأفتوم العلوية الإلهية¹¹⁸⁶ كما يليق باللاهوت والعجائب والبر. ولأنه إله يصنع العجائب. وله بالناسوت الأمور المتضعة.</p>
<p>18. He suffered the saving natural passions by His will, died on the cross for our sake. We believe in His resurrection which is proper to His Godhead after three days. He killed death, nullified passions, and raised us with Him. He made us impassible, not deviated from truth or changeable; and He promised us a blessed immortal life.</p>	<p>18. وتآلم بالآلام الطبيعية المخلصة بإرادته. ومات على الصليب من أجلنا. ونؤمن بقيامته اللائقة بلاهوته بعد ثلاثة أيام. وأمات الموت. وأبطل الآلام. وأقامنا معه. ومنحنا أن نكون غير مألومين. ولا حايدين عن الحق. ولا متغيرين. ووعدنا بالحياة المغبوبة الغير فانية.</p>
<p>19. For this, those who say that His holy undefiled flesh is from heavens or from other physical things or say that it [flesh] is without soul or mind, or it is impassible or immortal, then those who say that are madmen for us, who do not have understanding and we exclude and condemn them at all times, as well as all offenders, enemies of truth, and followers of lying and null.”</p>	<p>19. فمن أجل هذا الذين يقولون أن جسده القديس¹¹⁸⁷ الغير دنس. أنه من السماء أو من هيولي آخر. أو أنه بغير نفس ولا عقل. أو أنه غير مألوم ولا مانت. فالذين يقولون هذا¹¹⁸⁸ يكونون عندنا كالمجانين الذين لا فهم لهم ولهم نبعد ونحرم في كل وقت. ولسائر المخالفين. وأعداء الحق. ومتبعي الكذب والباطل¹¹⁸⁹.</p>

¹¹⁸⁶ M2: "وله الأفتوم العلوي الإلهي" instead of "وله الأفتوم العلوية الإلهية"

¹¹⁸⁷ M2: "جسده المقدس" instead of "جسده القديس"

¹¹⁸⁸ M2: "هكذا" instead of "هذا"

¹¹⁸⁹ M3: "متبعي الكذب والباطل" instead of "متبعي الكذب"

<p style="text-align: center;">Letter 21¹¹⁹⁰</p> <p style="text-align: center;">From John of Antioch (1004-1033) to Zacharias of Alexandria (1004-1032)</p>	
<p>From a <i>synodical</i> letter from our father Abba John, the <i>Patriarch</i> of Antioch and the East, to Abba Zacharias, the <i>Patriarch</i> of Alexandria and Misr¹¹⁹¹,</p>	<p>من رسالة سنوديقن من ابينا أنبا يوحنا¹¹⁹² بطريرك أنطاكية والمشرق¹¹⁹³ إلى أنبا زخارياس¹¹⁹⁴ بطريرك مدينة الإسكندرية ومصر¹¹⁹⁵.</p>
<p>“1. We begin, by the help of God, to lay our hope on the Holy Trinity; the <i>homoousios</i>; the Father, the Son, and the Holy Spirit; one might; one majesty; one monarchy; one will, and all things like that.</p>	<p>1. نبتدئ بعبود الله أن نجعل رجائنا على الثالوث المقدسة. المتساوية¹¹⁹⁶ في الجوهر. الأب والابن والروح القدس. قوة واحدة. سلطان واحد وسياسة واحدة¹¹⁹⁷. مشيئة واحدة وسائر ما شاكل ذلك.</p>
<p>2. As for the worshipped <i>hypostases</i>, they are three by whom Godhead is defined, according to what the theologian (i.e. Gregory) had said, the best thing is that they are Trinity. I say and explain for the <i>ousia</i> that is above all. That is three true and perfect <i>hypostases</i>; I mean three persons; Father, Son, and Holy Spirit.</p>	<p>2. فأما الأفانيم المسجود لها فهي ثلاثة. بها يعرف اللاهوت. كما قال الثيولوجوس. أفضل ذلك أنها هي الثالوث. فأبين وأقول¹¹⁹⁸ ما يكون من أجل الجوهر الذي هو أعلا من الكل¹¹⁹⁹. أنه ثلاثة أقانيم حقيقية كاملة. أعني ثلاثة أشخاص. أب وابن وروح قدس.</p>
<p>3. The Father is a begetter and an origin, without pain before the ages. The Son is begotten from Him and the Holy Spirit is derived from Him. Because the Father is above all, an un-begotten cause, before all beginning; He begot the eternal Son like light from the sun, and He brought out the Holy Spirit. If I say that the Father is un-begotten, then the Son, who is begotten from Him,</p>	<p>3. فالأب والد ومصدر. بغير ألم من قبل الدهور. ولد منه الابن وصدر منه الروح القدس. لأن الأب فوق الكل. علة غير مولودة. من قبل كل ابتداء. ولد ابنًا أزليًا كالنور من الشمس. وأصدر روح القدس إصدارًا. فإذا ما قلت أن الأب غير مولود. فإن الابن المولود منه. والروح القدس</p>

¹¹⁹⁰ Estimated date is 1004-1032.

¹¹⁹¹ “Misr” means the actual Old Cairo.

¹¹⁹² M2: "من أبينا أنبا يوحنا" M3: "من انبا يوحنا" instead of "من أبينا أنبا يوحنا"

¹¹⁹³ M3: "بطريرك أنطاكية والمشرق" instead of "بطريرك أنطاكية"

¹¹⁹⁴ M2: "إلى أنبا زخارياس" instead of "إلى أبينا أنبا زخارياس"

¹¹⁹⁵ M2: "بطريرك الإسكندرية ومصر" M3: "بطريرك الإسكندرية" instead of "بطريرك مدينة الإسكندرية ومصر"

¹¹⁹⁶ M2: "الثالوث المقدسة المتساوية" instead of "الثالوث المقدس المساوي"

¹¹⁹⁷ M3: "سياسة واحدة" instead of "رياسة واحدة"

¹¹⁹⁸ M3: "فأبين وأقول" instead of "وأقول وأبين"

¹¹⁹⁹ M3: have this part: "ومسيح من الكل"

and the Holy Spirit proceeded from Him are with Him. This is the <i>ousia</i> of Godhead; I mean the Holy Trinity who is above all.	الصادر معه أيضاً. هذا هو جوهر اللاهوت. أعني الثالوث المقدسة التي هي أعلا من الكل ¹²⁰⁰ .
4. And if we say Godhead or God, He is the Father, the Son, and the Holy Spirit; the uncreated, unaltered and the invisible being; who is without beginning; the creator and the maker of all; the almighty over all; the overseer of all; who is known by the <i>hypostases</i> without mixing. He is one Godhead, one <i>ousia</i> ; not divided or portioned. The one is three and the three are one; triad by oneness and oneness by triad.	4. وإذا ما قلنا اللاهوت أو الله. فهو الأب والابن والروح القدس. الكيان الغير مخلوق الغير متحول الغير منظور. الذي لا ابتداء له. الخالق صانع الكل. القادر على الكل. الناظر للكل. المعروف بالأقانيم بغير امتزاج. وهو لاهوت واحد وجوهر واحد. لا ينقسم ¹²⁰¹ ولا يتجزأ. الواحد ثلاثة والثلاثة واحد. مثلث بالتوحيد موحد بالتثليث.
5. The Creed, in truth, never ever said that the Father is a Son, also the Son is truly called a Son and not called a Father or a begetter, but a begotten; thereby we know His characteristic. The <i>hypostasis</i> of the Holy Spirit is not called by the name of the sonship, but He is deriving and sent; thereby we know the characteristic of the <i>hypostasis</i> of the Holy Spirit.	5. الأب بالحقيقة. لم تقل الأمانة ¹²⁰² منذ قط أنه ولد ¹²⁰³ . وكذلك الابن بالحقيقة يدعى الابن ولا يدعى أباً ولا والد ¹²⁰⁴ بل مولود. بهذا نعرف خاصته ¹²⁰⁵ . وأقوم روح القدس. لا يسمى باسم البنوة. ولكنه صادر مرسل. وبهذا نعرف خاصية أقوم الروح القدس ¹²⁰⁶ .
6. These matters we have known and learnt from the fathers, the Theophorus (wearers of God) and the beholders of the mysteries of the churches of God. We believe in and abide by what we have learnt, and we condemn those who do not believe in or confess what we had said.	6. هذه الأمور عرفناها وتعلمناها من الآباء لأبسي الله. وأصحاب سراير بيع الله. ونحن مؤمنون متمسكون بما تعلمناه. ونحرم الذين لا يؤمنون ويعترفون بما قلنا.
7. When the fullness of the world had become close, as the holy apostle said, God the Father willed and sent	7. ولما دنا وقرب كمال العالم. كما قال الرسول القديس. شاء الله الأب. فأرسل ابنه

¹²⁰⁰ M2: "أعني الثالوث المقدسة التي هي أعلا من الكل" instead of "أعني الثالوث المقدس الذي هو أعلا من الكل"

¹²⁰¹ M2: "لا ينقسم" instead of "لا يتغير ولا يتغير"

¹²⁰² M2: is missing "الأمانة"

¹²⁰³ M2, M3: "ولد" instead of "ابن"

¹²⁰⁴ M2: "ولا يدعى أباً ولا والد" instead of "ولا يدعى أباً"

¹²⁰⁵ M2: "خاصته" instead of "خاصية"

¹²⁰⁶ M2, M3: "روح قدس" instead of "الروح القدس"

<p>forth His beloved Son, and descended Himself, as had been written. He [the Son] became poor while He is the Rich; He was humble while He is the exalted; He condescended while He is the High, oversaw as He is the Christ (the Messiah), He came and was humble while He is the almighty, but He never departed from the Father.</p>	<p>الحبيب. وأخضع نفسه كما كتب. وتمسكن إذ هو الغني. واتضع إذ هو العظيم¹²⁰⁷. وتنازل إذ هو المتعالي. ونظر إذ هو المسيح. وجاء واتضع إذ هو العظيم¹²⁰⁸ لم يفارق الأب¹²⁰⁹.</p>
<p>8. While the heavens and the earth are filled with Him, according to what had been written, He willed, condescended and indwelt in Virgin Mary with the annunciation of Gabriel, the holy angel, when he said to her, "Hail to you, full of grace one. The Lord is with you; blessed are you among women; you will be conceived and bring forth a Son; and shall call his name Jesus and He will save His people from their sins¹²¹⁰". Perhaps the angel had said to the Virgin that she would bring forth two natures! I do not think that there is more ignorant than those who separate the natures of the Christ; as all the teachers confess that Christ who became incarnate, is of one nature.</p>	<p>8. وإذ السماء والأرض منه مملوءة بحسب ما كتب. شاء وتنازل وحل في مريم العذراء. ببشارة جبرائيل الملاك القديس¹²¹¹. عندما قال لها، السلام عليك¹²¹² يا ممتلئة نعمة. الرب معك. مباركة أنت في النساء. ستحبلين وتلدن ابناً يدعى اسمه يسوع. وهو يخلص شعبه من خطاياهم. أعمل الملاك¹²¹³ قال للعذراء أنها تلد طبيعتين. فما أظن أن يكون أجهل ممن يفرق طبائع المسيح. إذ سائر المعلمين يعترفون بأن المسيح الذي تجسد بطبيعة واحدة.</p>
<p>9. This is how Saint Hippolytus, the Bishop of Rome, had said regarding the union of Christ, "If He was called man, then no one would ignore the <i>ousia</i> of His Godhead which is united to His flesh; and if He was called a slave because of the flesh that He wore, then no one would ignore the nature of His lordship. He is not divided by operation or name. As man is of two perfect characteristics and is known by one name and</p>	<p>9. وهكذا قال القديس يوليوس¹²¹⁴ أسقف رومية من أجل اتحاد المسيح. أنه إذا دعي بشراً. فليس أحداً يجحد جوهر لاهوته الذي هي متحدة بجسده. وإذا ما دعي عبداً من أجل الجسد الذي تردا به. فليس أحد يجحد طبع ربوبيته. ولا ينقسم بالفعل ولا بالاسم. كما أن الإنسان من خاصيتين كاملتين.</p>

¹²⁰⁷ M2: is missing "واتضع إذ هو العظيم"

¹²⁰⁸ M3: is missing "واتضع إذ هو العظيم"

¹²⁰⁹ M3: "لم يفارق الأب" instead of "إذ هو لم يفارق الأب"

¹²¹⁰ Luke 1: 28.

¹²¹¹ M2: "القديس" instead of "المقدس"

¹²¹² M2: "السلام عليك" instead of "السلام لك"

¹²¹³ M2: "الملاك المقدس" instead of "الملاك"

¹²¹⁴ M3: "يوليوس" instead of "بوليدس"

one nature, then if He is called a flesh, the soul would not depart him, and if He is entirely called a soul, the flesh would not depart Him, as the soul is different from the flesh.”	وهو طبيعة واحدة واسم واحد يعرف. إذا ما دعي جسداً فليس تفارقه النفس. وإذا دعي كله نفساً فليس يفارقه الجسد. إذ كانت النفس غير الجسد.
10. Also Saint Athanasius, the bishop of Alexandria, said, “our sound faith is the one that we have transmitted from the teaching of the apostles, which were rectified by the fathers from the Old and the New Testaments and from the prophets. Some of them said, “O God, send your Word and your Truth.” And some said, “a virgin shall conceive and bear a Son, and shall call His name “Emanuel”, which is translated “God with Us.” ¹²¹⁵ This means nothing, but that God is born in the flesh.”	10. وكذلك القديس أثناسيوس أسقف الإسكندرية قال إن أمانتنا الصحيحة هي التي نقلناها من تعليم الرسل. وصححوها الآباء من العهد العتيق والحديث ¹²¹⁶ ومن الأنبياء فمنهم من قال يارب أرسل كلمتك وحقك. ¹²¹⁷ ومنهم من قال ها العذراء تحبل وتلد ابناً ويدعى اسمه عمانوئيل الذي تفسيره الله معنا. وما تأويل هذا إلا أن الله يولد بالجسد.
11. In another place he said, “who of the believers do not confess that God the Word, who appeared from Virgin Mary and became man, is the Son of the heavenly Father in truth, and that the Word, who is from God, became man from the seed of David?” And in another place he says, “the Son of God became man, in order that Adam’s sons shall become sons of God through Him; because the Word, who is begotten from the Father before all ages, ineffably and beyond what we can say, as He is without beginning because He is eternal, willed and appeared from Virgin Mary and became man.	11. وفي موضع آخر قال من المؤمنين لا يعترف أن الله الكلمة الذي ظهر من مريم العذراء وصار بشراً. هو ابن الأب السماوي بالحقيقية. والكلمة التي هي من الله تأنسست من زرع داود. وله في موضع آخر يقول ابن الله صار بشراً. لكي ما يصيروا به أولاد آدم بنين الله. لأن الكلمة التي ¹²¹⁸ من الأب ولد قبل الأزمان فوق النطق بما لا نبلغه. إذ لا ابتداء له. لأنه أزلي. هو شاء وظهر من مريم العذراء وصار بشراً.
12. Also Saint Cyril said on the natures, “thus, they come together with the glory of each other, for after the union there is no separation. If it was said that	12. وكذلك القديس كيرلس قال في الطبائع إذاً بمجد ¹²²⁰ بعضها تتفق. فمن بعد الاتحاد لم يكن افتراق. وإن قيل أن شيئاً يسكن في

¹²¹⁵ Matthew 1: 23.

¹²¹⁶ M3: "الحديث" instead of "الجديد"

¹²¹⁷ M2: have this part. "والله أرسل كلمتك الى الارض عاجلاً"

¹²¹⁸ M3: "التي" instead of "الذي"

¹²²⁰ M2: "بمجد" instead of "تمجد"

<p>something indwells in another; then it should not be separated into two because they came together by the union. This is how Paul, the wise apostle, tells us as he says, “Even though our outward man is changing, yet the inward (man) is being renewed day by day¹²¹⁹.” When he said our inward man, who indwells in this outward, he said the truth, and he did not separate him into two.”</p>	<p>آخر. لا يجب أن يفرق إلى اثنين. لأنه قد اجتمع بالاتحاد. هكذا يفيدنا بولس الرسول الحكيم. إذ يقول إن كان إنساننا البراني يتغير. لكن الداخل يتجدد يومًا بعد يوم. فعندما قال إنساننا الداخل الساكن في هذا الخارج. فقد قال الحق. إلا أنه لم يفرقه إلى اثنين.</p>
<p>13. Saint John, the bishop of Constantinople, said that the unaltered sun of righteousness had come in the Virgin. Do not ask how, because, if God wants something, then nothing is away from His order. He willed and made; came down and saved; everything yields to Him today. That who was born and was passible, became like us; He as God, became man; not that He was changed from being God, as He is the Word before all ages who became flesh. He is stable as He was before and afterwards.</p>	<p>13. والقديس يوحنا¹²²¹ أسقف القسطنطينية. قال أن العذراء حل فيها شمس البر الذي لا يحول. ولا تطلب كيف. لأن الله إذا أراد الشيء فلا يفارقه أمر. شاء ووجد. نزل وخلص. كل شيء يذعن لله اليوم. ذلك الذي ولد وصار متألماً تكون¹²²². إذ هو الله صار بشرًا. ليس أنه أنقل من أنه الله. وإذ هو الكلمة الذي قبل الدهور صار جسدًا. إذ هو ثابت كما كان. وما يتلو ذلك.</p>
<p>14. Saint Peter, the bishop of Alexandria who was martyred, says that God the Word, without the participation of a man, willed to be whatever He wanted and became man in the womb of the virgin; as the angel Gabriel said, “The Holy Spirit will come upon you, and the power of the highest will indwell inside you¹²²³.”</p>	<p>14. والقديس بطرس أسقف الإسكندرية الذي أستشهد. يقول¹²²⁴ أن الله الكلمة بغير مشاركة رجل شاء أن كل شيء يمكنه. وصار بشرًا في أحشاء العذراء. بحسب ما قال جبرائيل الملاك أن روح القدس تحل عليك. وقوة العلي تسكن فيك.</p>
<p>15. Gregory the Theologian, said, “Whoever does not confess that Mary is truly the Mother of God (<i>theotokos</i>) is far away from God.” Gregory of Nyssa also says, “If we believe that Christ who is the power and wisdom of God is unalterable and unchangeable,</p>	<p>15. وغريغوريوس الثيولوجوس يقول من لا يعترف بأن مريم بالحقيقة هي والدة الله. فهو بعيد من الله. وغريغوريوس أسقف نوسا يقول. إذ كنا نؤمن بأن المسيح قوة الله وحكمته. غير مستحيل وغير متغير. وإن</p>

¹²¹⁹ 2 Corinthians 4: 16

¹²²¹ M2: is missing "يوحنا"

¹²²² M3: "مثال ما تكون" instead of "متألماً تكون"

¹²²³ Luke 1: 35

¹²²⁴ M3: "يقول" instead of "قال"

then, although He indwelt in the alterable and changeable, He would not become defiled; however, He purified the desecrated.” Saint Cyril said that wisdom was born in the flesh. He is stable in His Godhead, and became like us, for He is truly a Son, the Son of the heavenly Father.	كان قد حل والمستحيل والمتغير ولم ¹²²⁵ يتدنس بل أنه طهر المتدنس. والقديس كيرلس قال أن الحكمة ولد بالجسد. إذ هو ثابت في لاهوته. وصار شبهًا لنا. إذ هو ابن ¹²²⁶ بالحقيقة ابن الأب السماوي.
16. The holy fathers spoke of the passions of the Lord. Among them was Gregory the Theologian, who said in his treatise (mimar) on Passover (Pascha), “Do not have doubts in your conscience if you heard the blood of God, His suffering, and His death. Do not worry as if you wanted to be of right [opinion] about God, but without shame or doubt, eat the flesh and drink the blood if you are in desire to life.	16. ومن أجل ألم ¹²²⁷ السيد قالوا الأبّهات القديسون. فمنهم غريغوريوس المتكلم في الإلهيات ¹²²⁸ من الميمر الذي على الفصح. لا تشك في ضميرك إذا سمعت دم الله وألمه وموته. ولا تقلق كأنك تريد أن تكون صحيحًا ¹²²⁹ عن الله. ولكن بغير خجل ولا شك كل الجسد وأشرب الدم. إن كنت مشتهي الحياة.
17. Saint Gregory the Wonderworker, says, “Whoever says that one had suffered and the other is impassible, and does not confess that the impassible God suffered in the flesh, shall be condemned.” Saint Basil said that God the sovereign died in the flesh like our death, and derived life to all people. Saint Melito the bishop of Sardis said, “the one who established the earth was hanged on the cross ¹²³⁰ ... etc.”	17. والقديس غريغوريوس صانع العجائب. يقول من قال أن آخر هو الذي تألم. وآخر هو الغير مألوم. ولا يعترف بأن الله الغير مألوم ألم بالجسد. فليكن محرومًا. والقديس باسيليوس قال أن إله الكل مات بالجسد كموتنا. وأنفع لسائر الناس الحياة. والقديس مليطن أسقف تيلي قال, إن الذي أسس الأرض علق على الصليب. وما يتلوا ذلك.
18. The theologian also says we needed God, so, He became incarnate for us and died as well. The creatures should suffer with their creator. Anyone who does not worship the crucified shall be condemned.” And John	18. والثيولوجوس أيضًا يقول احتجنا إلى الله فتجسد من أجلنا. ويموت ¹²³¹ أيضًا. يجب على الخلائق أن تتألم مع خالقها. وأيضًا من لا يسجد للمصلوب. فليكن محرومًا. ويوحنا فم الذهب يقول أن الله

¹²²⁵ M3: "ولم" instead of "فلم"

¹²²⁶ M2, M3: is missing "ابن"

¹²²⁷ M2: "من أجل ألم" instead of "من ألم"

¹²²⁸ M2: "القديس غريغوريوس المتكلم بالإلهيات" instead of "الإلهيات"

¹²²⁹ M3: "أن يكون حجيًا" instead of "أن تكون صحيحًا"

¹²³⁰ Melito, *On the Passover*, 96.

¹²³¹ M3: "ويموت" instead of "ومات"

Chrysostom says, "God, the blessed, willed to become man, to be crucified and to rise."	تبارك شاء ¹²³² أن يصير بشرًا ويصلب ويقوم.
19. Thus they become faithfully established, the testimonies of what was annunciated by Gabriel the angel to the Virgin Mary, what the prophets prophesied, what the apostles proclaimed, and what the teachers that we have mentioned their names here in our letter revealed. This is based on our intention to align the two sees, and the best of this is the Christian brotherhood that abides by true faith.	19. وها قد ظهر بالأمانة الشهادات. بما بشر به جبرائيل الملاك للعدراء. وما تنبؤا به الأنبياء. ونادوا به الرسل. وأظهره المعلمون الذين ذكرنا أسماءهم في كتابنا هذا. إذ كان غرضنا تأليف الكرسيين. وأفضل ذلك الإخوة المسيحية التي ثبتت للأمانة الصحيحة.
20. We say that we accept the saying of the fathers who fought for the sound faith. The best of them are the three famous councils that established and spread the truth, the council at Nicaea, which was assembled by the Holy Spirit and overthrew Arius, the council which was assembled at Constantinople and overthrew Macedonius, who blasphemed the Holy Spirit, and the council that was assembled in Ephesus with Cyril, the great, and overthrew the opponents.	20. ونقول أننا نقبل قول الآباء الذين جاهدوا من أجل الأمانة الصحيحة. أفضل ذلك الثلاثة مجامع المشهورة التي ثبتت الحق وأشهرته. المجمع الذي كان بنيقية الذي اجتمع بروح القدس فأسقط أريوس. والمجمع الذي اجتمع في القسطنطينية وأسقط مقدونيوس الذي جدف على روح القدس. والمجمع الذي اجتمع في أفسس مع العظيم كيرلس وأسقط المخالفين.
21. We accept the blessed fathers who fought for faith. From them are Athanasius of the see of Alexandria, Peter, who was crowned with the martyrdom, Theophilus, who enlightened the world, Cyril the great and blessed, Timothy the great, and Dioscorus, the confessor for establishing faith.	21. ونقبل الآباء الأفاضل الذين جاهدوا عن الأمانة منهم. أثناسيوس صاحب كرسي الإسكندرية ¹²³³ . وبطرس الذي كلل بالشهادة. وثاوفيلس الذي أنار المسكونة. وكيرلس العظيم الجليل. وتيموثاوس العظيم. وديسقورس المعترف بتثبيت الأمانة.
22. Also Hippolytus of Rome, Basil, Gregory the Wonderworker, Gregory the Theologian, Gregory of Nyssa, Saint Ephraem, the holy Saint Severus, the great	22. وبوليس ¹²³⁴ صاحب رومية. وباسيليوس ¹²³⁵ وريغوريوس صاحب

¹²³² "يقول أن الله تبارك شاء" instead of "يقول أن الله شاء تنازل" M2:

¹²³³ "كرسي الإسكندرية" instead of "الإسكندرية" M3:

¹²³⁴ "بوليس" instead of "بوليدس" M3: "بولص" M2:

¹²³⁵ "باسيليوس" instead of "وباسيليوس عمود" M2:

<p>teacher, and Saint Jacob. And all who agreed with them on the sound faith and established the Holy Church, as we have said [before]; those holy fathers and who followed them as this was the truth.”</p>	<p>العجائب¹²³⁶. و غريغوريوس الثيولوجوس. و غريغوريوس صاحب نوسا. والقديس مار أفرام.¹²³⁷ والقديس مار ساويرس المعلم العظيم. والقديس مار يعقوب. ولسائر من وافقهم على الأمانة الصحيحة. وثبتوا البيعة المقدسة. كما قلنا هؤلاء الآباء الأَطهار وتبعَت أقوالهم إذ كان الحق.</p>
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¹²³⁶ M2: is missing "العجائب"

¹²³⁷ M2: have this part: "والقديس مار انطونيوس"

<p style="text-align: center;">Letter 22¹²³⁸</p> <p style="text-align: center;">From John of Antioch (1004-1033) to Zacharias of Alexandria (1004-1032)</p>	
<p>From the letter of Abba John, the <i>Patriarch</i> of Antioch, to Abba Zacharias, the <i>Patriarch</i> of Alexandria, as a reply to his letter to him,</p>	<p>من رسالة القديس أنبا يوحنا¹²³⁹ بطريرك أنطاكية إلى أنبا زخاريا بطريرك الإسكندرية جواباً عن رسالته إليه</p>
<p>“1. We believe that the Word, the God from the Holy God, the one of the Holy Trinity, came down from heavens at the end of the days, for our salvation. He became incarnate from the holy Virgin without alteration, when He assumed from her a speaking and rational flesh, resembling us in our passions without any probability of change or alteration.</p>	<p>1. ونؤمن أن الكلمة الإله من الله القدوس. الواحد من الثالوث المقدسة¹²⁴⁰. نزل من السماء في آخر الأزمان لخلاصنا. وتجسد من البتول الطاهرة. من غير تبديل. حين أخذ منها جسداً متنفساً عاقلاً. ومتشبهاً بأوجاعنا من غير احتمال تغيير أو استحالة.</p>
<p>2. And He became perfect and true man; not by blasphemed delusion, as John, the Evangelical, wrote, “The Word became flesh and indwelt in us¹²⁴¹”. He became so, when He took the form of a servant, becoming with humans for the goodness of their life. He fulfilled the entire dispensation of the salvation as He is one from two; from Godhead and manhood, stable as their operation. By that, He is one Lord, one face [<i>prosopon</i>], and one incarnate nature of the Word.</p>	<p>2. وصار إنساناً كاملاً حقيقياً. لا بالتوهم المضل. كما كتب يوحنا الإنجيلي أن الكلمة صار لحماً وحل فينا. هو هذا لما أخذ شبه العبد. صار مع البشر لصلاح حياتهم. وتم سياسة الخلاص بأسرها. من حيث هو واحد من اثنين. من لاهوت وناسوت. ثابتين كفعليهما. وبهذا هو رب واحد. وجه واحد. طبيعة واحدة متجسدة للكلمة.</p>
<p>3. This is our belief, which we present, O Saint of God and brother who agrees [with us] in soul and opinion. This [belief] is the shining model with powerful similarity [between us] and the mystical origin of salvation, the equality of soul, the pillar of faith, the good harmony which gathers us together and unites us,</p>	<p>3. فاعتقادنا هو هذا بيناه أيها القديس للرب. والأخ الموافق في النفس والرأي. هو المثال المشرق بالمضاهاة السليحية. والأصل السري للخلاص. وتساوي النفس¹²⁴². قاعدة الإيمان¹²⁴³. وحسن التجانس الذي يضمنا¹²⁴⁴ معا وتوحدنا.</p>

¹²³⁸ Estimated date is 1004-1032.

¹²³⁹ M3: "القديس أنبا يوحنا" instead of "أنبا يوحنا"

¹²⁴⁰ M2: "الثالوث المقدس" instead of "الثالوث المقدس"

¹²⁴¹ John 1: 14

¹²⁴² M2: is missing "النفس"

¹²⁴³ M2: "قاعدة الإيمان" instead of "قاعدة الدين والإيمان"

¹²⁴⁴ M2: "وحسن التجانس الذي يضمنا معا" instead of "وحسن التجانس التي تظنها معا"

the great mystery in worshipping, the protective ship from waves, leading to the harbor and filled of joy and bliss, and the precious shamelessly gem.”	والسر العظيم في العبادة. والسفينة الموقية من الأمواج المبلغة إلى الميناء. والمملوءة من الفرح والنعيم. والجوهرة الثمينة من غير عار.
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<p style="text-align: center;">Letter 23¹²⁴⁵</p> <p style="text-align: center;">From Zacharias of Alexandria (1004-1032) to John of Antioch (1004-1033)</p>	
<p>Abba Zacharias, the sixty fourth in the number of the Patriarchs, from a <i>synodical</i> letter of Abba Zacharias, the <i>Patriarch</i> of Alexandria and Egypt to our holy father, Abba John, the <i>Patriarch</i> of Antioch, as a reply to his <i>synodical</i> letter sent to him,</p>	<p>أنبا زخارياس الرابع والستين من البطارقة من رسالة سنوديقن لأنبا زخارياس بطريرك الإسكندرية ومصر¹²⁴⁶ إلى أبينا أنبا يوحنا بطريرك أنطاكية¹²⁴⁷ جوابًا عن رسالته السنوديقن الواردة إليه.</p>
<p>“1. We believe that God is one <i>ousia</i>, three <i>hypostases</i>; Father, Son and Holy Spirit. The Father is begetter and unbegotten; the Son is begotten from the Father by His eternity; and the Holy Spirit proceeds from the Father and is in the Son, and equal to them in eternity, lordship, majesty and might.</p>	<p>1. نؤمن أن الله جوهر واحد ثلاثة أقانيم. أب وابن وروح قدس. فالأب والد غير مولود. والابن مولود من الأب بأزليته. وروح القدس منبثق من الأب وفي الابن¹²⁴⁸. مساوي لهما في الأزلية والربوبية والسلطان والقدرة.</p>
<p>2. The Holy Trinity subsistent in Godhead are beyond all limits and numbers; known as one kingship, one majesty and one operation; worshipped and prostrated in His triad <i>hypostases</i>; perfect oneness and triad altogether.</p>	<p>2. الثالوث المقدسة الموجودة¹²⁴⁹ في اللاهوت. خارجة¹²⁵⁰ عن كل حد وعدد. يعرف بملك واحد. وسلطان واحد. وفعل واحد. مسجود له. معبود بتثليث¹²⁵¹ أقانيمه. توحيد كامل بتثليث معًا.</p>
<p>3. This is according to what was said by Saint Gregory the Theologian, “Oneness in perfect triad and triad in a worshipped oneness. Three <i>hypostases</i>, equivalent in eternity and honor; uncreated; equivalent in glory; ineffable; consubstantial (<i>homoousios</i>); equivalent in</p>	<p>3. حسب ما قال القديس¹²⁵² غريغوريوس الناطق بالإلهيات. توحيد بتثليث كامل. وتثليث بتوحيد مسجود له. ثلاثة أقانيم متساوية في الأزلية والكرامة. غير مخلوقة. متساوية¹²⁵³ في المجد. غير موصوفة. متساوية في الجوهر. متساوية</p>

¹²⁴⁵ Estimated date is 1004-1032.

¹²⁴⁶ M2: "أنبا زخارياس الرابع والستين" instead of "من رسالة سنوديقن لأبينا أنبا زخارياس الرابع والستين من بطارقة الإسكندرية ومصر" من البطارقة من رسالة سنوديقن لأنبا زخارياس بطريرك الإسكندرية ومصر

¹²⁴⁷ M3: "من رسالة سنوديقن لأنبا زخارياس بطريرك الإسكندرية وهو الرابع والستون من عدد البطارقة إلى أبينا الطاهر أنبا يوحنا بطريرك أنبا زخارياس الرابع والستين من البطارقة من رسالة سنوديقن لأنبا زخارياس بطريرك الإسكندرية ومصر إلى أبينا أنبا يوحنا بطريرك أنطاكية" instead of "يوحنا بطريرك أنطاكية"

¹²⁴⁸ M2: "وفي الابن" instead of "ناطق في الابن"

¹²⁴⁹ M2: "الثالوث المقدسة الموجودة" instead of "الثالوث المقدس الموجود"

¹²⁵⁰ M2: "خارجة" instead of "خارج"

¹²⁵¹ M3: "بتثليث" instead of "بتلثة"

¹²⁵² M2: is missing "القديس"

¹²⁵³ M2: "غير مخلوقة متساوية" instead of "غير مخلوق مساوي"

majesty; not divided or separated by operation or distinction.”	في السلطان. ليس تنقسم ولا تنفصل بالفعل. ولا بالتمييز ¹²⁵⁴ .
4. We believe, confess, and proclaim that only God the Father is unbegotten and without beginning; unalterable and unchangeable. His life has no beginning. He never dies. There is no end for His kingship or elapse for His lordship; maker of all. The creator of the visible and the invisible; one Father to only one Son, our Lord and God, Jesus Christ, by whom He [the Father] created the heavens and everything in it.	4. ونؤمن ونعترف ونبشّر. أن الله الآب وحده غير مولود. ولا ابتداء له ¹²⁵⁵ . غير مستحيل ولا متغير. ليس لحياته ابتداء ¹²⁵⁶ . ولا يموت أبدًا. ولا نهاية لملكه. ولا انقضاء لربوبيته. صانع الكل. وخالق ما يرى وما لا يرى. أب واحد لابن واحد وحيد ¹²⁵⁷ . ربنا وإلهنا يسوع المسيح الذي به خلق السموات وما فيها.
5. We believe, affirm and confess that one of the Holy perfect Trinity that has no end, and beyond speech and description, exceed our reason, and is greater to have their <i>ousia</i> or quality examined. [This one] who is God the Word; the only begotten from the Father in eternity and by <i>ousia</i> without beginning or time; He is the true Son of the true God; for our salvation at the end of times, He came down from heavens; without alteration, confine, or being stored in the womb of the holy and the blessed Virgin, Mary.	5. ونؤمن ونقر ونعترف. بأن واحدًا ¹²⁵⁸ من الأقانيم الثالوثية المقدسة ¹²⁵⁹ الكاملة التي لا نهاية لها. ولا يلحق بالقول والوصف. بل تفوق ¹²⁶⁰ معقولنا. وتعظم ¹²⁶¹ عن أن نفحص عن جوهرها وكيفيتها. هو الإله الكلمة الوحيد. المولود من الآب بالأزلية والجوهر. من غير ابتداء ولا زمان ¹²⁶² . وهو الابن الحقيقي من إله حقيقي. من أجل خلاصنا في آخر الأزمان هبط من السماء. من غير انتقال. ومن غير أن يكون محصورًا أو مخزوفًا في بطن الطاهرة البتول مريم.
6. And He was born from her in a birth that is beyond mind and above any defilement; for she, by the annunciation of the angel, through the grace of the Holy	6. وولد منها ميلادًا يفوق العقل متعالياً عن الدنس. لأنها ببشارة الملاك بنعمة روح

¹²⁵⁴ "غير موصوفة" instead of "غير موصوف مساوي في الجوهر مساوي في السلطان ليس ينقسم ولا ينفصل بالفعل ولا بالتمييز" M2:

متساوية في الجوهر متساوية في السلطان ليس تنقسم ولا تنفصل بالفعل ولا بالتمييز"

¹²⁵⁵ "ولا ابتداء له" instead of "ولا له ابتداء" M2:

¹²⁵⁶ "ابتداء" M2: is missing

¹²⁵⁷ "لاين واحد وحيد" instead of "لاين وحيد" M3:

¹²⁵⁸ "واحدًا" instead of "واحد" M2:

¹²⁵⁹ "من الأقانيم الثالوثية المقدسة" instead of "من الثالوث المقدسة" M3:

¹²⁶⁰ "تفوق" instead of "يفوق" M2:

¹²⁶¹ "تعظم" instead of "يعظم" M2:

¹²⁶² "من غير ابتداء ولا زمان" instead of "من غير ابتداء زمان" M2:

<p>Spirit, was sanctified, conceived, and gave birth. Inside her, He united with the body; hypostatically united with it – with the flesh and the soul that is intellectual and rational.</p>	<p>القدس. حبلت وولدت وتقدسست.¹²⁶³ وفيها اتحد بالجسد¹²⁶⁴. متحدًا به أقنوميًا جسدانيًا نفسانيًا. بنفس منطقية عقلية.</p>
<p>7. For He did not bring down a body with Him from heavens, but He united with it; a flesh from the seed of Abraham. Therefore, the Word became flesh without being changed from His <i>ousia</i> to [the <i>ousia</i> of] soul and flesh, not as the saying of Diodore, however, with the one divine nature, [He] united to it [the body] and became hypostatically one.</p>	<p>7. لأنه لم ينزل معه جسدًا من السموات. بل اتحد به جسدًا من نسل إبراهيم. لذلك¹²⁶⁵ صارت الكلمة لحمًا. من غير أن ينتقل من جوهره إلى النفس والجسد¹²⁶⁶. وليس ذلك¹²⁶⁷ كقول ديودرس. لكنه بوحداية الطبيعة اللاهوتية اتحد به وصار واحدانيًا¹²⁶⁸ أقنوميًا.</p>
<p>8. He united to the flesh, like the union of the light to the eye, the hearing to the ear, the ray to the sun, heat to fire. Because the simple that nothing contains Him and containing everything united with the dense [physical] and became one; not like the simple addition or the confusing sharing, which resembles the non-subsistent dye color.</p>	<p>8. اتحد بالجسد كاتحاد النور بالعين. والسمع بالأذن. والشعاع بالشمس. والحرارة بالنار. لأن البسيط الذي لا يحويه شيء. وهو يحوي كل شيء. اتحد بالكثيف. وصار واحدًا. وليس ذلك على جهة الإضافة المرسلّة. وعلى جهة الشركة الذي هي خلطة. كالكذب المصنوع لا قوام له¹²⁶⁹.</p>
<p>9. Therefore, He accepted our image without change, alteration, mixing, sin, or copulation, and without being away from the body, which has a soul that He took from us. He is the one begotten from God the Father without time or boundary, accepted His human birth; and the virgin who gave birth to Him remained virgin after delivery, like she was before she gave birth to Him.</p>	<p>9. ولذلك قبل صورتنا من غير تغيير. ولا انتقال. ولا اختلاط. ولا خطية¹²⁷⁰ ولا مباضعة. من غير تباعد للجسد النفساني¹²⁷¹ الذي أخذه منا. وهو الذي ولد بغير زمان ولا حد من الإله الأب. وقبل ولادته البشرية. ولبثت البتول التي ولدته</p>

¹²⁶³ M2: "حبلت وولدت وتقدسست" instead of "تقدسست وحبلت وولدت"

¹²⁶⁴ M2: "وفيها اتحد اللاهوت بالجسد" instead of "وفيها اتحد اللاهوت بالجسد"

¹²⁶⁵ M2: "لكذلك" instead of "كذلك"

¹²⁶⁶ M3: has this addition: "ولم يأخذ بالنعمة له جسدًا سكن فيه"

¹²⁶⁷ M2: is missing "ذلك"

¹²⁶⁸ M3: "وحدانيًا" instead of "واحدًا"

¹²⁶⁹ M3: "الذي هي خلطة الكذب المصنوع لا قوام له" instead of "التي هي الخلطة كاللون المصبوغ الذي لا قوام له"

¹²⁷⁰ M2: is missing "ولا خطية"

¹²⁷¹ M3: "من غير تباعد للجسد النفساني" instead of "ثابتًا من غير تباعد للجسد النفساني"

	من بعد ولادتها بتولا. كما كانت قبل أن تلده.
10. He remained God when He became man; therefore she is truly the Mother of God (<i>theotokos</i>), and the born from her is perfect God united with perfect man; one Christ; one nature; one <i>hypostasis</i> of God the Word that became incarnate ¹²⁷² and also after [incarnation], without adding to the Trinity a flesh like ours. He is equal to the Father in <i>ousia</i> and lordship and equal to us in the flesh; the nature of the flesh did not alter into Godhead.	10. كما ثبت إلهًا عندما صار إنسانًا. فمن أجل ذلك ¹²⁷³ هي والدة الله على الحقيقة. والمولود منها إله تام متحد بإنسان تام. مسيح واحد طبيعة واحدة. أقنوم واحد الله الكلمة الذي تجسد. ومن بعد ¹²⁷⁴ . ومن غير أن يضاف إلى الثالوث جسد كأجسادنا ¹²⁷⁵ . مساوي للآب في الجوهر والربوبية. ومساوي لنا بالجسد. ولا انتقلت طبيعة الجسد إلى اللاهوت.
11. He has passions and wonders, as the Apostle John the Evangelist said, "The Word became flesh and dwelt among us ¹²⁷⁶ ." And as Paul the Apostle said, "because the children have partaken of flesh and blood, this is how Jesus Christ resembled them, as through His death He shall destroy the power of death, release us from the slavery of Satan, and give us eternal life.	11. له الآلام وله العجائب. كما قال الرسول يوحنا الإنجيلي أن الكلمة صارت ¹²⁷⁷ لحمًا. وحلت ¹²⁷⁸ فينا. وكما قال الرسول بولس ولأن البنين اشتركوا باللحم والدم ¹²⁷⁹ . وكذلك أشبههم يسوع المسيح. ليبطل بموته سلطان الموت. وليعتقنا من عبودية الشيطان. ويعطينا الحياة المؤبدة.
12. Unless He partook of us by His incarnation and become man, the passions would not come near Him as He dominates over them by the power of His Godhead. He [can] put pain to passions and destroy the power of death; However, He accepted that in the flesh which He united to from us, without separation of His Godhead from His manhood. Therefore, apostle Peter says that	12. ولولا أنه اشترك بنا بتجسده وتأنسه منا. لم تستطيع الآلام ¹²⁸⁰ أن تدنوا منه. لأنه مسلط عليها بقدرة لاهوته. هو يؤلم الآلام. ويهلك سلطان الموت. لكنه قبل ذلك بالجسد الذي اتحد به منا. من غير افتراق للاهوته من ناسوته. ولذلك يقول بطرس

¹²⁷² Although the phrase "perfect God united to a perfect Man" implies the Nestorian notion, what he meant here would be "a perfect Godhead united to a perfect manhood", as it is obvious in the following words.

¹²⁷³ M2: "هذه" instead of "ذلك"

¹²⁷⁴ M2: is missing "ومن بعد"

¹²⁷⁵ M3: "من غير أن يضاف إلى الثالوث جسد كأجسادنا" instead of "من غير أن يضاف إلى الثالوث رابوعًا وجسده كأجسادنا"

¹²⁷⁶ John 1: 14

¹²⁷⁷ M2: "صار" instead of "صارت"

¹²⁷⁸ M2: "حل" instead of "حلت"

¹²⁷⁹ M3: "في اللحم والدم" instead of "باللحم والدم"

¹²⁸⁰ M3: have this part: "أن تناله بجوهر لاهوته لأنه جوهر بسيط أزلي لا يقدر الموت ولا الآلام"

Christ suffered for us in the flesh while He is alive by the soul.	الرسول أن المسيح تألم عنا بالجسد ¹²⁸¹ وهو حي بالروح.
13. Likewise, the great Athanasius the <i>Patriarch</i> of Alexandria, taught us as he said, “when God suffered in the flesh, Godhead was not separated from Him.” Also, Ignatius the Theologian, the <i>Patriarch</i> of Antioch and the son of the holy apostles, says in his letter that he wrote to Rome, “let me resemble the passions of my God.”	13. وكذلك علمنا الكبير أثناسيوس بطريرك الإسكندرية ¹²⁸² . قال لما تألم الرب بالجسد لم تكن اللاهوت مفترقة ¹²⁸³ منه. وكذلك يقول القديس أغناطيوس الإلهي بطريرك أنطاكية ¹²⁸⁴ وولد الرسل الأطهار ¹²⁸⁵ . في رسالته التي كتبها إلى رومية. أطلقوا لي أن أكون متشبهًا بأوجاع إلهي.
14. Also Gregory the Theologian, says in his treatise (mimar) on Passover (Pascha), “we needed God to die for us so that we can live by His life; and because we suffered with Him, we were glorified with Him, got up and raised by His resurrection. He also says in his letter to Cledonius, “whoever does not worship and prostrate the one who was crucified would be condemned.”	14. وأيضًا يقول القديس غريغوريوس الثيولوجوس ¹²⁸⁶ في ميمره على الفصح. احتجنا إلى الرب أن يموت عنا فنحيا بحياته. ومن أجل أننا تألمنا معه. تمجدنا معه. ونهضنا وقمنا بقيامته. وفي رسالته إلى اقلنديوس يقول. من لم يسجد ويعبد للذي صلب من أجلنا. فليكن محرومًا.
15. John Chrysostom says, “God, who is invisible and ineffable, whom no one knows His light, was punished and crucified; and [as] in the Scripture, He suffered, because He, the wealthy, became poor for us. St. Ephrem the Syriac, says in his book on “Margharitari” ¹²⁸⁷ which means “the pearl”, “God forbid that I said or say that God died by the <i>ousia</i> of His Godhead; and God forbid that [I say] a man has saved the creatures.”	15. ويوحنا فم الذهب يقول الرب الذي لا يرى ولا ينطق به. ونوره لم يعرفه أحد. عوقب وصلب. وفي الكتاب ألم ¹²⁸⁸ لأنه الغني من أجلنا تمسكن. والقديس مار أفرام السرياني في كتابه على المرغريديس. الذي تفسيره الجوهر ¹²⁸⁹ حاشا إن قلت أو أقول أن الله مات بجوهر لاهوته. وحاشا ¹²⁹⁰ أن إنسانًا خلص الخلائق.

¹²⁸¹ M2: "تألم عنا بالجسد" instead of "تألم بالجسد"

¹²⁸² M2: "علمنا الكبير أثناسيوس بطريرك الإسكندرية" instead of "علمنا الكبير أثناسيوس بطريرك مدينة الإسكندرية"

¹²⁸³ M2: "لم تكن اللاهوت مفترقة" instead of "لم يكن اللاهوت مفترق"

¹²⁸⁴ M2: "القديس أغناطيوس الإلهي بطريرك أنطاكية" instead of "القديس أغناطيوس النوراني الإلهي بطريرك مدينة أنطاكية"

¹²⁸⁵ M2: "وولد الرسل الأطهار" instead of "الذي هو ولد الرسل الأطهار"

¹²⁸⁶ M2: "القديس غريغوريوس الثيولوجوس" instead of "غريغوريوس القديس الثيولوجوس"

¹²⁸⁷ "Margharitari" in Greek

¹²⁸⁸ M3: "ألم من أجلنا" instead of "ألم"

¹²⁸⁹ M3: "الجوهر" instead of "الجوهرة"

¹²⁹⁰ M3: "وحاشا أن أقول" instead of "وحاشا"

<p>16. St. Proclus, who was transferred from Cyzicus to Constantinople, says in his treatise (mimar) on the birth of Christ, "He is in the bosom of His Father while He was in the womb of the Virgin; and He is the one who is worshipped by angels while He is on her arms. The Seraphim cannot look at Him and Pilate, the giant, questions Him. The slave slapped the face of his creator and the creature trembled. The one, who is carried on the throne, was carried on the cross.</p>	<p>16. والقديس ابرقلس الذي نقل من كسكس إلى القسطنطينية. يقول في ميمره على ميلاد المسيح. أنه في حضن أبيه وهو في بطن العذراء وهو واحد. يعبد من الملائكة وهو على ساعديها. والسارافيم لا يستطيعون النظر إليه. وبيلاطس الجبار¹²⁹¹ يسأله. العبد صفع وجهه على خالقه. والخلقة ارتعدت. والمحمول في العرش على الصليب حمل¹²⁹².</p>
<p>17. The Apostle Paul certifies and explains that He is one Son, as he [the apostle] says, "if they knew that He is the Lord of glory, they would not crucify Him"¹²⁹³. After these evidences and the testimonies of the blessed fathers, we believe and affirm that Christ is one, [both] in the exalted divine [matters] and in the low bodily [ones]; He has His glory forever.</p>	<p>17. ويحقق ذلك ويبينه أنه ابن واحد الرسول بولس. إذ يقول ولو علموا أنه رب المجد لما صلبوه. ومن هذه البراهين. وشهادات الآباء الطاهرين. نؤمن ونقر أن المسيح هو واحد. في الإلهيات المتعاليات والجسدانيات المنخفضات. له المجد إلى الأبد¹²⁹⁴.</p>
<p>18. We believe in the Holy Spirit that is proceeding from the Father and resting with the Son. He has His own <i>hypostasis</i> as the saying of Saint Gregory, the bishop of the islands¹²⁹⁵, "The Father is distinct with His own characteristic; the Son, as well is known in His own characteristic; and we believe in the Holy Spirit, the equal to the Father and the Son; He is not different from the <i>ousia</i> of Godhead of the Father or the Son.</p>	<p>18. ونؤمن بروح القدس المنبثق من الآب. والمتفق مع الابن. له أقنوم خاص. كقول القديس غريغوريوس أسقف الجزاير. أن الآب منفرد بخاصيته. والابن كذلك¹²⁹⁶ يعرف فيه خاصيته. ونؤمن بالروح القدس المساوي للآب والابن. ليس هو غريب من جوهر لاهوت الآب والابن.</p>
<p>19. The Father is known to be unbegotten; the Son is begotten; and the Holy Spirit is proceeding and is equal to them in nature and glory. We believe that He [the</p>	<p>19. يعرف الآب أنه غير مولود. والابن مولود. والروح القدس منبثق. مساوي لهما في الطبع والمجد. بل ونؤمن أنه روح الله.</p>

¹²⁹¹ M2: "وبيلاطس الوالي الجبار" instead of "وبيلاطس الجبار"

¹²⁹² M2: "لأن المحمول في العرش حمل على الصليب" instead of "والمحمول في العرش على الصليب حمل"

¹²⁹³ 1 Cor 2: 8

¹²⁹⁴ M2: "له المجد إلى الأبد" instead of "له المجد دائماً إلى الأبد"

¹²⁹⁵ Most probably, the writer refers to Gregory of Nyssa, as the Greek name (Νύσσης), derives from the Greek word (νήσος) which means "island"; that's why he translated the name of the city as 'islands'.

¹²⁹⁶ M3: "والابن كذلك" instead of "وكذلك الابن"

<p>Holy Spirit] is the Spirit of God, as God the Word testified Him, when He [the Word] revealed His operation by sending Him on His disciples. He [the Spirit] is not separated from the one <i>ousia</i>; He is a <i>hypostasis</i> known by His own characteristic; undivided Trinity in Godhead, and oneness in Trinity by the <i>hypostases</i>.</p>	<p>كما شهد له الإله الكلمة. إذ أظهر فعله بتوجهه حالاً على تلاميذه. إذ كان غير منفصل من الجوهر الواحد. وهو أقنوم منظور إليه بخاصيه. ثالث¹²⁹⁷ غير منقسم في اللاهوت. وتوحيد مثلث بالأقنوم.</p>
<p>20. We believe in all of these with honest conscience and pure heart. We affirm them by tongue and belief, and we add clear proofs to the knowledge of them. We praise and pray that we can find the way to do the good and end this for us to the praised consequences; based on the solid foundation of the blessed teachers, in which we establish faith until the end of our lives.</p>	<p>20. ونؤمن بهذه كلها بضمير صحيح. وقلب نقي. ونقر بها باللسان والاعتقاد. ونضيف إلى المعرفة بها الدلائل الواضحة. ونبتهل وندعوا أن نجد السبيل إلى عمل الخير. وأن ينتهي بهذا إلينا المحمود عاقبته. على الأساس الثابت الذي هو للمعلمين الأفاضل. وبه نثبت الإيمان إلى آخر حياتنا¹²⁹⁸.</p>

¹²⁹⁷ M2: " ثالث " instead of " الثالث "

¹²⁹⁸ M2: have this part: " والمجد لله وعلينا رحمته "

<p style="text-align: center;">Letter 24¹²⁹⁹</p> <p style="text-align: center;">From Zacharias of Alexandria (1004–1032) to John of Antioch (1004–1033)</p>	
<p>From a <i>synodical</i> letter of father Abba Zacharias, the <i>Patriarch</i> of Alexandria, to Abba John the <i>Patriarch</i> of Antioch, in the lunar year Four Hundred and Three,</p>	<p>من رسالة سنوديقن من الأب أنبا زخارياس بطريرك الإسكندرية. إلى أنبا يوحنا بطريرك أنطاكية. في سنة ثلاث وأربعمائة الهلالية</p>
<p>“1. Now we, by one mouth and without variation, confess the power and the help of our Lord, God and Savior Jesus Christ. We believe in one God by verdict and certainty, the Father the Almighty; creator of the creature, visible and invisible; and we believe in His only Son, Jesus Christ, and in the Holy Spirit, our Lord, the life-giver.</p>	<p>1. نحن الآن من فم واحد بغير اختلاف. معترفين بقوة ومعونة ربنا وإلهنا ومخلصنا يسوع المسيح. ونؤمن بحكم وبقين بإله واحد. الأب ضابط الكل. خالق الخليقة. ما يرى وما لا يرى. وبابنه الوحيد يسوع المسيح وبروح القدس. ربنا معطي الحياة.</p>
<p>2. The consubstantial (<i>homoousios</i>) Trinity with one honor, one Godhead, and one <i>ousia</i> without separation or splitting, in three holy <i>hypostases</i>. One God in drive, power, counsel, glory, continuity, kingship and majesty. One Lord in three <i>hypostases</i>; the Father, the Son, and the Holy Spirit, who was revealed to us by our Lord Christ in His Holy Gospel, where He says, I asked My Father to give you the Paracletus, who is another one like Me¹³⁰⁰.</p>	<p>2. الثالوث مساوي. بكرامة واحدة. ولاهوتية واحدة. وجوهر واحد بغير افتراق ولا انشقاق. في ثلاثة أقانيم مطهرة. إله واحد في الحركة والقوة والمشورة. والمجد والدوام والملك والسلطان. رب واحد في ثلاثة أقانيم. الأب والابن وروح القدس. الذي أظهره لنا سيدنا المسيح في إنجيله المقدس. حيث يقول أني ادعو أبي أن يوجه إليكم البارقليط. الذي هو آخر مثلي.</p>
<p>3. Now, let Sabellius and Macedonius, who do not give glory to the Holy Spirit, be on shame; for the saying of “another one like me” explains to us the distinction of the <i>hypostases</i>, and the saying of “the “Comforter” like me” teaches us the communion of the same <i>ousia</i>. These verses rebuked the Sabellians and the delusion of the bad Arius, who opposed the <i>homoousios</i> Holy</p>	<p>3. فليخزي الآن إلى ها هنا سابليوس ومقدونيوس. اللذان لا يعطيان¹³⁰¹ المجد لروح القدس. لأن القول آخر مثلي يبين لنا افتراق الأقانيم. وأن القول بالبارقليط مثلي يعلمنا شركة نفس الجوهر. هذه الأعداد توبخ السابلسيين. وضلالة أريوس الرديء. معاند الثالوث المقدس المساوي في</p>

¹²⁹⁹ In the lunar year Four Hundred and three (it is equivalent to 1012-1013 in the Julian calendar).

¹³⁰⁰ John 14: 16

¹³⁰¹ M2: "لا يعطوا" instead of "لا يعطيان"

<p>Trinity. We believe in [the Trinity] and glorify it [the Trinity] in one Godhead, but those who do not glorify it in the oneness and [rather] glorify a strange God are condemned.</p>	<p>الجوهر. فنؤمن به ونمجده بلاهوت واحد. فأما الذين يمجّدوا بالواحد¹³⁰² ويمجّدوا إلهاً غريباً. فهم محرومون.</p>
<p>4. We [also] have to talk about the incarnation of the Savior of the world, who is One of the Trinity, the uncreated and the unseparated, God the Word. We affirm without aberration or deviation and we believe in the eternal, who is without beginning, the Word of God the Father, the <i>homoousios</i> [with the Father and the Holy Spirit], the unconfined, the only Son who is existent before all ages, the begotten from the Father, who at the end of times, for us and for our salvation, was born from Virgin Mary without alteration or change.</p>	<p>4. واجب علينا أن نتكلم من أجل تجسّد مخلص العالم. الذي هو واحد من الثالوث. الغير مخلوق ولا مفترق. الله الكلمة. وإنا نقر من غير عوج ولا ميلان. ونؤمن بالأزلي الذي لا ابتداء له. كلمة الله الأب. المساوي في الجوهر. الذي لا يحوى. الابن الوحيد الكائن قبل الدهور. المولود من الأب. الذي في آخر الزمان من أجلنا ومن أجل خلاصنا. ولد من العذراء مريم. من غير اختلال ولا غيار.</p>
<p>5. As Apostle Saint Paul taught and said, "But when the set time had fully come, God sent his Son. He was [born] of a woman and became with us¹³⁰³." He is the Son of God by Spirit and the Son of man by flesh. This is the only Son; He is not in two natures, one we worship and the other we do not; however, He is one composite nature of God the Word Incarnate. We worship Him and His flesh.</p>	<p>5. كما علم الرسول القديس بولس وقال, لما أتى آخر الزمان أرسل الله ولده حل في امرأة¹³⁰⁴. وصار معنا. هو ابن الله بالروح وابن البشر بالجسد. هذا هو الابن الوحيد. ليس هو في طبيعتين. واحدة نسجد لها والأخرى لا نسجد لها. ولكنه طبيعة واحدة مركبة لله الكلمة المتجسدة¹³⁰⁵. نسجد له ولجسده.</p>
<p>6. This is how the famous great Apostolic Athanasius says, "He is not two, one is God and the other is man from Mary that we do not worship; nevertheless, the one from God is God and Son of God; He is not one</p>	<p>6. الذي السليحي الكبير أثناسيوس المشهور هكذا يقول¹³⁰⁶, وليس هو اثنين. واحد إله وآخر إنسان لا نسجد له من مريم¹³⁰⁷. لكن الذي من الله. هو الله وابن</p>

¹³⁰² M3: "لا يمجّده بالوحدانية" instead of "يمجّدوا بالواحد"

¹³⁰³ Galatians 4: 4

¹³⁰⁴ M2: "أرسل الله ولده حل في امرأة" M3: "أرسل الله ابنه فكان في امرأة"

¹³⁰⁵ M3: "الكلمة المتجسدة" instead of "الكلمة المتجسد"

¹³⁰⁶ M2: "الذي السليحي الكبير أثناسيوس المشهور البطريك" instead of "الذي السليحي الكبير أثناسيوس المشهور هكذا يقول"

¹³⁰⁷ M2, M3: "من مريم لا نسجد له" instead of "من مريم"

with another, but one that was born from Mary at the end of times.	الله. وليس هو واحد مع آخر. لكنه واحد ولد من مريم في آخر الزمان.
7. As the pure in everything, the Virgin and holy Mother of God (<i>theotokos</i>) said to Gabriel, the angel; "How can this happen to me since I do not know a husband?" And the angel answered her, "The Holy Spirit will come upon you and the power of the Highest will overshadow you; therefore, the one to be born is Holy and will be called the Son of God ¹³⁰⁸ . He is the Word and the hypostatical Son of God, the Father.	7. كما قالت لجبرائيل الملاك ¹³⁰⁹ . الطاهرة ¹³¹⁰ في كل شيء. البتول والدة الإله مرثيم. كيف يكون لي هذا وما اعرف بعلاً؟ ¹³¹¹ لذلك أجابها الملاك, روح القدس تحل عليك. وقوة العلي تظلك. من أجل ذلك المولود منك قدوس ويدعي ابن العلي ¹³¹² . لأنه الكلمة وابن أقتومي لله الأب.
8. He became incarnate from the Holy Spirit and from the Holy Virgin, Mary, without seed of man, [with] a flesh equal to us, passible like us, with a speaking and a rational soul, united with his Godhead. He is one Son of God the Father by Godhead, and equal to us in the flesh. He did not assume His flesh from the <i>ousia</i> of Godhead but He took it from Virgin Mary.	8. تجسد من روح القدس ومن مريم العذراء المقدسة ¹³¹³ من غير زريعة بشر. جسداً مساوياً لنا ومتألماً مثلنا. ونفس ناطقة عقلية. متحدة معه باللاهوت. هو ابن واحد لله الأب باللاهوتية. ومساوي لنا بالجسد. لم يتخذ جسده من جوهر اللاهوت. ولكنه أتخذ من مريم العذراء.
9. We say that the wonders, the passions and the sounds assigned to His Godhead and manhood, are all His own. Un-necessarily, we do not divide Him into two natures, two <i>hypostases</i> , or two persons. We do not say that He has moves and characteristics [for each], but we say of one Christ, now and at all times. We believe in one nature of Him, God the Word Incarnate; we, following the voice of our holy fathers, do not glorify two.	9. ونقول أن العجائب والآلام والأصوات الواجبة للاهوته وناسوته. هي له خاصية وحده. ليس نقسمه إلى غير واجب. إلى طبيعتين ولا أقتومين ولا شخصين ¹³¹⁴ . ولا نقول أن له حركات وخاصيات. لكن مسيح واحد نقول به الآن وفي كل زمان. نؤمن بطبيعة واحدة له الإله الكلمة المتجسد ¹³¹⁵ . ولا نمجد اثنين كصوت آبائنا القديسين.

¹³⁰⁸ Luke 1: 34, 35

¹³⁰⁹ M2: "كما قالت لجبرائيل الملاك رئيس الملائكة المقدس أعني" instead of "كما قالت لجبرائيل الملاك"

¹³¹⁰ M3: "أعني الطاهرة" instead of "الطاهرة"

¹³¹¹ M2: "وما اعرف رجلاً" M3: "ولم اعرف بعلاً" instead of "وما اعرف بعلاً"

¹³¹² M2: "المولود منك قدوس وابن الله العلي يدعي" M3: "المولود منك قدوس وابن الله العلي يدعي" instead of "الذي تلديه قدوس وابن الله يدعي" M3: "المولود منك قدوس وابن الله العلي يدعي"

¹³¹³ M3: "مريم العذراء المقدسة" instead of "مريم العذراء البتول المقدسة"

¹³¹⁴ M2: "واقتومين ولا شخصين" instead of "واقتومين وشخصين"

¹³¹⁵ M3: "نؤمن بطبيعة واحدة للإله المتجسد" instead of "نؤمن بطبيعة واحدة للإله المتجسد"

<p>10. This is our saying in brief for our God. This is the foundation of the Orthodox faith, without deviation. This is the stable hope and straight affirmation until the end of ages.”</p>	<p>10. هذا قولنا باختصار من أجل إلهنا. وهو قوام الأمانة الأرثوذكسية الغير مائلة. هذا هو الرجاء الثابت. والإقرار المستقيم إلى آخر الدهر.</p>
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<p style="text-align: center;">Letter 25¹³¹⁶</p> <p style="text-align: center;">From Shenute of Alexandria (1032–1046) to Dionysius of Antioch (1034–1044)</p>	
<p>From a <i>synodical</i> letter of the holy father Abba Sanutius (Shenute), the <i>Patriarch</i> of Alexandria and Egypt, to Dionysius, the <i>Patriarch</i> of Antioch, as a reply to his incoming letter in the year Seven Hundred and Fifty-two of the martyrs,</p>	<p>من رسالة سنوديقا للأب الطاهر أنبا سانوتيوس بطريرك الإسكندرية ومصر. إلى ديونيسيوس بطريرك أنطاكية. جوابًا عن رسالته إليه. الواردة في¹³¹⁷ سنة سبعمائة اثنتي وخمسين للشهداء.</p>
<p>“1. We believe in the Father, the Son, and the Holy Spirit; a united Holy Trinity, consubstantial (<i>homoousios</i>), worshipped, equal in praising, creator and not created, eternal without beginning or end, and maker of all visible and invisible. The esteemed power that no one can resist; the almighty of the whole creature, the sensible and the rational; the eternal reason that there is no reason before and not from any other reason or cause; the holder of all, who contains everything and nothing contains Him.</p>	<p>1. إننا نؤمن بالأب والابن والروح القدس. ثالث متحد قدوس. مساوي في الجوهر. مسجود معبود. مساوي في السبح. خالق غير مخلوق. أزلي لا ابتداء له ولا انقضاء. صانع كل ما يرى وما لا يرى. القوة العزيزة التي لا يقدر أحد يقاومها. مدبر سائر الخليقة الحسية والعقلية. العلة الأزلية التي لا علة قبلها. ولا هي من علة غيرها. ولا من سبب آخر. الماسك الكل. الذي يحوي الكل ولا شئ يحويه.</p>
<p>2. The eternal light that no one knows what He is or how He is; the minds cannot comprehend Him; the thoughts cannot confine Him. He sees all and is invisible; of no resemblance or equivalence; the living, immortal and unchangeable, who is beyond all and close to all; comprehensible and understandable by the creatures, and is the best of all what they can understand.</p>	<p>2. النور الأزلي الذي لا يعلم أحدًا ماهيته ولا كيفيته. ولا تدركه العقول. ولا تحيط به الأفكار. الذي يرى الكل وهو لا يُرى. لا شبه له ولا عدل. الحي الغير مائت ولا مستحيل. الذي هو أبعد من الكل وقريب من الكل. مفهوم معقول من المخلوقين وهو أفضل كل ما يعقلوه.</p>
<p>3. We believe, confess and worship this eternal <i>ousia</i>; the Holy Trinity that is different by the <i>hypostases</i> without separation; the conjoined by the divine <i>ousia</i> that is beyond all counting and division; one in Trinity</p>	<p>3. نؤمن ونعترف ونسجد لهذا الجوهر الأزلي. الثالث المقدس المفترق¹³¹⁸ بالأقانيم بغير انفصال. المجتمع بالجوهر اللاهوتي الذي يفوق كل إحصاء وانقسام.</p>

¹³¹⁶ In the year Seven Hundred and Fifty two of the martyrs (it is equivalent to 1035-1036 in the Julian calendar).

¹³¹⁷ M3: have this: (753)

¹³¹⁸ M2: "الثالث المعترف" instead of "الثالث المقدس المفترق"

and triad in oneness; conjugated separation (distinction) and separated conjugation. Thus, we say that God is one, one <i>ousia</i> ; a Holy Trinity, a Father, a Son, and a Holy Spirit.	موحد بالتثليث مثلث بالتوحيد. انقسام مجتمع واجتماع منقسم. ومن ها هنا نقول أن الله واحد. جوهر واحد. ثالث مقدس. أب وابن وروح قدس.
4. We do not make the Holy Trinity one <i>hypostasis</i> like the opponent Sabellius who collected the Trinity in one <i>hypostasis</i> . He [Sabellius] called the Trinity a ‘Father’ at a time, a ‘Son’ at another time, and a ‘Holy Spirit’ at another time. He did not assign to the Father, the Son or the Holy Spirit what they should have; for the Father is a Father at all times, a begetter and un-begotten, the Son is always begotten from the Father and He is not begetter, and the Holy Spirit is proceeding and is neither a begetter nor a begotten; three <i>hypostases</i> one Godhead and one Lord.	4. ولا نجعل الثالث المقدس أقنومًا واحدًا. مثل سابليوس المخالف الذي جمع الثالث في أقنوم واحد. وكان يسمى الثالث في وقت آبًا. وفي وقت آخر ¹³¹⁹ ابنًا. وفي وقت آخر روح قدس. وما كان يعطي الأب والابن والروح القدس ما يجب لهم. لأن الأب أب في كل حين. والد غير مولود. والابن مولود دائمًا من الأب. وهو غير والد. والروح القدس منبثق غير والد ولا مولود. ثلاثة أقانيم لاهوت واحد ورب واحد.
5. We ¹³²⁰ abandon all what the aberrant Arius brought. He divided the Trinity into un-equal natures and <i>ousias</i> ; opposing God. And we go back to our good divine belief and abandon this bad treatise, I mean the Jewish monotheism and the apostate division. We say that God is one, one <i>ousia</i> , one nature. This is our confession of the Holy Trinity, the glorified; the Father, the Son, and the Holy Spirit. There is no God away from these three <i>hypostases</i> .	5. ونبعد من جميع ما جابه آريوس الضال. الذي قسم الثالث إلى طبائع وجواهر غير متساوية. مضادة لله. ونرجع إلى حسن اعتقادنا الإلهي. ونلقي عنا هذه المقالة الرديئة. أعني التوحيد اليهودي. والقسمة الحنيفية. ونقول أن الله واحد هو. جوهر واحد. طبيعة واحدة. هذا هو اعترافنا ثالث مقدس. الممجد الأب والابن والروح القدس. وليس إله خارج عن هذه الثلاثة أقانيم.
6. As Basil the great said in his treatise (mimar) on faith, “we confess and affirm the Father, the Son and the Holy Spirit, the un-created nature; the good almighty power by nature. When we say that the <i>ousia</i> is one, and the monarchy is one, this would not abolish	6. كما قال العظيم باسيليوس في الميمر الذي قاله على الأمانة, نعترف ونقر بالأب والابن والروح القدس. الطبيعة الغير مخلوقة. السلطان العزيز الصالح بالطبع. وإذا قلنا أن الجوهر واحد والرئاسة واحدة.

¹³¹⁹ M3: is missing "آخر"

¹³²⁰ The same as in letter 20

<p>the names of the <i>hypostases</i>, as the characteristic of each one of the <i>hypostases</i> is stable at all times, and naming the <i>hypostases</i> does not separate Godhead, but the <i>ousia</i> is stable at all times without separation. For the Holy Trinity is united without separation and separated with union.”</p>	<p>فليس كذلك مما يبطل تسمية الأقانيم. لأن خاصية كل واحد من الأقانيم ثابت في كل حين. وليس تسمية الأقانيم مما يفرق اللاهوت. بل الجوهر ثابت في كل وقت بغير انفصال. لأن الثالوث المقدس متحدة بغير انفصال. ومنفصلة باتحاد¹³²¹.</p>
<p>7. As Saint Severus the great <i>Patriarch</i> taught us and said in his letter to Anastasius, “we believe in one God; Father, Son, and Holy Spirit; united Trinity; triad union in oneness. For He is one God, and the Trinity is because of the three <i>hypostases</i>; with one honor and one glory; that is the Father, the Son, and the Holy Spirit. The mystery of the Trinity is divided and undivided; divided in the <i>hypostases</i> and undivided in Godhead, for the perfection of our baptism is from them and the completion of its operation is in them; as the Master told His disciples, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit¹³²², one God.””</p>	<p>7. كما علمنا القديس ساويرس البطريرك العظيم¹³²³. في رسالته إلى أنسطاسيوس قائلًا، نؤمن¹³²⁴ بإله واحد. أب وابن وروح قدس. ثالوث متحدة¹³²⁵. اتحاد مثلث بالتوحيد. لأنه إله واحد. والتثليث لأجل الثلاثة الأقانيم. بكرامة واحدة ومجد واحد. التي هي¹³²⁶ الآب والابن والروح القدس. سر الثالوث ينقسم ولا ينقسم. ينقسم في الأقانيم ولا ينقسم في اللاهوت. إذ كان كمال معموديتنا منها. والانتها في الفعل إليها. كما قال السيد لتلاميذه، أمضوا وتلمذوا الأمم. واصبغوه باسم¹³²⁷ الآب والابن والروح القدس الإله واحد¹³²⁸.</p>
<p>8. Athanasius the Apostolic, says in his treatise (mimar) on Faith, “this is how we affirm and confess that the Son and the Holy Spirit are equal to the Father; and whoever does not affirm that they are of one <i>ousia</i> and one nature by saying and by deed would be condemned.” Also, Gregory the Theologian says, “three <i>hypostases</i> existent and unchanged.”</p>	<p>8. ويقول أيضًا أثناسيوس الرسولي في ميمره على الأمانة، هكذا نقر ونعترف أن الابن والروح القدس مساويان للآب. وكل من لا يقر بهم أنهم جوهر واحد طبع واحد بالقول والفعل. فليكن محرومًا. ويقول أيضًا غريغوريوس الناطق بالإلهيات، ثلاثة أقانيم موجودة غير مستحيلة.</p>

¹³²¹ M2: "لأن الثالوث المقدس متحدة بغير انفصال ومنفصل باتحاد" instead of "لأن الثالوث المقدس متحد بغير انفصال ومنفصل باتحاد"

¹³²² Matthew 28: 19

¹³²³ M2: is missing "العظيم"

¹³²⁴ M3: "نؤمن" instead of "أؤمن"

¹³²⁵ M2: "متحدة" instead of "متحد"

¹³²⁶ M2: "هي" instead of "هو"

¹³²⁷ M2: is missing "باسم"

¹³²⁸ M3: is missing "الإله واحد"

<p>9. By this, we reject and condemn Sabellius, who is bad and aberrant from the right. He says that [the Trinity] is just three simple names of one <i>hypostasis</i>; therefore, he said that, at one time, He is called Father, at another time He is called Son, and at another time, He is called Holy Spirit. He meant to make these names one <i>hypostasis</i>.</p>	<p>9. ويوجر¹³²⁹ بهذا ونقطع به¹³³⁰ سابليوس. ذلك الردى الحايد عن الحق. القائل أنه ثلاثة أسماء فقط ساذجة لأقنوم واحد. لأجل ذلك قال أنه في زمان ما يسمى أبًا. وزمان ما يسمى ابنًا. وزمان ما يسمى روح قدس. وقصد ليصير هذه الأسماء أقنومًا واحدًا.</p>
<p>10. We abandon his saying and all his rotten belief, and we say that the Father is forever a Father and He is not changeable in His characteristic, in a stable unaltered <i>hypostasis</i>; He is not a Son or a Holy Spirit because His characteristic is not changeable. Also, the Son does not change to become a Father or a Holy Spirit. The Holy Spirit as well, is not a Father or a Son.</p>	<p>10. فنحن نطرح¹³³¹ قوله وسائر اعتقاده الفاسد. ونقول أن الأب أب أبدًا. وهو في خاصيته غير مستحيل. في أقنوم ثابت لا ينتقل. ولا يكون ابنًا ولا روحًا. لأن خاصيته غير مستحيلة. وكذلك الابن ليس يحول فيصير أبًا ولا روح قدس. وكذلك الروح القدس لا يكون أبًا ولا ابنًا.</p>
<p>11. But we say one nature of the three <i>hypostases</i>, and we show that what was said by the suspicious Arius of the ugly name are lies and deviated from the truth. Also, Eunomius, the committed to evil and the snapping wolf, because we do not know different natures to the characteristics, but the <i>hypostases</i> are conjoined and common in one <i>ousia</i>. The un-begotten, the begotten, and the proceeding are not differentiated into different natures. Now this is a few of a lot that we describe before your holiness about the Holy Trinity, according to what we have learnt from our fathers, so as not to say too much on what we know that your holiness agreed upon with us.</p>	<p>11. بل نقول طبيعة واحدة للثلاثة أقانيم. ونبين أن الذي قاله أريوس الموسوس القبيح الاسم. كذب وغريب من الحق. وكذلك أونوميوس¹³³² ذلك المتعهد للشر الديب الخاطف. لأننا لا نعرف أن للخواص¹³³³ طبائع متفرقة. بل الأقانيم يجمعها جوهر واحد ويعمها. فأما الغير مولود والمولود والمنبثق. فليس يتميزوا إلى طبائع مختلفة. والآن هذا قليل من كثير نعتناه أمام قدسكم. من أجل الثالوث المقدس. حسب ما تعلمناه من آبائنا. لئلا نطيل فيه. ما نحن عالمون أن قدسكم متفق معنا عليه.</p>

¹³²⁹ M2: "ونوخر" M3: "تزر" instead of "ويوجر"

¹³³⁰ M2: "ونقطع به" instead of "ونقطع"

¹³³¹ M2: "فنطرح" instead of "فنطرح"

¹³³² M2: "أونوميوس" instead of "أريوميوس"

¹³³³ M2: "الخواص" instead of "الخواص"

<p>12. Let us go back to the incarnation of the Lord, Jesus Christ, and say that He is the one of the Holy Trinity, God the Word, who is from the <i>ousia</i> of the Father without separation before all ages; who is equal to the Father and the Spirit in eternity, operation, and formation. When He wanted to save mankind, that had reached to a total change and loss of hope; to bring first man back to his original image, He descended Himself from the highness of heavens, without being away from the chair of the Father, and came down to us, by the end of the ages, in quietness and silence like rain on fleece¹³³⁴.</p>	<p>12. فلنعد إلى تجسد الرب يسوع المسيح. ونقول أنه الواحد من الثالوث المقدسة¹³³⁵ الله الكلمة. الذي من جوهر الأب. بلا انفصال. من قبل كل زمان. مساوي للأب والروح¹³³⁶ الأزلية والفعل والتكوين. عندما شاء أن يخلص جنس البشر. الذي كان بلغ إلى الغيار الكامل وقطع الرجاء. لكي ما يرد الإنسان الأول إلى صورته الأولى. أخفض ذاته من علو السماء. من حيث لم يبعد عن كرسي الأب. ونزل إلينا في آخر الأزمان بالهدوء والسكون مثل القطر على الجزة.</p>
<p>13. Thus, He came into the womb of the Ever-Virgin who is truly the Mother of God (<i>theotokos</i>), and assumed a flesh for Himself from her and from the Holy Spirit, without copulation with a man. [This] flesh is equal to us and resembles us in passions; has a speaking and rational soul, as it was written, “Wisdom has built her house¹³³⁷” and as the Gospel said, “the Word became flesh and dwelt among us and we have seen His glory as the glory of an only Son of His Father¹³³⁸.”</p>	<p>13. هكذا حل في بطن العذراء كل حين. التي هي بالحقيقة والدة الله الكلمة مرثيم القديسة. وأخذ له منها جسداً بالروح القدس. من غير مبادضة رجل. جسداً مساوي لنا. وتشبه بنا في الآلام. ذو نفس ناطقة عقلية. كما كتب أن الحكمة بنت لها بيتاً. وكما قال الإنجيل المقدس أن الكلمة صارت¹³³⁹ لحماً. وسكن فينا. ورأينا مجده. كمجد ابن وحيد لأبيه.</p>
<p>14. That was at the time which was annunciated by the archangel, Gabriel; who was entrusted with this great mystery that is ineffable, which minds could not confine, for the virginity bonds were not dissolved. He remained as He is perfect God and became perfect man, (as he was perfect God and became perfect man). His Godhead did not change or mix with the human nature,</p>	<p>14. وذلك في الوقت الذي بشر به رئيس الملائكة جبرائيل. الذي أوتن على هذا السر العظيم. الذي لا ينطق به ولا تحويه العقول. إذ لم يحل رباطات العذرة. وثبت كما كان إلهاً تاماً. وصار إنساناً كاملاً كما كان إلهاً تاماً وصار إنساناً كاملاً¹³⁴⁰. ولم يتغير لاهوته ولا امتزج بالطبع الناسوتي.</p>

¹³³⁴ Judges 6: 36 – 40.

¹³³⁵ M2: "الثالوث المقدس" instead of "الثالوث المقدسة"

¹³³⁶ M2: "الروح" instead of "الروح في" M3: "الروح القدس"

¹³³⁷ Proverbs 9: 1.

¹³³⁸ John 1: 14

¹³³⁹ M2: "صار" instead of "صارت"

¹³⁴⁰ M2, M3: is missing "كما كان إلهاً تاماً وصار إنساناً كاملاً"

<p>nor did His manhood change to be divine <i>ousia</i> because He is beyond all changes. After the union, He did not separate, thus, the hypostatic union was proved, one nature, and one <i>hypostasis</i> of God the Word, as the fathers, the wearers of God, taught us.</p>	<p>ولا ناسوته استحالة¹³⁴¹ فتكون جوهرًا إلهيًا. لأنه فوق كل استحالة. ومن بعد الاتحاد لم يفترق. فمن ها هنا ثبت الاتحاد الأَقنومي. طبع واحد وأَقنوم واحد لله الكلمة. كما علمونا الآباء لابسوا الله.</p>
<p>15. One of the miraculous signs is that the holy Virgin had a flow of milk despite her virginity. This is beyond human nature because the woman is not used to have a flow of milk unless she has a human relationship, but as she [Virgin Mary] had conceived without copulation and gave birth without losing virginity, she also had a flow of milk for the completion of the miracle.</p>	<p>15. ومن الآيات المعجزة أن العذراء القديسة كانت تدر لبنًا مع بكوريتها. وهذا يعلو ويفوق طبع البشر. لأن عادة المرأة أن لا تأتي باللبن إلا بمشاركة البشرية. لكن كما حبلت بغير مباذعة. وولدت بغير انفصال عذرة. هكذا در لبنها لإتمام الأعجوبة.</p>
<p>20. That divine flesh was fed like babies; received education and development step by step, grew up a bit by bit and came to perfection, [though] He is the giver of life and perfection. Offerings are offered for Him and He is the one offered to Him. He is cleansed and He is the righteous one who cleanses and sanctifies. He is subjected to laws and provisions of the Torah and He is the one who set and founded them. He wanted by this [to show] His real manhood and to fulfill the debt for the entire human race.</p>	<p>20. وكان هذا الجسد الإلهي يتغذى كالأطفال. وينال التربية والنشوء طبقة بعد طبقة. ويتدرج في السن درجة بعد درجة. ويتكامل وهو معطي الحياة والكمال. ويقرب عنه القرايين وهو المقرب له. ويتطهر وهو المطهر المقدس الزكي. ويخضع لأحكام التوراة وشرائعها وهو واضعها ومنشئها. يريد بذلك تحقيق ناسوته. وقضاء الدين عن جميع جنس البشر.</p>
<p>21. We do not say that He is in two natures or with two natures, as claimed by those who have no understanding, those who thought that they were wise. How do they say that our Lord, the Christ, is in two <i>hypostases</i> or with two <i>hypostases</i>, and make the Trinity a quadrinity? For it cannot be a nature except with a <i>hypostasis</i>.</p>	<p>21. ولا نقول أنه في طبيعتين أو بطبيعتين. كما زعموا الذين لا فهم لهم. يظنون أنهم حكماء. وكيف يقولون أيضًا أن المسيح سيدنا في أَقنومين أو بأَقنومين. ويجعلون الثالوث رابعًا. لأنه لا يمكن أن تكون طبيعة إلا بأَقنوم.</p>
<p>22. This was said before by Saint Cyril, the widely known by his wisdom and presidency, in the letters and</p>	<p>22. وقد سبق ذلك من قول القديس كيرلس المشهور بالحكمة والرئاسة. في رسائل</p>

¹³⁴¹ M2: "استحالة" instead of "استحال"

<p>the correspondences to Nestorius, which are famous more than the lofty mountains, and in which he prohibits to mention two natures after the union. Those include the twelve chapters in some of which he said, “whoever said that He is in two natures or two <i>hypostases</i> after the union shall be condemned.”</p>	<p>ومخاطبات إلى نسطوريوس¹³⁴². هي أشهر من الجبال الشامخة. يمنع فيها من ذكر الطبيعتين من بعد الاتحاد. منها الاثنى عشر فصلاً. التي قال في بعضها أن من قال أنه بطبيعتين أو أقنومين بعد الاتحاد. فليكن محروماً.</p>
<p>23. Gregory the Theologian, said in his treatise on the nativity, “the heaven rejoices, and the earth is pleased by the heavenly who became earthly.” And he said, “the one who has no flesh became incarnate. Then he said, the one without a mother in heavens and without a father on earth; motherless in the beginning and fatherless at the end.”</p>	<p>23. وقال غريغوريوس الناطق بالإلهيات. في مقالته على الميلاد. تفرح السماء وتسر الأرض بالسماوي. وبعد ذلك أرضي. وقال أن الذي بلا جسد تجسد. ثم قال الذي بغير أم في السماء. وبغير أب في الأرض. بلا أم في الأول وبلا أب في الآخر.</p>
<p>24. He also said, “The Word became physical; the invisible became visible; the intangible became tangible; the Son of God became son of man.” Then he said, “God was revealed to the people through birth, and came to the humans. And he also said, “This is the Word of God who is before all times, the infinite, the bodiless, Governor from the governor, the Son who is from the Father, light from light, the fountain of life and continuance. He came to His creature and wore the flesh for the sake of the flesh.”</p>	<p>24. ثم قال، الكلمة غلظت. الغير منظور نظر. الغير ملموس لمس. ابن الله صار ابن بشر. ثم قال أن الله ظهر للناس بالولادة. وأتى إلى البشريين. وقال، هذا هو كلمة الله الذي قبل كل الدهور. الغير محوى الغير متجسم. الرئيس من الرئيس. الابن الذي¹³⁴³ من الأب. النور من النور. ينبوع الحياة والبقاء جاء إلى خليقته. ولبس الجسد من أجل الجسد.</p>
<p>25. The Apostolic Athanasius also said, “the one Son is not known in two natures; one is worshiped and the other is not worshiped; but one nature of God the Word before and after the incarnation.” And Gregory, the Wonderworker said, “we do not say two persons or two natures in our Lord, the Christ, and we do not worship four, God [the Father], the Son of the Father, the Holy Spirit and the man.”</p>	<p>25. كما قال أيضاً أثناسيوس السليحي، ليس يعرف الابن الواحد في طبيعتين. واحدة نسجد لها وأخرى لا نسجد لها. بل طبيعة واحدة لله الكلمة. قبل التجسد وبعد التجسد. وكذلك قال غريغوريوس صاحب العجائب، لا نقول شخصين ولا طبيعتين</p>

¹³⁴² M3: "نسطوريوس" instead of "نسطور"

¹³⁴³ M2: is missing "الذي"

	<p>في سيدنا المسيح¹³⁴⁴. ولا نسجد لأربعة الله وابن الله والإنسان الروح القدس¹³⁴⁵.</p>
<p>26. Saint Basil also said, “Our Lord, Jesus Christ, is one nature and is one <i>hypostasis</i>, one operation, and one characteristic.” Athanasius the apostolic teacher says as well in his treatise (mimar) on the incarnation of Christ, “He died by our death in order to kill death by His death and He is the immortal; and death could not control Him because of His Godhead. The power of the Father is impassible.”</p>	<p>26. والقديس باسيليوس يقول, ربنا يسوع المسيح بطبيعة واحدة. كما أنه أقنوم واحد. وفعل واحد. وخاصية واحدة. ويقول أيضاً المعلم الرسولي أثناسيوس في الميمر الذي وضعه لتجسد المسيح. مات بموتنا. لكي يميت الموت بموته. وهو غير ميت. ولم يقدر الموت يضبطه لأجل لاهوته. كما أن قوة الأب غير متألمة.</p>
<p>27. He also said in this treatise (mimar), “if one teaches something different from the books, and says that the flesh of God is from heavens and not from Virgin Mary, or says that His Godhead changed to flesh, or that Godhead of the Word is passible in its own, this one is condemned by the Catholic Church.” He also said, “therefore, the flesh of God the Word has a rational soul, united hypostatically [with Godhead].”</p>	<p>27. وقال أيضاً في هذا الميمر, إذا علم واحد بغير هذا من الكتب. ويقول أن جسد الرب من السماء وليس هو من مريم العذراء¹³⁴⁶. أو يقول أن لاهوته استحالة¹³⁴⁷ إلى الجسد. و لاهوتية الكلمة متألمة في ذاتها¹³⁴⁸. هذا هكذا الكتب الجامعة¹³⁴⁹ تحرمه. وقال أيضاً, فلهذا جسد الإله الكلمة ذو نفس ناطقة متحد بالأقنوم.</p>
<p>28. He endured the period of pregnancy for nine months, and came from her [Virgin Mary] true God in flesh. Therefore, her virginity was not lost because the one born from her is ineffable God. No human can know or say anything about how He was born. He endured to be fed by breast feeding and [endured] the growth of the body every time. He resembled us in everything except sin.</p>	<p>28. وصبر على الحبل تسعة أشهر. وخرج منها إلهاً حقيقياً متأنساً. فلهذا لم تتحل رباطات البتولية. لأن المولود منها إله لا يوصف. ولا يستطيع بشر أن يعلم ولا يقول كيفية ولادته شيئاً. وأحتمل أن يرضع بالرضاعة. ونمو الجسد في كل حين. وتشبه بنا في كل شيء سوى الخطية.</p>

¹³⁴⁴ M2: "سيدنا يسوع المسيح" instead of "سيدنا المسيح"

¹³⁴⁵ M2: "الله وابن الله والإنسان والروح القدس" instead of "الله الأب والابن والروح القدس والإنسان"

¹³⁴⁶ M3: "من مريم العذراء" instead of "من العذراء"

¹³⁴⁷ M2: "استحالة" instead of "استحال"

¹³⁴⁸ M2: "ولاهوتية الكلمة متألمة في ذاتها" instead of "ولاهوت الكلمة متألم في ذاته"

¹³⁴⁹ M3: "الكتب الجامعة" instead of "الكنيسة الجامعة"

<p>29. He remained in the oneness after becoming man and did not add anything to the number of the Trinity. He is God and man altogether. He is consubstantial (<i>homoousios</i>) with the Father as to His Godhead and consubstantial (<i>homoousios</i>) with us as to manhood. He is heavenly and He is earthly; visible and invisible; tangible and intangible; close while He is far; passible and He Himself is impassible. He suffered in the flesh and is impassible in Godhead.</p>	<p>29. وثبت بعد التأنس في الوجدانية. ولم يزد في عدد الثالوث شيئاً. وهو الإله وهو الإنسان معاً. مساوي للآب بجوهر لاهوته. ومساوي لنا بالبشرية. سماوي هو وأرضي. يرى ولا يرى. يجس ولا يجس. يقرب وهو بعيد. متألم وهو بذاته غير متألم. تألم بالجسد وهو غير متألم باللاهوت.</p>
<p>30. Those, who separate the two natures and say about Him that each nature has its own operation after the unexamined and incomprehensible union, are like the council that assembled in Chalcedon without law and said that He has two natures after the union. Those are of corrupted saying and belief, for it is not permitted to separate Emmanuel into two natures or two <i>hypostases</i>, or two faces (<i>prosopa</i>).</p>	<p>30. والذين يفرقون الطبيعتين ويقولون عليه أن لكل طبيعة فعلاً بذاتها بعد الاتحاد الذي لا يفحص ولا يدرك. مثل المحفل الذي اجتمع بخلقيدونية بغير ناموس. وقالوا أنه له طبيعتين بعد الاتحاد الفاسدين القول والاعتقاد. لأنه لا يجوز أن يفرق عمانوئيل إلى طبيعتين ولا أقنومين ولا وجهين.</p>
<p>31. Whoever thinks like this and agrees with that malicious council which said this saying after the ineffable union, like the false tome which has no legislation and agreed with Nestorius, I mean Leo who opposes the teachings of the fathers, as he says that each characteristic does what is proper to it after the union, claiming that the Word performs His own operation and the flesh performs his own operation, the Word illuminates with the wonders and the flesh is humbled by the passions. This statement is rejected by the Catholic Church of God, and we exclude it, deny these statements and reject all the heretic treatises which slander the Lord.”</p>	<p>31. وكل من فكر في هذا الفكر. ووافق ذلك المجمع الرديء. الذي قال هذا القول بعد الاتحاد التي لا يوصف. كالمنشور الكاذب الذي لا شريعة له. الذي أتفق مع نسطوريوس¹³⁵⁰. أعني لاون المتعدي تعاليم الآباء. إذ يقول أن كل خاصية تفعل ما يخصها بعد الاتحاد. ويزعم أن الكلمة تفعل ذاتها¹³⁵¹. والجسم يتم فعل ذاته. وأن الكلمة تضيء بالعجائب. والجسد متضع¹³⁵² بالآلام. هذا القول بيعة الله الجامعة تنفيه عنها. ونحن نبعده. وننفي مقالته. ونبعد كل</p>

¹³⁵⁰ M3: "نسطوريوس" instead of "نسطور"

¹³⁵¹ M3: "تفعل ذاتها" instead of "تتم فعل ذاتها"

¹³⁵² M3: "والجسد متضع" instead of "والجسد يتضع"

	المقالات الارسييس ¹³⁵³ المفتري على الرب.
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¹³⁵³ M2,M3: "الاراسييس" instead of "الاراسييس"

<p style="text-align: center;">Letter 26¹³⁵⁴</p> <p style="text-align: center;">From Shenute of Alexandria (1032–1046) to Dionysius of Antioch (1034–1044)</p>	
<p>From a <i>synodical</i> letter of our Abba Sanutius (Shenute), <i>Patriarch</i> of Alexandria, to Abba Dionysius, <i>Patriarch</i> of Antioch and the East, as a reply to his incoming letter in the year Seven Hundred and Fifty-One of the martyrs,</p>	<p>ومن رسالة سنوديقن لأبنا سانوتيس¹³⁵⁵ بطريرك الإسكندرية. إلى أبنا ديونوسيوس¹³⁵⁶ بطريرك أنطاكية والمشرق. جوابًا عن رسالته الواردة¹³⁵⁷ في سنة إحدى وخمسين وسبعمائة¹³⁵⁸ للشهداء¹³⁵⁹</p>
<p>“1. We believe in and confess the Father, the Son, and the Holy Spirit; the Trinity that is equal in one Godhead, one Lord and one king. They are different in <i>hypostases</i>, <i>prosopa</i> and characteristics and they are connected in the oneness of <i>ousia</i>, glory, and majesty.</p>	<p>1. نؤمن ونعترف بالأب والابن والروح القدس. الثالوث المتساوية¹³⁶⁰ في لاهوت واحد. ورب واحد¹³⁶¹. وملك واحد. متفرقة¹³⁶² بالأقنيم والبرسوب¹³⁶³ والخاصيات. وهي متصلة في وحدة للجوهر والمجد والسلطان.</p>
<p>2. And as the great father Severus the <i>Patriarch</i> of the city of God, Antioch, affirmed us by his splendid teachings, “thus, we believe that God the Father is one, and we confess that the Son of God incarnate, the Word Incarnate for us, is one. He is not divided or separated. He is the same before the incarnation and He is also the same after His union to the flesh. He is one and no one else is with Him. We also believe in the Holy Spirit, the life-giver.</p>	<p>2. كما وثقنا الأب الكبير ساويرس بطريرك مدينة الله أنطاكية بتعاليمه الفاخرة. هكذا إننا نؤمن أن الله الأب واحد. ونعترف أن ابن الله المتجسد¹³⁶⁴ الكلمة المتجسد لأجلنا واحد. لا ينقسم ولا يفترق. هو هو قبل التجسد. وهو هو أيضًا بعد اتحاده بالجسد. واحد هو لا آخر معه. ونؤمن بالروح القدس المحيي.</p>

¹³⁵⁴ In the year Seven Hundred and Fifty one of the martyrs (it is equivalent to 1034-1035 in the Julian calendar).

¹³⁵⁵ M2: "لأبنا سانوتيس" instead of "لأبينا سانوتيس" M3: "لأبينا أنبا سانوتيس"

¹³⁵⁶ M2: "أبنا ديونوسيوس" instead of "أبينا أنبا ديونوسيوس"

¹³⁵⁷ M2: "رسالته الواردة إليه" instead of "رسالته الواردة"

¹³⁵⁸ M3: "751" instead of "إحدى وخمسين وسبعمائة"

¹³⁵⁹ M2, M3: "للشهداء الأظهار" instead of "للشهداء"

¹³⁶⁰ M2: "الثالوث المتساوية" instead of "الثالوث المساوي"

¹³⁶¹ M3: "ورب واحدة" instead of "ورب واحدة"

¹³⁶² M3: "متفرقة" instead of "مفترقة"

¹³⁶³ M2: "البرسوب" instead of "البرصوب"

¹³⁶⁴ M2, M3: "ابن الله المتجسد" instead of "ابن الله"

<p>3. [They are] Trinity of three existent <i>hypostases</i>; three perfect equal <i>prosopa</i>; neither of them is reduced from the other in glory, brightness, majesty or height, but one nature, one <i>ousia</i>, one Lord, one worship, and one glory. This is how the believers confess that faith.</p>	<p>3. ثالوث بثلاثة أقانيم قائمة. الثلاثة البرسوب¹³⁶⁵ تامة متساوية. ليس بعضها ناقصًا عن بعض في المجد والضياء والجلالة والعلو. بل طبيعة واحدة. جوهر واحد. رب واحد سجدة واحدة. مجد واحد. هكذا تعترف الناس المؤمنون بهذا الإيمان.</p>
<p>4. We confess the Father in the rank of fatherhood and in being the cause of all causes without being existent from anybody else; He is existent and un-begotten. [We confess] the Son in the rank of sonship; He is not a Father and not a Holy Spirit but begotten from the Father before all ages. The Holy Spirit also is not a begetter or a begotten, but proceeding from the Father through the Son.</p>	<p>4. ونعترف¹³⁶⁶ بالآب في رتبة الأبوة. وأنه علة العلل. بغير وجوده عن أحد. وهو موجود غير مولود¹³⁶⁷ والابن في رتبة البنوة. ليس آبا وليس¹³⁶⁸ روح القدس. بل مولود من الآب قبل الدهور كلها¹³⁶⁹. هكذا أيضًا الروح القدس ليس والدًا ولا مولودًا. بل منبثق من الآب بالابن¹³⁷⁰.</p>
<p>5. These three <i>hypostases</i> are perpetually existent; each one of them with His <i>prosopon</i> connected to one another; perpetual in Godhead, nature, operation, and power. No one in the Holy Trinity is less than the other, and no one is under the authority of the other. No one is higher than the other in honor of Godhead and no one orders the other like a servant as being under His power, but they are all equal in one honor of lordship, Godhead; high brightness, glory, praise and ruling of all.</p>	<p>5. فهذه الثلاثة أقانيم دائمة في الوجود. كل واحد منها ببرسوبها¹³⁷¹. مرتبطة بعضها ببعض. دائمة في اللاهوتية. والطبيعة والفعل والقوة. ليس في الثالوث المقدسة¹³⁷² واحد أنقص من آخر. ولا واحد تحت طاعة أحد. وليس أيضًا واحد أعلا من آخر في شرف اللاهوت. ولا آخر يأمر آخر مثل خادم وهو تحت سلطانه. بل هم متساوون في هذه الكرامة الواحدة. من الربوبية واللاهوتية. وعلو الضياء والمجد. والسبح وضبط الكل.</p>
<p>6. The Father never at any time not even at a blink of an eye is existent without His Son; also, the Father and</p>	<p>6. لم يكن الآب زمانًا ولا طرفة عين يوجد بلا ابنه. هكذا أيضًا لم يوجد الآب والابن</p>

¹³⁶⁵ M2: "البرسوب" instead of "البرصوت"

¹³⁶⁶ M2: "ونعترف بالآب والابن والروح القدس" instead of "ونعترف"

¹³⁶⁷ M2: "غير مولود" instead of "غير مولود من أحد"

¹³⁶⁸ M3: "وليس" instead of "ولا"

¹³⁶⁹ M2: "قبل كل الدهور" instead of "قبل كل الدهور"

¹³⁷⁰ M3: "بل منبثق من الآب متصل بالابن" instead of "بل منبثق من الآب"

¹³⁷¹ M2: "ببرسوبها" instead of "ببرصوتها"

¹³⁷² M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

<p>the Son never are existent without the Holy Spirit. We do not say like Macedonius; however, [we believe that] the Holy Trinity is perpetual with no beginning and no end. They are known by the <i>hypostases</i> as we have said. Whereas the <i>homoousios</i>, I mean their Godhead, is beyond any description as it is one eternal <i>ousia</i>. We know them as one kingship, one majesty, one nature, one will, one might, one volition and one order.</p>	<p>بغير الروح القدس. ولا نقول كما يقول مقدونيوس. لكن الثالوث المقدسة دائمة¹³⁷³ بلا بداية ولا نهاية. تعرف بالأقانيم كما قلنا. فأما وحدانية الجوهر أعني لا هوتيتها فهي فوق كل وصف. إذ هي جوهر واحد. أزلية. نعرفها¹³⁷⁴ بملك واحد. سلطان واحد. طبيعة واحدة. إرادة واحدة. قدرة واحدة.¹³⁷⁵ مشيئة واحدة. أمر واحد.</p>
<p>7. If we say Godhead or God, then we mean the Father, the Son, and the Holy Spirit; the uncreated and the unphysical <i>ousia</i>; the unconfined and the invisible; who is without beginning and without end, as we have said earlier; the creator and the maker of all; the mighty over all; the present for all; the overseer of all; from whom was everything; the known by the three un-mixed and un-separated <i>hypostases</i>. He is one Godhead and one <i>ousia</i> that is not divided or portioned as we have said before. The one is three and the three are one.</p>	<p>7. إذا قلنا اللاهوت أو الله إنما نعني الآب والابن والروح القدس. الجوهر الغير مخلوق الغير متجسم. الغير محصور. الغير منظور. الذي لا ابتداء له ولا انتهاء. كقولنا أنفأ. الخالق الصانع الكل. القادر على الكل. الحاضر لكل¹³⁷⁶ الناظر لكل¹³⁷⁷ الذي منه كان كل شيء. المعروف بالأقانيم¹³⁷⁸ الثلاثة الغير ممتزجة ولا منفصلة¹³⁷⁹ وهو لاهوت واحد. جوهر واحد. لا ينقسم ولا يتجزأ. كما تقدم وقلنا. الواحد ثلاثة والثلاثة واحد.</p>
<p>8. Gregory the Theologian, said that the mystery of Godhead is divided and not divided; separated (distinct) in the <i>hypostases</i> and not portioned or divided in Godhead. Also, our saying of one Godhead and one <i>ousia</i> does not abolish us from naming the <i>hypostases</i>, for the characteristic of each one of them is stable for all times; and the naming of the <i>hypostases</i> does not separate Godhead.</p>	<p>8. كما قال غريغوريوس الثيولوجوس أن سر اللاهوت ينقسم ولا ينقسم. ينفصل في الأقانيم. وليس يتجزأ. ولا ينقسم في اللاهوت. وليس قولنا أيضاً لاهوت واحد جوهر واحد مما يبطل علينا تسمية الأقانيم. لأن خاصة كل واحد منها ثابت في كل حين. وليس تسمية الأقانيم مما تفرق اللاهوت.</p>

¹³⁷³ M2: "الثالوث المقدس دائم" instead of "الثالوث المقدسة دائمة"

¹³⁷⁴ M2: "نعرفها" instead of "نعرف"

¹³⁷⁵ M2: "إرادة واحدة قدرة واحدة إرادة واحدة" instead of "إرادة واحدة"

¹³⁷⁶ M2: "الحاضر لكل" instead of "الحاضر"

¹³⁷⁷ M2, M3: is missing "الناظر لكل"

¹³⁷⁸ M2: is missing "بالأقانيم"

¹³⁷⁹ M2: is have this part "وهو لاهوت منفصلة"

<p>9. Our saying that we believe in the Father, the Son, and the Holy Spirit, one God, is the belief of the early ones and the faith of the later ones, the heavenly and the earthly. That [faith] is described by the two own characteristics, I mean His Word and His Spirit, as being one, and three, one God; one <i>ousia</i>, and one nature as we have said.</p>	<p>9. وقولنا أننا بالآب والابن والروح القدس إله واحد. هو اعتقاد الأولين وإيمان الآخرين. والسمايين والأرضيين. الموصوف بمعاني الصفتين الذاتيتين. أعني كلمته وروحه. من أنه واحد وثلاثة إله واحد. جوهر واحد وطبيعة واحدة كما قلنا.</p>
<p>10. The blessed Athanasius, who has the spring of the water of life, said in his treatise (mimar) on faith, "we affirm and confess that the Son and the Holy Spirit are equal to the Father, and whoever does not believe and affirm that the three are one <i>ousia</i> and one nature by words and deeds shall be condemned."</p>	<p>10. قال الطاهر أنثاسيوس صاحب عين ماء الحياة. في الميمر الذي قاله على الأمانة، هكذا نقر ونعترف أن الابن والروح القدس مساويان للآب. وكل من لا يقر ويؤمن هكذا. أن الثلاثة جوهر واحد. وطبيعة واحدة بالقول والفعل. فليكن محروماً.</p>
<p>11. If His <i>ousia</i> is different from His <i>hypostases</i>, and His <i>hypostases</i> are different from His <i>ousia</i>; as the saying of foolish and ignorant people, it would not a wondrous and an astonishing matter indeed. But whatever the Father wills is the same as the Son and the Holy Spirit do. Also, whatever the Son wills is the same as the Father and the Holy Spirit do; and whatever the Holy Spirit wills is the same as the Father and the Son do.</p>	<p>11. ولو كان جوهره غير أقانيمه. وأقانيمه غير جوهره. كقول أهل السفه والجهال. لما كان ذلك فعلاً معجباً عجيباً¹³⁸⁰. بل وكل ما يشاء الآب هو الذي يشاء¹³⁸¹ الابن والروح القدس. هكذا أيضاً كل ما يشاء الابن يشاء الآب والروح القدس¹³⁸². وأيضاً كل ما يشاء الروح القدس يشاء¹³⁸³ الآب والابن.</p>
<p>12. We do not say that Godhead is one <i>hypostasis</i> then we would become like who deprives Him His speech and Life, as the Jews, who have no God, and Sabellius as well. Those make the creator, who is higher than their blasphemy, just one <i>hypostasis</i>. We do not say that</p>	<p>12. وليس نقول أن اللاهوت أقنوم واحد. فنشبهه بمن يسلبه¹³⁸⁴ نطقه وحياته. مثل اليهود الذين لا إله لهم. وسابليوس. الذين يجعلون البارئ قنوماً واحداً. تعالى عن كفرهم. ولا قنوماً أيضاً فننتسب إلى ماني</p>

¹³⁸⁰ M2: "فعلاً معجباً عجيباً" instead of "فعلاً عجيباً"

¹³⁸¹ M2: "يريده" instead of "يشاءه"

¹³⁸² M2: "كل ما يشاء الابن يشاء الآب والروح القدس" instead of "كل ما يريده الابن والروح القدس يريده الآب والروح القدس"

¹³⁸³ M2: "يريده" instead of "يشاءه"

¹³⁸⁴ M3: "يسلبه" instead of "سلبه"

<p>He is of no <i>hypostasis</i>, otherwise, we would belong to Mani, the heretic, who says that the God of Israel, who spoke in the Old [Testament] was evil, and the God who spoke in the New [Testament] is good.</p>	<p>الزندق القائل أن إله إسرائيل الناطق في العتيقة شرير. والإله الناطق في الحديث صالح.</p>
<p>13. And if it was said that the creator is one <i>hypostasis</i>, then it would be said that the sun is His analogy. If it was said that He is two <i>hypostases</i> then it would be said that the physical and the kind, I mean the image, are His analogy. If I said four <i>hypostases</i>, then we would deviate from our belief to paganism. But our saying and belief in the creator, blessed be [His name], that He is three <i>hypostases</i> in one Godhead, as we have said earlier, and there is nothing like Him among all creatures from the higher of the highest and the beneath of the underneath.</p>	<p>13. ولأنه أيضًا لو قيل أن البارئ يقوم واحد لقل أن الشمس نظيره. ولو قيل أنه قنومان لقل أن الهيولا والنوع أعني الصورة نظيره. ولو قلت¹³⁸⁵ أربعة أقانيم لخرجنا عن اعتقادنا إلى الوثنية. لكن قولنا واعتقادنا في البارئ تبارك¹³⁸⁶. ثلاثة أقانيم في لاهوت واحد كقولنا أنفأ. ليس شئ في جميع المخلوقات نظيره. مما يفوق القول¹³⁸⁷ ومما تحت التحت.</p>
<p>14. All the upper and the lower creatures cannot tolerate to comprehend this mystery [of Trinity] and these matters. But with the blessing of God bestowed on us, His kindness and mercy for us, we knew this through the blessed fathers, and we understood it through His prophets and the bearers of the mysteries of His holy Church. We accept what we have taken from them, believe in what we have been preached by them, hold what we have been taught, and believe that this is our salvation and our rescue from trespasses and sins through what we have got from the baptism in the Holy Trinity.</p>	<p>14. ولا تطبق معرفة كل الخلائق العلوية والسفلية أن تدرك هذا السر وهذه الأمور. لكن بنعمة الله السابعة علينا. وإحسانه لدينا. ورحمته إيانا. عرفناها بالآباء الأطهار. وفهمناها بأنبيائه. وحاملي سررائر بيعته المقدسة. ونحن قابلون ما أخذناه عنهم. ومصدقون¹³⁸⁸ بما يودي إلينا منهم. متمسكون للذي تعلمناه. ومعتقدون بأن ذلك خلاصنا. ومنقذنا من آثامنا وخطايانا. بما نلناه من المعمودية بالثالوث المقدسة¹³⁸⁹.</p>
<p>15. We condemn and reject those who do not believe or confess what we have stated. Let us mention hereon</p>	<p>15. ونحرم ونرذل الذين لا يؤمنون ولا يعترفون بما نصصناه. فلنذكرها هنا ما</p>

¹³⁸⁵ M3: "ولو قلنا" instead of "ولو قلت"

¹³⁸⁶ M2: "تبارك اسمه" instead of "تبارك"

¹³⁸⁷ M2: "العقل" M3: "الفوق" instead of "القول"

¹³⁸⁸ M2: "ونصدق" instead of "ومصدقون"

¹³⁸⁹ M2: "بالثالوث المقدس" instead of "بالثالوث المقدسة"

what is available of the testimonies; some of what we have summarized from the books of the mediation on the Holy Trinity in a symbolic and clear way, by the help of the Lord of glory and majesty.	تيسر من الشهادات. بعض ما لخصناه من كتب التوفيق على الثالوث المقدسة ¹³⁹⁰ . رمزًا وصراحًا بمعونة رب المجد والجلالة.
16. The first one who showed the Holy Trinity, according to the Orthodox belief, is Moses the senator of prophets, when he talked about God the Mighty, “behold Adam has become like one of us ¹³⁹¹ .” The speech of the addresser signifies the mystery of the Trinity. It also showed that the three <i>hypostases</i> are one Godhead through the saying of Abraham to the three men standing at him at noon ¹³⁹² , “if you see me with your merciful eyes, do not pass your servant by.” Abraham was looking at three men, and he made his speech to one.	16. فأول من بين الثالوث القديسة ¹³⁹³ حسب الاعتقاد الأرثوذكسي. موسى شيخ الأنبياء. حكاية عن الله سبحانه ¹³⁹⁴ . ها آدم قد صار واحد ¹³⁹⁵ منا. فدل قول المخاطب على سر الثالوث. وأيضًا بين أن الثلاثة الأفانيم لاهوت واحد. بقول إبراهيم للثلاثة الرجال القيام بين يديه وقت الظهيرة، إن كنت راميًا لي بعين الرأفة ¹³⁹⁶ فلا تتجاوز عبدك ¹³⁹⁷ وكان بصر إبراهيم واقفًا على ثلاثة رجال. وجعل مخاطبته لواحد ¹³⁹⁸
17. God also says to Moses ¹³⁹⁹ , “I am the God of Abraham, the God of Isaac, and the God of Jacob.” and he also said ¹⁴⁰⁰ “the Lord, your God, is one Lord.” Then, ages passed and times changed, and the speech became clearer. By the saying of prophet David ¹⁴⁰¹ , “by the Word of God the heavens were created,” he means the Son, and “and all the host by the breath of His mouth”, he means the Holy Spirit.	17. وأيضًا يقول الله لموسى، أنا إله إبراهيم وإله اسحق وإله يعقوب. وأيضًا قال، الرب إلهك إله واحد. ثم عبرت الدهور وتغيرت الأزمنة. وصح ¹⁴⁰² القول أكثر من هذا. القول داود النبي، بكلمة الله ¹⁴⁰³ خلقت السماوات. يعني الابن. وبروح فيه جميع الأجناد. يعني الروح القدس.

¹³⁹⁰ M2: "الثالوث المقدس" instead of "الثالوث المقدسة"

¹³⁹¹ Genesis 3: 22.

¹³⁹² Genesis 18: 3

¹³⁹³ M2: "الثالوث القديسة" M3: "الثالوث المقدسة" instead of "الثالوث المقدس"

¹³⁹⁴ M2: "حكاية عن الله سبحانه" instead of "شرح عن الله سبحانه قائلًا في التوراه"

¹³⁹⁵ M3: "واحد" instead of "كواحد"

¹³⁹⁶ M2: "إن كنت راميًا لي بعين الرأفة" instead of "إن كنت وجدت أمامك رحمة"

¹³⁹⁷ M2: "فلا تتجاوز عبدك" instead of "فلا تتجاوز عبدك إلي أن أتى بقليل ماء واغسل أقدامكم"

¹³⁹⁸ M2: "وكان" instead of "وكان نظر إبراهيم واقفًا على ثلاثة رجال وجعل مخاطبته مرة لواحد ومرة لجماعة رمز على التثليث والتوحيد"

¹³⁹⁹ Exodus 3: 6

¹⁴⁰⁰ Deuteronomy 6: 4

¹⁴⁰¹ Psalm 33: 6

¹⁴⁰² M3: "وصح" instead of "ووضح"

¹⁴⁰³ M2: "بكلمة الله" instead of "يقول بكلمة الله"

<p>18. Later after two hundred years, it was explained a little bit by the mouth of prophet Isaiah, the eloquent of the prophets, of the great horn. He exclaimed and said, when he saw and heard the Cherubim yelling during night and day in sanctification of the Trinity and glorifying the oneness of Godhead¹⁴⁰⁴, “Holy, Holy, Holy is the Lord of hosts. The heavens and the earth are full of your glory.” Repeating the saying of sanctification for three times is the mystery of the Trinity and glorifying the oneness in “the one Lord” is the mystery of Godhead.</p>	<p>18. ولما عبرت أيضًا مائتين سنة بين قليلاً¹⁴⁰⁵ على فم إشعياء النبي فصيح الأنبياء صاحب البوق العظيم وبهتف¹⁴⁰⁶ قائلاً حكاية لما رأى وسمع من الكروبيين الصارخين ليلاً ونهاراً في تقديس الثالوث. وتمجيد وحدانية اللاهوت، قدوس قدوس قدوس الرب الصابأوت. السماوات والأرض ممتلئان من مجدك. فتكرار القول ثلاث مرات بالتقديس سر الثالوث. وتمجيد الوحدة سر اللاهوت. الرب واحد.</p>
<p>19. This is what we have said in brief, from the Old [Testament]. Let us say as well from what was concluded in the Old [Testament]; I mean who brought the New [Testament], who is our Savior Christ, as some teachers said about the books of the Old and New [Testaments] that its beginning notifies of its end, and its end is the fulfillment of its beginning. Its beginning explained its tongue, and its end is the conclusion of its deeds.</p>	<p>19. هذا باختصار قلناه من العتيقة. فنقول أيضاً مما تختتمه العتيقة. أعني الذي جاء بالحديثة. وهو المسيح مخلصنا. لأن كتب العتيقة والحديثة قال بعض المعلمين، أولها ينبئ عن آخرها. وأخرها تمام أولها. وأولها أبين لسانها¹⁴⁰⁷. وأخرها خاتمة لأعمالها.</p>
<p>20. All of this is identical, matching, and proving its originator; one speech from one Word; from one speaker; one God, maker of all things; creator of all creatures, the mighty. The first one in the New [Testament] to whom the Trinity was shown is greater than all in the Old [Testament], because they were images as we have said, and were foundation of this [New Testament]. [This first one is] John the Baptist, son of Zacharias</p>	<p>20. فجميع ذلك مطابق موافق مصدق لباعثها. كلام واحد. من كلمة واحدة. من ناطق واحد. إله واحد باري البرايا خالق الخلائق سبحانه. فأول من أظهر له الثالوث في الحديثة أعظم مما في العتيقة لأن تلك مثالات كما قلنا أنها أس لهذه. يوحنا ابن زكريا الصابغ.</p>

¹⁴⁰⁴ Isaiah 6: 3

¹⁴⁰⁵ M3: "قليلًا" instead of "قائلاً"

¹⁴⁰⁶ M2: is missing "بهتف" M3: "وهتف" instead of "بهتف"

¹⁴⁰⁷ M3: "لسانها" instead of "البنيانها"

<p>21. When our Savior came to be baptized by him [John], according to His good dispensation for us and [and according to His] teaching us the aspect of salvation; John took Him by his hands and baptized Him in the Jordan river. The Holy Spirit descended upon Him and the Father spoke loudly from the heavens saying, “This is my beloved Son in whom I am well pleased¹⁴⁰⁸.”</p>	<p>21. وذلك أنه لما جاء إليه مخلصنا. للتعظيم منه. بحسن تدبيره لنا¹⁴⁰⁹. وتعليمه إيانا وجه الخلاص. أخذه يوحنا في يديه وعمده في نهر الأردن. والروح القدس هابط عليه. والآب صارخ من علو السماء قائلاً، هذا ابني الحبيب الذي به سررت.</p>
<p>22. Then the conclusion of all this is the saying of our Savior, teaching His blessed disciples and all people after them¹⁴¹⁰, “Go into all the world, and baptize them in the name of the Father, the Son, and the Holy Spirit.” “Whoever listens, believes, and is baptized will be saved; but he who does not believe and opposes, will be convicted.”</p>	<p>22. ثم ختمة جميع ذلك قول مخلصنا. تعليمًا منه لحواريه الأبرار. ولجميع الناس بعدهم، أخرجوا إلى العالم كله. وعمدوهم باسم الآب والابن والروح القدس. فمن أطاع وسمع¹⁴¹¹ وأعتد خالص. ومن لم يؤمن¹⁴¹² وخالف سيدان.</p>
<p>23. This is what we said, in brief, on our belief in the Holy Trinity in one Godhead; Glory, Praise and Sanctification are always and forever His, Amen. As we have mentioned what is available about the Holy Trinity, let us say the same about the saving incarnation, because for the obvious thing, few arguments are convincing.</p>	<p>23. هذا قلناه باختصار في اعتقادنا بالثالوث المقدسة¹⁴¹³. في لاهوت واحد. له المجد والسبح والتقدیس دائماً سرمدياً¹⁴¹⁴ آمين. فإذ قد ذكرنا في الثالوث المقدسة¹⁴¹⁵ ما قرب. فننقل في التجسد الخلاصي مثله أيضاً، لأن قليلاً من الحجج في الشيء الواضح مقنع.</p>
<p>24. As for the incarnation we say, we believe and confess that one of this Holy Trinity, the Word of God the Father, I mean the beloved Son our Lord Jesus Christ, begotten from the Father before all ages, Light of Light, true God of true God, the brightness of His</p>	<p>24. فأما التجسد فإننا نقول، نؤمن ونعترف أن واحداً من هذا الثالوث المقدس. وهو كلمة الله الآب. أعني الابن الحبيب ربنا يسوع المسيح. المولود من الآب قبل الدهور كلها. النور من النور. الإله الحق</p>

¹⁴⁰⁸ Matthew 3: 17

¹⁴⁰⁹ M2: "بحسن تدبيره لنا" instead of "بحسن تدبيره"

¹⁴¹⁰ Mark 16: 15, 16.

¹⁴¹¹ M3: is missing "وسمع"

¹⁴¹² M3: "ومن لم يؤمن" instead of "ومن لا يؤمن"

¹⁴¹³ M2: "بالثالوث المقدسة" instead of "الثالوث المقدس"

¹⁴¹⁴ M2: is missing "سرمدياً"

¹⁴¹⁵ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

glory and His eternal image, begotten and uncreated, equal to the Father in antiquity, glory, might, power, majesty, Godhead, and lordship.	من الإله الحق. الذي هو ضياء مجده. وصورة أزليته. المولود الغير مخلوق. المساوي للآب في القدم والمجد والقدرة والسلطان. والجلالة والإلهية والربوبية.
25. All were [made] through Him, who created the heavens and what is in it, the earth and all what is on it; seas, springs and lakes; high mountains and low valleys; [all] what is floating in waters, creeping on earth, and walking and flying in air; from all speaking animals and others, all what is visible, palpated, and tangible, and all what is invisible and irrational. Without Him nothing would have been made of all what was made.	25. وكل به كان. من خلق السماء وما فيها ¹⁴¹⁶ . والأرض وكل ما عليها. والبحار والينابيع والبحيرات. والجبال العالية والأودية الخافضة. وما يعوم في المياه. ويدب على الأرض. ويمشي ويطير في الهواء. من جميع الحيوان الناطقة وغيرها. من كل ما يرى ويجس ويلمس. وما لا يرى ويعقل. وبغيره لم يكن شيء من كل ما كان.
26. He, for us, humans, and for our salvation, bowed the heavens and came down at the end of ages, with the joy of his Good Father and the will of the Holy Spirit, and became incarnate from the Holy Spirit and from the flesh and the blood of the holy Virgin, the blessed among women, the ever-Virgin Mary, who is from the house of David and the seed of Abraham. He became perfect and complete man, having a mind and a rational soul, united to His flesh since the annunciation of Angel Gabriel, who was entrusted with this mystery and was sent from God to her saying, "The Lord is with you."	26. من أجلنا نحن البشر. ومن أجل خلاصنا. طأطأ السماء ونزل في أواخر الأزمنة. بمسرة أبيه الصالح ¹⁴¹⁷ وبمشيئة الروح القدس. وتجسد من الروح القدس ومن لحم ودم البتول الطاهرة المباركة في النساء. العذراء في كل الأحيان مريم ¹⁴¹⁸ . التي من آل داود ومن ذرية إبراهيم. وصار إنساناً تاماً كاملاً ¹⁴¹⁹ . ذا عقل ونفس ناطقة. متحدًا بجسده منذ بشارة الملاك جبرائيل ¹⁴²⁰ . المؤتمن على هذا السر. المرسل من عند الله لها. قائلًا الرب معك ¹⁴²¹ .
27. He endured to stay in her womb for nine months, and she gave birth to Him as becoming incarnate God. John, the theologian, son of thunder, who was called	27. محتملاً للمقام في بطنها تسعة أشهر. وولده إلهًا متأنسًا. كبشارة الثيولوجوس يوحنا ابن الرعد. وإنما سمي ابن الرعد

¹⁴¹⁶ M3: "وما فيها" instead of "وما فوقها"

¹⁴¹⁷ M3: "أبيه الصالح" instead of "أبيه"

¹⁴¹⁸ M2: "العذراء في كل حين مريم" M3: "العذراء في كل حين مريم"

¹⁴¹⁹ M2: "وصار إنساناً كاملاً" instead of "وصار إنساناً كاملاً"

¹⁴²⁰ M3: "الملاك جبرائيل" instead of "رئيس الملائكة جبرائيل"

¹⁴²¹ M2: "قائلًا الرب معك" instead of "قائلًا لها افرحي يا ممثلة نعمة الرب معك"

<p>son of thunder for the superiority of his tongue, the loudness of his voice and the brightness of his sayings, mentioned saying that the Word was made flesh and dwelt among us. We beheld His perfect glory of lordship and manhood in everything as [the glory] of the only begotten in the bosom of His Father; full of grace and righteousness.</p>	<p>لعلو لسانه. وارتفاع صوته. وبهاء أقاويله. أن الكلمة صار لحمًا وسكن فينا. ورأينا مجده كاملاً في كل شيء من الربوبية والإنسانية. مثل الولد الوحيد في حجر أبيه¹⁴²². الممتلئ من النعمة والبر.</p>
<p>28. The eternal [became] united with the temporal; the invisible was visible; the intangible was touched by hands; the simple became dense; the timeless became within time; God became man; the ancient became new; revealed to us in flesh after He was invisible without flesh, and united to it (the flesh) after He was not united before.</p>	<p>28. الأزلي متوحد بالزمني. الغير مرئي رئي. الغير ملموس لمسته الأيدي. البسيط صار كثيفًا. الذي لا زمان له صار تحت الزمان. الإله صار إنسانًا. القديم صار محدثًا. أي ظهر لنا بالجسد بعد أن لم يكن فيه ظاهرًا. واتحد به بعد أن لم يكن متحدًا.</p>
<p>29. This is the saying of Gregory in his book on nativity that begins with “The Christ was born, let us praise Him”. Then he taught us that those two natures were united in the womb of the holy Virgin. She gave birth to Him as one nature, one <i>hypostasis</i>, one <i>prosopon</i>, one person, one volition, and one will.</p>	<p>29. هذا قول غريغوريوس في كتابه على الميلاد الذي أوله. المسيح ولد فلنمجده. ثم علمنا أن هاتين الطبيعتين اتحدتا في بطن العذراء القديسة. وولدتها بطبيعة واحدة. أقنوم واحد. برسوب واحد¹⁴²³. شخص واحد. مشيئة واحدة. إرادة واحدة.</p>
<p>30. Mentioning the two natures was eliminated through the ineffable union that is without change, alteration, hugger, disruption, mix, confusion, separation, or corruption. But it is a natural union as the union of the soul to the flesh. The one born from her is God the Word. He is the Savior of His people; He is Emmanuel with one nature composed of two natures, as was mentioned by our virtuous teacher of good discern, the blessed Cyril, in his first letter to Succensus.</p>	<p>30. وزال ذكر الطبيعتين بالاتحاد الغير موصوف. بلا تغيير. ولا استحالة ولا بلبله. ولا تشويش ولا امتزاج. ولا اختلاط ولا افتراق ولا فساد. بل اتحادًا طبيعيًا كاتحاد النفس بالجسد¹⁴²⁴. وأن المولود منها هو الله الكلمة. وهو المخلص لشعبه. وهو عمانوئيل بطبيعة واحدة. تقومت من طبيعتين. كقول المعلم الفاضل. الحسن التمييز. الطاهر كيرلس. في رسالته الأولى إلى سوكيسس.</p>

¹⁴²² M2: "مثل الولد الوحيد في حجر أبيه" instead of "مثل الولد الحبيب الوحيد في حضن أبيه"

¹⁴²³ M2: "برصوت واحد" instead of "برسوب واحد"

¹⁴²⁴ M2: "كاتحاد النفس بالجسد" instead of "كاتحاد النفس بالنفس بالجسد"

<p>31. For that, He (God) kept the holy Virgin as she is after the labor because He, the Mighty, is the Maker of the great wonders. He is free then from three characteristics found in humans and known to them, copulation, ejaculation and loss of virginity; to teach us, the blessed and exalted, that His birth has no resemblance among all humans in particular and among all animals in general. Therefore, we became certain that she is the Mother of God (<i>theotokos</i>). Whoever does not believe or did not believe in this shall be condemned and be excluded from the sonship that was prepared for the believers.</p>	<p>31. فلأجل هذا حفظ العذراء الطاهرة مريم¹⁴²⁵ بحالها بعد الولادة. لأنه سبحانه صانع العجائب العظام. وهو الآن برئ من ثلاثة خلال موجودة في البشر متعارفة لهم. وهي الجماع والمنى وزوال العذرة¹⁴²⁶ ليعلمنا تبارك وتعالى أن ليس لولادته نظير في جميع البشر خاصة. وفي سائر الحيوان عامة¹⁴²⁷. وبهذا أيضًا تحققنا أنها ثيوتوكوس. وكل من لم يؤمن ولا هو آمن هكذا¹⁴²⁸. فليكن محرومًا. ويسقط من البنوة التي أعدت للؤمنين.</p>
<p>32. As Gregory said in his letter to Cledonius, “now Godhead did not alter from His nature into flesh, and the flesh did not alter into the divine nature; but the eternal Son, the blessed and exalted from any corruption or change, became man without alteration from Himself, or change in His Godhead as being God. And each one of these two is an <i>ousia</i>, from them was the nature of the Christ, through the union of the eternal to the temporal, as we have said earlier.</p>	<p>32. كما قال غريغوريوس في رسالته إلى أقليدونيوس¹⁴²⁹. والآن فاللاهوت لم يتحول من طبيعته إلى الجسد. ولا الجسد لم يتحول إلى الطبيعة اللاهوتية. بل الابن الأزلي تبارك وتعالى عن كل فساد واستحالة. صار إنسانًا من غير انتقال عن ذاته. ولا تغيير جوهريته بما هو إله. وأن كل واحد من هذين جوهر. ومنهما كانت طبيعة المسيح. من اتحاد الأزلي بالزماني. مثل ما تقدم من قولنا.</p>
<p>33. As man is one <i>ousia</i> from two <i>ousias</i>¹⁴³⁰ that become one <i>ousia</i>, without separation from each other or being two [<i>ousias</i>] as they were, before they became one. Thus, we find that the <i>ousia</i> of man is one composed of the <i>ousia</i> of “the living” (flesh) and the <i>ousia</i> of “the speaking” (spirit), and each one of them</p>	<p>33. وكما أن الإنسان جوهر واحد من جوهرين. يصيران جوهرًا واحدًا. يفارقان جوهرًا منهما¹⁴³¹. أو يكون جوهران بحسب ما كانا قبل أن يصيرا واحدًا. وذلك أننا نجد جوهر الإنسان وهو جوهر واحد. يقوم من جوهر الحي وجوهر الناطق. وكل</p>

¹⁴²⁵ M3: is missing "مريم"

¹⁴²⁶ M2: "وهي الجماع والمنى وزوال العذرة" instead of "وهي الجماع والمنى"

¹⁴²⁷ M2: is missing "عامّة"

¹⁴²⁸ M3: "وكل من لا يؤمن ولا هو مؤمن هكذا" instead of "وكل من لا يؤمن ولا هو مؤمن هكذا"

¹⁴²⁹ M3: "أقليدونيوس" instead of "أقليدونيوس"

¹⁴³⁰ The correct expression to be used here in all this paragraph is “nature” or “Hypostatsis” and not “ousia”.

¹⁴³¹ M3: "يفارقان جوهرًا منهما" instead of "ولم يفترقان جوهرًا منهما"

keeps its <i>ousia</i> without alteration since they became one <i>ousia</i> , which is man.	منهما حافظ لجوهريته. غير متغير عنها عندما صارا جوهرًا واحدًا. الذي هو الإنسان.
34. As Porphyry, the philosopher ¹⁴³² , said in his book "Introduction", "the particular with the particular are composed to form one kind. But the general with the general cannot be composed to form one kind. [Thus], a <i>hypostasis</i> with a <i>hypostasis</i> could be composed together to form one kind."	34. كما قال قرفوريوس ¹⁴³³ الفيلسوف في كتاب المدخل, أن الفصل مع الفصل يتراكبان لقوام نوع واحد. فأما النوع العامي مع النوع العامي لا يتراكبان لقوام نوع ما. بل قنوم ما مع قنوم ¹⁴³⁴ ما يتراكبان لقوام نوع ما.
35. Another one said an example on the incarnation of the eternal Son the exalted, using 'reason' and 'reasonable', "as 'the reason' rationalizes a 'reasonable', [it] becomes with those reasonables together, and its entity becomes the same entity of the reasonables, without alteration of its entity. Thus, it [the reason] becomes with its reasonables as one entity, and there would not be a difference at all between the reason and the reasonables.	35. وقال آخر تمثيلًا بالعقل والمعقول على تأنس الابن الأزلي جل وعز, كما أن العقل إذا عقل معقولا به. يصير هو المعقولات بعضهما. فتصير ذاته هي ذات المعقولات من غير انتقال عن ذاته. فيكون هو ومعقولاته ذاتًا واحدًا. فلا يكون بين العقل والمعقولات فرق بته.
36. The wise Aristoteles and Alexander of Aphrodisias explained that the reason, if it is really a reason, is with the reasonables themselves, and they wisely brought strong arguments for that. Thus, Christ our Lord is one <i>ousia</i> , composed of two <i>ousias</i> , divine <i>ousia</i> and human <i>ousia</i> , without change from divine <i>ousia</i> into manhood; but the flesh, to which He is united, became the body of God when they became one <i>ousia</i> ¹⁴³⁵ .	36. وقد بين أرسطاطاليس الحكيم. والاسكندر الأفرودكسي. أن العقل إذا كان عقلاً بالفعل. هو والمعقولات بأعيانها. وأتيا في ذلك بحجج قوية بحكمة. هكذا سيدنا المسيح جوهر واحد يقوم من جوهرين. الجوهر الإلهي والجوهر الأنسي. من غير انتقال الجوهر الإلهي إلى البشرية. بل الجسد المتحد به جسم الله عند مصيرهما جوهرًا واحدًا.
37. We also say about this, from what is clear and known at each denomination in Christendom, like the	37. ونحن نأتي أيضًا في ذلك بما هو مشهور واضح مثل العتيقة والحديثة. عند

¹⁴³² Porphyry of Tyre

¹⁴³³ M3: "قرفوريوس" instead of "قرفوريوس"

¹⁴³⁴ M2: is missing "مع ما قنوم"

¹⁴³⁵ The correct formula is one composite *hypostasis* and not one *ousia*.

<p>Old and New [Testaments], as the opponent of truth denied to accept the saying of one <i>ousia</i> from two <i>ousias</i>. For the <i>ousia</i> of the Father, the <i>ousia</i> of the Son, and the <i>ousia</i> of the Holy Spirit are one <i>ousia</i> with three <i>hypostases</i>; separated and conjoined; separated in <i>hypostases</i> and conjoined in <i>ousia</i>, the self nature and power, as we have explained in [our discussion on] the Trinity.</p>	<p>كل ملة من ملل النصرانية. إذا أنكر معاند الحق من قبول تقويم جوهر واحد من جوهرين. وذلك أن جوهر الأب وجوهر الابن وجوهر الروح القدس. الثلاثة هي جوهر واحد. بثلاثة أقانيم. منفصلة متفقة. منفصلة بالأقانيم. متفقة بالجوهر والطبيعة الذاتية والقدرة. كما أوضحنا في الثالث.</p>
<p>38. The flesh did not exist before its union to the divine nature; otherwise we would make man incomplete, but he is complete with a <i>hypostasis</i> and a nature. It is not permitted to separate what Emmanuel was united from into two natures and two <i>hypostases</i>, or two persons, two <i>prosopa</i>, two wills, two operations, or two volitions after the wondrous incomprehensible union; otherwise, we deduct the union in all aspects. But, with one incarnate nature of the eternal Son as we have said.</p>	<p>38. ثم لم يكن الجسد قبل اتحاد الطبيعة الإلهية. فنجعل الإنسان ناقصًا. بل كاملاً بأقنوم وطبيعة. ولا يجوز أن نفرق ما اتحد منها عمانوئيل إلى طبيعتين وأقنومين. أو شخصين أو برسوبيين¹⁴³⁶. أو مشيئتين أو فعلين. أو إرادتين بعد الاتحاد العجيب الغير مدرك. فينقص الاتحاد¹⁴³⁷ بسائر الوجوه. لكن بطبيعة واحدة للابن الأزلي تجسدت¹⁴³⁸ كما قلنا.</p>
<p>39. After the incarnation, nothing was added to Him or deducted from Him, as the divine apostle says, Jesus Christ yesterday, means before incarnation, today, means after incarnation, and He is the same forever. Thus, from the saying of that blessed apostle, we answer the opponents to our Orthodox sayings, and answer whoever says and will say that Jesus Christ, who was born from blessed Mary, is not God, who bowed the heaven, came down, walked among people, and made wonders.</p>	<p>39. وبعد التجسد لم يزد فيه ولا نقص منه. فيسوع المسيح أمس كقول الرسول الإلهي يعني قبل التجسد. واليوم يعني بعد التجسد. وهو هو إلى الأبد. فرد على المخالفين لأقوالنا الأرثوذكسية من قول هذا الرسول الطاهر. وعلى من قال وسيقول أن يسوع المسيح المولود من مريم ليس هو الله الذي طأطأ السماء ونزل. ومشى بين الناس. وصنع العجائب.</p>
<p>40. Each knee in heaven, on earth, and under earth should bow to Jesus Christ, and every tongue should</p>	<p>40. إن كل ركبة في السماء والأرض وتحت الأرض تجثو ليسوع المسيح. وله يعترف كل لسان بأن يسوع المسيح هو</p>

¹⁴³⁶ M2: "بروسوبين" instead of "بروسوتين"

¹⁴³⁷ M2: is missing "فينقص الاتحاد"

¹⁴³⁸ M2: "تجسدت" instead of "تجسد"

<p>confess that Jesus Christ is the Lord¹⁴³⁹. Is it possible to you, who reads the books of God and meditates His mysteries entrusted in His divan, to bow to a creature rather than the creator according to who says that the Lady (Virgin Mary) gave birth to a human? If He is not God and is not the creator, and no one other than Him and no one with Him, hence, the apostle would not write, I mean Paul the Apostle, and say, “not from man or through man; but from Jesus Christ and from God, the Father.”</p>	<p>الرب. أيجوز يا كل من يقرأ كتب الله. وتأمل أسرارهِ المودوعة في ديوانهِ. السجود لمخلوق دون الخالق. على معنى من يقول أن السيدة ولدت إنسانًا. لو لم يكن هو الله. وهو خالق لا أحدًا غيره ولا أحدًا معه. ما كتب هذا الرسول قائلًا أعني بولس الرسول¹⁴⁴⁰. ليس من قبل إنسان ولا من جهة إنسان. بل من قبل يسوع المسيح¹⁴⁴¹ ومن قبل الله الأب.</p>
<p>41. He then, said in another place, the witness in His times, “for Him I was ordained a preacher and an apostle.” No one else was witness in His times except Jesus Christ. He arose the dead and miracles have been revealed in His name; and God forbid this who arose the dead and made miraculous wonders and bright signs to be an apostle to man. He would not say that all creatures worship Him and confess His lordship.</p>	<p>٤١. ثم قال في موضع آخر. الشاهد في أزمنته. هذا الذي تركت له مبشرًا ورسولًا. وليس آخر شاهدًا في أزمنته إلا يسوع المسيح. الذي أقام الموتى. وظهرت الآيات باسمه. وحاشا من يقيم الموتى ويعمل العجائب المعجزة والآيات الباهرات أن يكون رسولًا لإنسان. ولا كان يقول أن جميع الخليقة تسجد له وتعترف بربوبيته.</p>
<p>42. Whoever did that, I mean worshipping man and not God, the apostle, the chosen vessel, would chide him as he says, “they worshipped the created and not the creator¹⁴⁴².” Then they would be affected by woes as stated by the two blessed prophets who said, “Cursed be who put His hope on man.”</p>	<p>٤٢. فمن فعل¹⁴⁴³ ذلك أعني السجود لإنسان دون الله. سيرجع عليه الرسول الإناء المختار في التوبيخ. حيث يقول سجدوا للمخلوقين دون الخالق. ثم تدركه الولايات كنص النبيين الجليلين القائلين الويل لمن يكون رجاءه بإنسان.</p>
<p>43. Each one who does not believe, affirm, or confess that the blessed virgin, Mary, gave birth to God, who is called Jesus Christ; one nature and one <i>hypostasis</i> as we have said many times before, but thinks like the bad and</p>	<p>٤٣. وكل من لا يؤمن ولا يقر. ويعترف¹⁴⁴⁴ أن الطاهرة البتول مريم ولدت إلهاً. وهو المسمى يسوع المسيح. طبيعة واحدة. أقنوم واحد. كما تقدم من</p>

¹⁴³⁹ Philippians 2: 10 - 11

¹⁴⁴⁰ M2: "بولس الرسول" instead of "بولس"

¹⁴⁴¹ M2: "يسوع المسيح ربنا" instead of "يسوع المسيح"

¹⁴⁴² Romans 1: 25

¹⁴⁴³ M2: "فمن فعل" instead of "فمن يفعل"

¹⁴⁴⁴ M2: "كل من لا يؤمن ولا يقر ويعترف" instead of "كل من لا يؤمن ويقر ويعترف"

<p>menstrual Jewish council assembled in Chalcedon and [like] what was invented by Leo, the soul-kidnapping wolf, who has no legislation.</p>	<p>قولنا دفعات. لكنه يفكر كمثل المجمع الردي الطمث اليهودي. الذي اجتمع بخلقيدون. وما ابتدعه لاون الذي بغير شريعة¹⁴⁴⁵. الديب الخاطف الشاق للنفس.</p>
<p>44. or anyone who thinks that Jesus Christ, after the incomprehensible union, has two natures, two <i>hypostases</i>, two <i>prosopa</i>, two persons, two volitions, or two wills, and [thinks] that each one of the two natures performs what is proper to it, whereas wonders, bright miracles, and high miraculous matters are performed by Godhead, and low, poor, and humble acts are by manhood, and they speak of complete separation, I mean the Melkites¹⁴⁴⁶, and say that this belief is the Orthodoxy pillar,</p>	<p>٤٤. أو يفكر بأن يسوع المسيح بعد الاتحاد الغير مدروك ذو طبيعتين وأقنومين أو بروسوبين¹⁴⁴⁷. أو شخصين. أو مشيئتين أو إرادتين. وأن كل واحدة من الطبيعتين تفعل ما يخصها. من أن اللاهوت يصنع العجائب والآيات الباهرات. والأمور المعجزة العالية. وأن البشرية تعمل الأعمال الدنيئة الخسيسة الوضيعة. ويأتون بانشقاق تام أعني الملكية. ويقولون أن هذا الاعتقاد هو عمود الأرثوذكسية.</p>
<p>45. All those, we throw with condemnation arrows from the mouth of who speaks with the tongue of Christ, adding to what has been said before, who preached you with anything other than what we had preached you let him be condemned.” His saying “anything other than what we had preached you” means himself and the group of the blessed disciples, the righteous apostles, fathers, and teachers of the church, and whoever is on the right faith.</p>	<p>٤٥. ونرشقهم أجمعين بسهام الحرم. من فم المتكلم بلسان المسيح. مضافاً إلى قول من تقدم لقوله، من بشركم خارجاً عما بشرناكم به. فليكون محروماً. قوله خارجاً عما بشرناكم يعني نفسه. وجماعة الحواريين الأطهار. والرسل الأبرار¹⁴⁴⁸. والآباء المهديين معلمي البيعة. وكل من على الأمانة الصحيحة.</p>
<p>46. What was preached by him (Paul) in particular is that, every knee in heaven, on earth, and under earth bow to the one Lord, Jesus Christ, the only Son of God, and every tongue should confess that He is the Lord, and that he (Paul) is an apostle from Him, and not from</p>	<p>٤٦. والذي بشر به خاصة أن الرب الواحد¹⁴⁴⁹ يسوع المسيح ابن الله الواحد. تجثو له¹⁴⁵⁰ كل ركبة. ما في السماء والأرض وتحت الأرض. ويعترف له كل لسان أنه رب. وأنه رسول من قبله. وليس</p>

¹⁴⁴⁵ M2: "الذي بغير شريعة" instead of "الغير شريعة"

¹⁴⁴⁶ Melkite: referring to the Church of the King or the Emperor

¹⁴⁴⁷ M2: "برسوبين" instead of "برسوتين"

¹⁴⁴⁸ M3: "الحواريين الأطهار والرسل الأبرار" instead of "الحواريين الأطهار"

¹⁴⁴⁹ M3: "للرب" instead of "الرب الواحد"

¹⁴⁵⁰ M3: "تجثو له" instead of "تجثو"

<p>man or through man. In addition to what was stated in these meanings and those of the other chosen apostles and the teaching fathers.</p>	<p>من قبل إنسان. ولا من جهة إنسان. وما سوى ذلك مما نصه في هذه المعاني. وغيره¹⁴⁵¹ من الرسل المختارين والآباء المعلمين.</p>
<p>47. Angels praised Him when He was born; preaching the shepherds that "born to you this day in Bethlehem a Savior, who is Christ the Lord," and that there will be great joy in the whole world. Who is that man, O, who says that the born from Virgin Mary is a man, for whom the world is given joy? He endured breast feeding, growth of flesh, and walking among people. He resembled His brethren in everything except sin.</p>	<p>٤٧. وسبحته الملائكة عند ولادته مبشرة للرعاة. بأنه قد ولد لكم اليوم في بيت لحم مخلص الذي هو المسيح الرب. وأن فرحًا عظيمًا قد نال المسكونة. أيا إنسان يا من يقول أن المولود من مريم البتول إنسان. ينال المسكونة فرح. ثم أحتمل أن يقبل الرضاعة. ونمو الجسد. والمشي بين الناس. وتشبه بإخوته في كل شيء ما خلا الخطية.</p>
<p>48. He remained in the oneness after becoming man. He did not add to the invisible and intangible nature a tangible, touched and mortal nature of man, and did not add a <i>hypostasis</i> to let us make the three <i>hypostases</i> four. Thus, what the prophets told us would be changed, and we would oppose the preaching of the disciples.</p>	<p>٤٨. وثبت بعد التأنس في الوجدانية. ولم يزد في الطبيعة الغير مرئية الغير محسوسة. طبيعة إنسان محسوسة ملموسة مائتة. ولا قنومًا. فنجعل الثلاثة أقانيم أربعة. فيتغير علينا ما أتى به النبيون. ونخالف ما أكرزوه لدينا الحواريون.</p>
<p>49. He is now God who became man, equal to the Father in the <i>ousia</i> of His Godhead, and equal to us in manhood. He is one and no one else is with Him. He is heavenly and earthly; visible and invisible; touchable and untouchable; near and far; prickled and not able to be prickled; passible and impassible; suffered in flesh and impassible in Godhead. This is as he explained to us and wrote to teach us in his catholic epistle; the one to whom Jesus Christ had handed the keys of heavens and delegated him in keeping His spoken will, and</p>	<p>٤٩. فهو الآن إله متأنس. مساوي للآب في جوهر لاهوته. ومساوي لنا بالبشرية. واحد لا آخر معه. سمائي هو وأرضي. يرى ولا يرى. يجس ولا يجس. قريب هو وهو بعيد. يوجد وليس بموجود¹⁴⁵². متألم وهو غير متألم. تألم بالجسد. وهو غير متألم باللاهوت. كما شرح لنا وكتب ليعلمنا الذي سلم إليه الرب يسوع المسيح مفاتيح السماء. وفوض إليه حفظ مشيئته الناطقة. ووكد عليه لأجلها. في رسالته الجامعة</p>

¹⁴⁵¹ M2: "غيره" instead of "غيرها"

¹⁴⁵² M3: "يوجد وليس بموجود" instead of "يؤخذ وليس بمؤخذ"

affirmed to him that He suffered in flesh while He is impassible by soul.	هكذا. أنه تألم بالجسد وهو غير متألم بالروح.
50. He performed divine matters in His flesh as He is God, such as He was worshipped by the shepherds and the magi who came to Him with offerings, He rebuked Satan for he is not allowed to tempt the Lord, His God, but he (Satan) should worship and bow to Him, He changed the nature of water into pure wine and drinking it by His will without a saying was heard, He rose the crippled, cleaned the lepers, freed the tongues of the dumb, opened the blinded eyes, walked on water without wetting of the feet, rebuking the wind and the rising sea, with its great waves, and obeyed Him, He rose up the dead, and blessed the little food until it filled lots of people.	٥٠. وتم الأمور الإلهية بجسده. إذ هو إله. من سجد الرعاة له. والمجوس معًا. ومجيئهم إليه بالقرابين. وانتهاره لإبليس. وأنه غير جائز أن يكون مجربًا للرب إلهه. بل يجب عليه عبادته والسجود له. وتغيير طبيعة الماء خمراً صرفاً. والشرب منه. بمشيئته بلا قول مسموع. وإنهاض المقعدين. وتطهير البرص. وإطلاق ألسنة الخرس. وفتح الأعين الطمس. والمشي على المياه بغير ترطيب الأقدام. وانتهار الأرياح. وهيجان البحر مع عظم أمواجه يطيعاه. وإقامة الموتى. والتبارك على الطعام اليسير. حتى أشبع منه الخلق الكثير.
51. He is the same, with no one else beside Him. He performed the human matters as well as man without sin, such as birth from the virgin, a woman from our race; the difference from some people; hunger and thirst; eating and drinking; sleeping and tiredness; pain, sufferings, crucifying, nailing of hands and feet, and piercing the side with the spear.	٥١. وهو هو لا آخر معه. وتم أيضًا الأمور البشرية كالإنسان من غير خطية. من الولادة من العذراء امرأة من جنسنا. والفرق من بعض الوري. والجوع والعطش. والأكل والشرب. والنوم والتعب. والألم والأوصاب والصلب وتسمير اليدين والرجلين. وثقب الجنب بالحربة.
52. This is the same one, Jesus Christ, the begotten from the Father before all ages. He is the same one born from Mary at the end of ages. No one else beside Him as we have said earlier. We do not say that one made, divine works and another did human matters, but as we have said He is one.	٥٢. وهو هو هذا الواحد يسوع المسيح المولود من الأب قبل الدهور. وهو هو المولود من مريم في آخر الأزمان. كما تقدم في قولنا. لا آخر معه. وليس نقول أن واحدًا عمل الأعمال الإلهية. وآخر صنع الأمور البشرية. بل كما قلنا أن هذا الواحد.
53. Proclus, the first of bishops of Constantinople, who was transferred from Cyzicus, said in his letter to the	٥٣. قال ابرقلس أول أساقفة القسطنطينية ¹⁴⁵³ . المنقول من كسكس. في

¹⁴⁵³ M2: "القسطنطينية" instead of "مدينة القسطنطينية"

<p>Armenians, “Thus, do not say that we add what are impassible to who is passible, and we do not add what is of the passible to the impassible. We do not separate the one into two <i>prosopa</i>, or divide Him into two <i>hypostases</i> or two sons. We do not confess two Christs, but we confess that He is one Lord, who is Jesus Christ, the performer of the divine works and the maker of human matters, with no one else with Him.”</p>	<p>رسالته إلى الأرمن. هكذا لا تقولوا أننا نضيف اللواتي ليس لها ألم إلى الذي يتألم. ولا نضيف ما للمتألم إلى غير متألم. وليس نفرق الواحد إلى برسوبين¹⁴⁵⁴. ولا نقسمه إلى أقنومين ولا ابنين¹⁴⁵⁵. ولا نعترف بمسيحين. لكننا نعترف أنه رب واحد. الذي هو يسوع المسيح. الفعال للأعمال الإلهية. والصانع للأمور البشرية لا آخر معه.</p>
<p>54. Gregory the Theologian said in what he wrote to Julian, the blasphemer, “Whoever said that the Word did not suffer in flesh, but only the body was weakened by the passions for enduring them, and that Godhead is separated from flesh, shall be condemned. We know that the <i>ousia</i> of Godhead is impassible and unlimited, but through the incomprehensible union, we should not separate the un-separated, for the one who suffered in His flesh, which was assumed from the offspring of Abraham and the breed of David, is the Lord of glory. It is not said that He had suffered in His own [divine] nature or in the <i>ousia</i> of His Godhead. This is how the Orthodox should think. He is not confined or reasoned and He is self-aware, but we say as we have been taught.</p>	<p>٥٤. قال غريغوريوس الثيولوجوس فيما كتب به إلى يولييانوس الكافر. من قال أن الكلمة لم يتألم بالجسد. بل الجسد وحده ضعف بالآلام لاحتماله إياه. واللاهوت مفترقاً من الجسد. فليكن محروماً. وإن كنا نعلم أن جوهر اللاهوت غير متألم وغير محصور. لكن بالاتحاد الغير مدرك لا يجب أن نفرق الغير مفترق. لأن المتألم هو رب المجد بجسده المأخوذ من ذرية إبراهيم ونسل داود. لا يقال عنه أنه تألم بطبيعة ذاته. أو بجوهر لاهوته. هكذا يجب أن تفكر الأرثوذكسيين. وإن كان لا يحوى ولا يعقل. وهو العارف بذاته. لكننا نقول كما علمنا.</p>
<p>55. Ignatius the Theophorus (wearer of God), said, “the one whom I desire and yearn for, was crucified.” The theologian also said in his book on Passover (Pascha), “When Christ was crucified, the sun eclipsed, the moon eclipsed, the sky was darkened, the earth was quaked, the rocks were cracked, the graves were opened, because the creature has to suffer with its creator. Now let the one who says that one suffered and the other is</p>	<p>٥٥. قال أغناطيوس لابس الله. إن من أشتهيه وأتوق إليه صلب. وقال الثيولوجوس أيضاً في كتابه على الفصح. أن المسيح لما صلب إنكسفت الشمس وإنخسف القمر. وأظلمت السماء. وتزلزلت الأرض. وتشققت الصخور. وتفتحت القبور. لأنه يجب على الخليفة أن تتألم مع خالقها. فليسمع الآن من يقول أن واحداً</p>

¹⁴⁵⁴ M2: "برصوتين" instead of "برسوبين"

¹⁴⁵⁵ M2: "اثنين" instead of "ابنين"

impassible, to listen to what was written by this great teacher, and let him be shamed for praising two: one passible and one impassible.	الم ¹⁴⁵⁶ وآخر غير متألم. ما نصه هذا المعلم الكبير. ويخزي إذ يوجبون اثنين. متألمًا وغير متألم.
56. Ephrem the Syriac, who is credible for us, for the Melkites, and for the Nestorians, and who speaks by the Holy Spirit, said, "the hands that created Adam endured the nails on the cross in the flesh." St. Youannis as well, which means John the Chrysostom, said, "who shall not be confused when God is seen kneeling, praying, and requesting the Father to take away that cup from Him.	٥٦. وقال أفرام السرياني. وهو عندنا وعند الملكية وعند النسطورية صادق. ناطق بتلقين روح القدس إياه. أن الأيدي الجالبة لآدم احتملت المسامير على الصليب بالجسد. وقال مار يونس يعني يوحنا فم الذهب ¹⁴⁵⁷ . من الذي لا يختار إذا رأى الله باركًا يصلي. ويسأل الأب أن يزيل عنه الكأس.
57. Paul, who Christ speaks through his tongue, said, "if they had understood that He is the Lord of glory, they would not have crucified Him ¹⁴⁵⁸ ." Would not you see that these descriptions are improper to God, the Exalted, [who is] beyond attachment to passions? [Then] how do these blessed and deified [saints] deliver that He and the attached to Him, that are the reactions and passions, is one selfsame God.	57. وقال بولس الذي المسيح ناطق بلسانه. لو عرفوه أنه رب المجد ما صلبوه. أفلا ترون أن هذه الأوصاف الغير لائقة بالله جل وعز. وتعالى ¹⁴⁵⁹ عن تحوف ¹⁴⁶⁰ الانفعالات به. كيف يدلون هؤلاء الأطهار المتأهلون. أنه والملحوق به الانفعالات والآلام. هو إله واحد بعينه.
58. John says in his catholic epistle, "We preach you with who is from the beginning and with what we saw by our eyes and touched by our hands ¹⁴⁶¹ . With what we saw, we preach you. The ancient [who is from the beginning] in this saying is the very visible and touchable. [If] this [touchable] according to their claim	58. ويقول يوحنا ¹⁴⁶² في رسالته الجامعة. نبشركم بالذي منذ البدء ¹⁴⁶³ . وبما رأيناه نحن بأعيننا. وجسسناه ¹⁴⁶⁴ بأيدينا. وبما رأيناه ¹⁴⁶⁵ نبشركم. والقديم بهذا القول هو هو المرئي ¹⁴⁶⁶ المحسوس ¹⁴⁶⁷ بزعمهم

¹⁴⁵⁶ M2: "أن واحدًا ألم" instead of "أن واحد"

¹⁴⁵⁷ M2: "وقال مار يونس يعني يوحنا فم الذهب" instead of "وقال مار يوحنا فم الذهب" M3: "وقال مار يونس الاخرى سوطومس"

¹⁴⁵⁸ 1 Corinthians 2: 8

¹⁴⁵⁹ M2: "وتعالى" instead of "وتعالى ذكره"

¹⁴⁶⁰ M2: "عن تحوف" M3: "لحق" instead of "تحوف"

¹⁴⁶¹ 1 John 1: 1

¹⁴⁶² M2: "ويقول يوحنا" instead of "يوحنا الثيولوجس الانجيلي يقول"

¹⁴⁶³ M2: "بالذي منذ البدء" instead of "بالذي لم يزل منذ الابتداء" M3: "بذلك الذي لم يزل منذ الابتداء"

¹⁴⁶⁴ M2: "وجسسناه" instead of "ولمسناه"

¹⁴⁶⁵ M2: "رأيناه" instead of "عأيناه"

¹⁴⁶⁶ M3: is have this part "المجسوس بعينه والمجسوس هو المتألم"

¹⁴⁶⁷ M3: "المحسوس" instead of "وإن كان المجسوس"

is not the ancient, then John would speak falsely in his saying, and the apostle does not lie.	ليس هو القديم. فقد أبطل يوحنا إذن في قوله. والرسول لا يكذب.
59. Gregory the Theologian, also said, "the creator was seen, the Son of God became the son of man and the one who has no mother in the beginning became with no father at the end. He is the very passible. We would find in the Old [Testament] something divided into two parts; one is proper to lordship, and the other is proper to submission. And the performer of both of them is one and no one else with him.	59. وقال غريغوريوس المتكلم في الإلهيات أيضًا. أن الباري رئي ¹⁴⁶⁸ . وابن الله صار ابن ¹⁴⁶⁹ بشر. والذي بلا أم في البدء صار بلا أب في الأخير. وهو المتألم بعينه. وقد نجد في العتيقة أمرًا ينقسم قسمين. أحدهما يليق بالربوبية. والآخر يليق بالمربوب. وفاعلهما واحد لا آخر معه.
60. He is when the creator of Adam who called him, inquiring about his place, when he [Adam] ate from the tree and was hiding from Him. He is the one whom Abraham washed His feet and who blessed him, and the one who ate milk, bread, flour, and other things in his [Abraham] tent, and He is the same one. He is the one who wrestled with Jacob until Jacob struck Him, and He is the same one who was asked by Jacob to bless him.	60. وهو أن خالق آدم صرخ إليه لما أكل من الشجرة مختفيًا عنه. مستعلمًا منه موضعه. والغاسل إبراهيم رجليه. هو النازل عليه ¹⁴⁷⁰ . وهو الأكل في خيمته اللبا والخبز السميز وغيرهما وهو واحد. والمصارع ليعقوب حتى أصرعه يعقوب. هو هو المطلوب من المطاوب ¹⁴⁷¹ من يعقوب حتى باركه.
61. He is the splitter of the sea, who let His people pass walking as on land, and destroyed their enemies ¹⁴⁷² . He who wants something and was prevented from it ¹⁴⁷³ . There is no one with another. He is the one who destroyed, in one night, one hundred and eighty-five thousand of the soldiers of Sennacherib, and He who preached to king Hezekiah ¹⁴⁷⁴ .	61. والفاعل للبحر حتى أجاز شعبه مشاه مثل اليبس. وأهلك أعداءهم. هو المرید لشيء فمنع منه. لا آخر مع آخر. والهالك من عسكر سنحاريب في ليلة واحدة مائة ألف وخمسة وثمانين ألفًا. هو الذي بشر حزقيا الملك.

¹⁴⁶⁸ M3: "روي" instead of "رئي"

¹⁴⁶⁹ M2: is missing "ابن"

¹⁴⁷⁰ M3: "وهو المبارك عليه" instead of "وهو النازل عليه"

¹⁴⁷¹ M2: "وهو هو المطلوب" M3: "وهو هو المطاوب من المطلوب"

¹⁴⁷² Exodus 14.

¹⁴⁷³ It seems that the author refers here when God wanted to destroy Israel and was prevented by Moses.

¹⁴⁷⁴ 2 Kings 19: 35.

<p>62. Those [sayings] are matching to the New [Testament], for the creator asked Adam, “Where are you¹⁴⁷⁵?” and to whom He raised, I mean Lazarus, and said, “Where have you laid him¹⁴⁷⁶?” The one who destroyed Pharaoh is the same who wanted to destroy Israel and was prevented by Moses. [In all] He is the same one with no one else with Him. He is the one who was carried on the wood of the cross, and the one Whose hands and feet were nailed.</p>	<p>62. وهذه موافقة للحديث. لأن ها هنا الخالق لأدم قال له أين أنت؟ والمقيم له أعني العازر¹⁴⁷⁷ هو القائل أين تركتموه؟ والهالك لفرعون هو الذي أراد هلاك إسرائيل فمنعه موسى. وهو هذا الواحد لا آخر معه. وهو المحمول على خشبة الصليب. وهو الذي سمرت يده ورجلاه.</p>
<p>63. He was stabbed with the spear and died for us in flesh by His will and power through the separation of the soul from the flesh, and Godhead was united with the flesh in the tomb, and united with the soul in hell. Joseph of Arimathea enshrouded Him with Nicodemus, who came to Him at night. They both laid Him in a new tomb in which no one was laid before. He rose on the third day, ascended to the heavens, and sat on the right of the majesty on high. And He intends to come back at the end of ages to judge the living and the dead, with no one else with Him.</p>	<p>63. وطعن بالرمح. ومات عنا بالجسد¹⁴⁷⁸ بإرادته وسلطانه. بمفارقة النفس للجسد. واللاهوت متحدة بالجسد في المقبرة. ومتحدة بالنفس في الجحيم¹⁴⁷⁹. وكفنه يوسف الذي من أرمنا¹⁴⁸⁰. ونيقوديموس الذي جاء ليلاً. وجعله في مقبرة جديدة. لم يكن يترك¹⁴⁸¹ فيها أحد قط. وقام في اليوم الثالث. وصعد إلى السماوات¹⁴⁸². وجلس عن يمين العظمة في العلا. وهو مزعم للعودة في آخر الدهور. لمداينة الأحياء والأموات. لا آخر معه.</p>
<p>64. This is our faith and affirmation of the oneness of the <i>ousia</i> and Godhead, with three <i>hypostases</i>, Father, Son, and Holy Spirit, and of the incarnation of the eternal Son, as we have mentioned. This [faith] was handed to us by the leaders of edification, the lamps of hope, the teachers of piety and the apostles of God of</p>	<p>64. فهذا هو إيماننا وإقرارنا في وحدة الجوهر واللاهوت. بثلاثة أقانيم. أب وابن وروح قدس. وفي تجسد الابن الأزلي كما ذكرنا. وهذا هو مُسَلَّم إلينا من أئمة الهدى. ومصابيح الرجاء¹⁴⁸³. ومعلمي التقوى. ورسل إله السماء. الذي نكرز به في البيع.</p>

¹⁴⁷⁵ Genesis 3: 9.

¹⁴⁷⁶ John 11: 34.

¹⁴⁷⁷ M2, M3: "والمقيم له أعني العازر" instead of "والمقيم له أعني العازر"

¹⁴⁷⁸ M2: "وطعن عنا بالجسد" instead of "وطعن عنا بالجسد"

¹⁴⁷⁹ M2: "بمفارقة النفس للجسد في المقبرة" instead of "بمفارقة النفس للجسد في المقبرة ومتحدة بالنفس في الجحيم"

ومتحدة بالنفس في الجحيم

¹⁴⁸⁰ M2: "يوسف الذي من الرامة" M3: "يوسف الرامي" instead of "يوسف الذي من أرمنا"

¹⁴⁸¹ M2: "يترك" instead of "ترك"

¹⁴⁸² M3: "السماوات" instead of "علو السماوات"

¹⁴⁸³ M3: "مصابيح الرجاء" instead of "مصابيح الدجي"

<p style="text-align: center;">Letter 27¹⁴⁸⁸</p> <p style="text-align: center;">Dionysius of Antioch (1034-1044) to Shenute of Alexandria (1032-1046)</p>	
<p>From a <i>synodical</i> letter of our father Abba Dionysius, the <i>Patriarch</i> of Antioch, to Abba Sanotius (Shenute), the <i>Patriarch</i> of Alexandria:</p>	<p>من رسالة سنوديقن لأبينا أنبا ديونوسيوس بطريرك أنطاكية. إلى أنبا سانوتيوس بطريرك الإسكندرية</p>
<p>“1. We confess one Holy Trinity; equal in <i>ousia</i>¹⁴⁸⁹, equal in holiness, equal in eternity, I mean one God, one nature and one <i>ousia</i> of Godhead, which is the same indeed. They are called, the Father, the Son, and the Holy Spirit.</p>	<p>1. نعترف بثالوث واحدة قديسة. مساوية في الجوهر. ومساوية في القدس. ومساوية في الأزلية¹⁴⁹⁰. أعني بإله واحد وطبيعة واحدة. وبجوهر اللاهوت الواحد. التي هي هي بعينها. تقال¹⁴⁹¹ بالآب والابن والروح القدس.</p>
<p>2. Through Those, we have been baptized. Those, we affirm together. These, who beyond them we know nothing else. That is what we confess, and by nature and truth, we prostrate ourselves before Him. For Godhead is one in three, and the three are one; in them is Godhead, I mean what is more convincing is to say that they are Godhead.</p>	<p>2. هذه التي بها اصطبغنا. هذه التي أقررنا معًا. هذه التي ليس نعرف شيئًا خارجًا عنها¹⁴⁹². ونعترف به ذلك الذي. وبالطبيعة نسجد له. وبالحق¹⁴⁹³. ولأن اللاهوت هي واحدة في ثلاثتها وثلاثتها واحد. الذي بها اللاهوت. أعني ما هو أشد أقتناعًا أن يقال التي هي اللاهوت¹⁴⁹⁴.</p>
<p>3. Gregory, the famous and the Theologian, says, “thus, Godhead does not spill outside them, otherwise, we would enter into polytheism; and is not contained inside them, otherwise we would obligate the poorness of Godhead. Neither in saying single government, we did a Jewish act, nor [in saying] multiple governments, we</p>	<p>3. يقول غريغوريوس المشهور. والمتكلم في الإلهيات. اللاهوت ليس تنهرق¹⁴⁹⁵ خارجًا عن هذه. لئلا يدخل اجتماع آلهة. ولا تحد داخلا من هذه¹⁴⁹⁶. لئلا نوجب علينا مسكنة اللاهوت. أو من أجل أننا قلنا رئاسة مفردة فعلنا فعلا يهوديًا. أو من أجل</p>

¹⁴⁸⁸ Estimated date is 1034-1044

¹⁴⁸⁹ The writer means consubstantial (*homoousios*).

¹⁴⁹⁰ M2: "نعترف بثالوث واحدة قديسة" instead of "نعترف بثالوث واحد مقدس مساوي في الجوهر ومساوي في القدس ومساوي في الأزلية"

¹⁴⁹¹ M2: "التي هي هي بعينها تقال" instead of "الذي هو بعينه يقال"

¹⁴⁹² M2: "هذه التي بها اصطبغنا هذه التي" instead of "هذا الذي به اصطبغنا هذا الذي له أقررنا معًا هذا الذي ليس نعرف شيئًا خارجًا عنه"

¹⁴⁹³ M3: "وبالحق" instead of "وبالحق نعبد"

¹⁴⁹⁴ M2: "لأن اللاهوت هو واحد في ثلاثة وثلاثة واحد الذي به اللاهوت أعني ما هو أشد قناعًا أن يقال الذي هو اللاهوت" instead of "لأن اللاهوت هي واحدة في ثلاثتها وثلاثتها واحد الذي بها اللاهوت أعني ما هو أشد أقتناعًا أن يقال التي هي اللاهوت"

¹⁴⁹⁵ M2: "ليس تنهرق" instead of "ليس يتبدد"

¹⁴⁹⁶ M2: "هذه" instead of "هذا"

<p>followed polytheism. We preach to worship one God. The oneness of Godhead is one with three unconfused <i>hypostases</i>. This [Godhead] is understood as constant in them (the <i>hypostases</i>), and through them in particularity. They own perfection, [and in them] baptism, and faith.</p>	<p>كثرة الرئاسة نتحنف¹⁴⁹⁷. فإذا بشرنا هكذا أن نسجد لإله واحد. ووحدة اللاهوت واحدة¹⁴⁹⁸ بثلاثة أقانيم. غير متشوشة. وهي تعقل أنها ثابتة¹⁴⁹⁹ فيها. وبها باختصاص فيها¹⁵⁰⁰. ولها الكمال¹⁵⁰¹ والمعمودية والإيمان.</p>
<p>4. We believe that who was begotten from God the Father before all times and ages, without separation or decanting, is God the Word, the one of the Holy Trinity. He bowed the heavens, and came down to us, though He never left the Father's bosom. He came with a blessed advent, in the womb of the blessed virgin, who did not experience marriage, Mary, the Mother of God (<i>theotokos</i>).</p>	<p>4. نؤمن أن الذي ولد من الله الأب. قبل سائر الدهور والأزمنة بغير انفصال ولا انصباب. هو الله الكلمة الواحد من الثالوث القديسة¹⁵⁰². إذ طأطأ السماوات ونزل إلينا. وإذ لم يفارق حضن الأب. حل في أحشاء البتول الطاهرة حلولا محمودًا. والغير درية بالتزويج¹⁵⁰³ مريم والددة الإله.</p>
<p>5. He formed flesh with soul according to nature; a rational formed [flesh], from her [the virgin], and from the Holy Spirit; consubstantial with us, equal to us in race, and resembles our deeds except in human reproduction. Thus, He assumed it by a natural and a hypostatical union; free of any change, confusion, separation, or division.</p>	<p>5. وإذ جبل جسدًا متفلسًا بالطبع. جبلة ناطقة. منها ومن روح القدس. وهو مساوي لنا في الجوهر. ومساوي في القبيلة. وشبيه بأفعالنا سوى المناسلة البشرية. لهذا أخذ له هو اتحادًا طبيعيًا وقتومًا. خلوا من كل استحالة وبلبلة. وانفصال وقسمه.</p>
<p>6. For it (the flesh) did not precede the Word and existed before the union, but in the union, it became existent immediately as it is; in this exact short time which is not separated, as it was said, "at a blink of an eye"; in which that joyful archangel Gabriel, who was entrusted with the great mystery of the holy incarnation,</p>	<p>6. إذ لم يسبق¹⁵⁰⁵ الكلمة فيقوم من قبل الاتحاد لديه. لكن والاتحاد لديه صار له مساويًا لذاته سريعًا. في ذلك الزمان اليسير الغير منفصل بعينه. وكقول القائل طرفة عين. الذي فيه ذلك السعيد جبرائيل رئيس الملائكة المؤتمن على السر الأعظم. الذي</p>

¹⁴⁹⁷ M2: "نتحنف" instead of "نتحنف"

¹⁴⁹⁸ M2: "واحدة" instead of "واحد"

¹⁴⁹⁹ M2: "وهي تعقل أنها ثابتة" instead of "وهي يعقل أن ثابت"

¹⁵⁰⁰ M3: is missing "فيها"

¹⁵⁰¹ M3: "ولها الكمال" instead of "فياولها الكمال"

¹⁵⁰² M2: "الثالوث القديسة" M3: "الثالوث المقدسة" instead of "الثالوث المقدس"

¹⁵⁰³ M2: "والغير درية بالتزويج" instead of "الغير مجرية بزواج"

¹⁵⁰⁵ M2: "إذ لم يشق" instead of "إذ لم يشق"

announced to the holy Virgin saying, "Hail to you, highly pleased one, The Lord is with you ¹⁵⁰⁴ ."	للتأنس الإلهي. بشر العذراء الطاهرة قائلاً. أفرحي أيتها المسرورة الرب معك.
7. Exactly at that time, the incarnation took place. At that time, God the Word became flesh in the place with a rational soul. At that moment, God the Word [had] a flesh with a rational soul, for He became with it hypostatically [united], according to the saying of Athanasius, the archbishop of Alexandria, and the lamp and teacher of the world.	7. فلوقت كان التجسد. للوقت الله ¹⁵⁰⁶ الكلمة صار لحماً على المكان. متنفساً ناطقاً. لساعته الله الكلمة لحم متنفس ناطق. ولأن به صار متقوماً. على ما يقول أثناسيوس رئيس أساقفة الإسكندرية ومصباح المسكونة ومعلمها.
8. When He completed the period of nine months in the womb of Ever-Virgin and holy Mary, according to the human conception, He came out of her, incarnate, and became man in perfection. He did not cause her virginity to be lost; therefore, we confess her to be the Mother of God (<i>theotokos</i>), a special confession, and that she was conceived and gave birth indeed to God incarnate, who became man.	8. ولما كمل مدة التسعة الأشهر في أحشاء تلك الدائمة عذرتها. الكلية طهارتها. على معنى الحبل البشري. هكذا خرج منها متجسداً متأنساً على الكمال. إذ لم يفك رباطات العذراء. ومن ها هنا نعترف بها أنها والدة الله. اعترافاً خاصياً. وبالحقيقة من أنها حملت وولدت بالصحيح الإله متجسداً ومتأنساً.
9. He, who when partook in flesh and blood, as was said by the theologian apostle, and became like us, His brethren in flesh, in everything, was called Emmanuel and became with us as man, who is beyond us and beyond all the creatures, as He is understood as being God. When He partook in the breast feeding and nurturing along the whole period, and by experiencing all our matters, He affirmed and fulfilled the thing that became without resistance, and became manifested man.	9. ذلك الذي لما شارك في الدم وفي اللحم. كما قال الرسول الإلهي. وشابهنا ¹⁵⁰⁷ إخوته بالجسد في كل شيء. سمي عمانوئيل وصار معنا كالإنسان الذي يفوقنا ويفوق الخليفة كلها. بأنه يعقل إله. ولما ابتدل ¹⁵⁰⁸ برضاعة اللبن والتربية بطول الزمان. وتتغير ¹⁵⁰⁹ أسبابنا كلها. صدق وحقق الشيء الذي صار بغير معاندة. وصار إنساناً مشهوراً.

¹⁵⁰⁴ Luke 1 28

¹⁵⁰⁶ M2: "الذي الله" instead of "الوقت الله"

¹⁵⁰⁷ M2: "سماها" instead of "شابهنا"

¹⁵⁰⁸ M3: "ولما اشتراك" instead of "ولما ابتدل"

¹⁵⁰⁹ M3: "وتتغير" instead of "وتتغير"

<p>10. He is from two natures; I mean two <i>hypostases</i> that are fully perfect; one Son; one Lord; one Christ; one face (<i>prosopon</i>); one nature, I mean the <i>hypostasis</i> of God the Word Incarnate. He continues as one; His operation is known as one divine human. So, we can herein conclude here that through particularity in natural inference of the natures, I mean the <i>hypostases</i>, from which Christ was composed to be one, we consider three and we do not reverse what were united.</p>	<p>10. وهو من طبيعتين. أعني من قنومين. موفيين حدتهما على التمام. ابناً واحداً. رباً واحداً. مسيحاً واحداً. وجهاً واحداً. طبيعة واحدة. أعني أقنوم الله الكلمة المتجسدة. وكمل أنه واحد. يعرف فعله واحداً إلهياً بشرياً. فكي ما يخلص من ها هنا. بالتغيير الذي¹⁵¹⁰ في الاستدلال الطبيعي. الذي للطبائع أعني الأقانيم. التي¹⁵¹¹ اجتمع منها المسيح واحداً. لموضع عدة الثلاثة وعدم العكس التي¹⁵¹² اتحدت.</p>
<p>11. After thinking of the ineffable hypostatic natural union let us exclude all bowing, I mean each dualism, separation, and division, through talking about the union as Cyril said, "there is no justification of a sensible change or division, for if the union is real from all aspects, there is no two but one, who is the Christ, understood from two.</p>	<p>11. ومن بعد فكر الاتحاد الطبيعي القنومي الغير موصوف. فلنرفع سائر الانحاء. أعني كل تثنية وانفصال وقسمة. القول في الاتحاد على رأي كيرلس. فليس للتغيير المشهود¹⁵¹³ وللقسمة مساعاً¹⁵¹⁴. فإن كان الاتحاد صحيحاً على سائر الوجوه. ليس اثنين بل واحد هو المسيح المعقول من اثنين.</p>
<p>12. But those who have said and say about our God, the undivided Christ, that He, after the ineffable union, is known in two natures, and divide Him into two or into two Christs, two faces (<i>prosopa</i>), two natures I mean two <i>hypostases</i>, or into the characteristics of those two and into two operations, those we throw with arrows of condemnation.</p>	<p>12. فأما الذين قالوا و يقولون في المسيح إلهنا الغير منقسم. أنه من بعد الاتحاد الغير موصوف يعرف بطبيعتين. ويقسموه إلى اثنين. أو إلى مسيحين. أو إلى وجهين. أو إلى طبيعتين أعني قنومين. وإلى خواص هذين. وإلى فعلين. نحن نرشقهم بسهام الحرم.</p>
<p>13. For the one Christ, if after the union is known as two natures or in two natures, according to the saying of the impious, then He, in all the aspects, would be two</p>	<p>13. لأن المسيح الواحد إن كان من بعد الاتحاد يعرف أنه طبيعتين أو بطبيعتين على ما تقول المنافقون. فعلى سائر الوجوه</p>

¹⁵¹⁰ M3: "وبالتعيين" instead of "بالتغيير الذي"

¹⁵¹¹ M2, M3: "الذي" instead of "التي"

¹⁵¹² M2: "الذي" instead of "التي"

¹⁵¹³ M2: "المشهور" M3: "المجهول" instead of "المشهود"

¹⁵¹⁴ M2: "مشاعاً" instead of "مساعاً"

<p><i>hypostases</i> or in two <i>hypostases</i>, because there is no nature without a <i>hypostasis</i>, neither above heavens nor below on earth, so Christ as well, would become two faces (<i>prosopa</i>), two sons, two Christs, and two lords; hence, the Trinity would not be a triad but a quadrinity. This situation is beyond all hypocrisy and opposes God.</p>	<p>كلها يلزم أن يكون قنومين أو بقنومين. لأن ليس يوجد طبيعة بلا قنوم لا فوق السماء ولا أسفل على الأرض. وهكذا يصير هو المسيح أيضًا وجهين وابنين¹⁵¹⁵ ومسيحين وريين. ومن الآن الثالوث ليس بثالوث بل ربوع. فهذه حال تجوز كل نفاق ومعاندة لله.</p>
<p>14. Thus, according to what has been said earlier, we know God the Word Incarnate as one; and even the Trinity is kept a triad and not a quadrinity. He is consubstantial with the Father in Godhead, and He is consubstantial with us in the manhood.</p>	<p>14. فنحن على ما تقدم القول. إذ نعرف الله الكلمة المتجسد¹⁵¹⁶ واحدًا. حتي وهي¹⁵¹⁷ الثالوث أيضًا تثبت ثلوثًا وليست ربوعًا. مساويًا في الجوهر للآب باللاهوت. ومساويًا في الجوهر لنا هو هو بعينه بالناسوت.</p>
<p>15. As for Him, we know and speak with what is proper to Godhead, to these divine [matters] and to what is beyond us as being God. He is the same who did human matters, and accepted those natural and voluntary reactions that are blameless and are apart from any sin, I mean hunger, thirst, fatigue from walking on road, piercing of nails, and the wound of the cross. He is the same who is considered created and bounded by becoming a man.</p>	<p>15. إذ له بعينه نعرف ونتكلم بما يليق باللاهوت. وصنع هذه الإلهيات وما يفوقنا كالإله. وهو هو بعينه فعل البشريات. وقبل هذه الانفعالات الطبيعية والإرادية. والبريئة من اللائمة. والمفترقة من كل خطية. يعني¹⁵¹⁸ الجوع والعطش والتعب في سير الطريق. وتثقيب المسامير وجرح الصليب¹⁵¹⁹. وهو هو بعينه مخلوق ومحصور بما صار إنسانًا.</p>
<p>16. He is not separated at any place after the ineffable union. He is the same who suffered and died for us as man, He is the impassible and the immortal and who is not liable to passions or death whatever they are. He had killed death and stole hell by His Resurrection after the three days, and enlightened life and [gave] the</p>	<p>16. وليس ينقسم في مكان من بعد الاتحاد الغير موصوف. هو هو بعينه الذي تألم ومات من أجلنا كالإنسان. وهو بعينه الغير متألم والغير مائت والغير قابل للآلام والموت. كائنا منهما ما كان. والذي أمات الموت وسلب الجحيم بقيامته ذات الثلاثة</p>

¹⁵¹⁵ M2: "وابنين" instead of "واثنين"

¹⁵¹⁶ M3: "الكلمة المتجسدة" instead of "الكلمة المتجسد"

¹⁵¹⁷ M2: "حتي وهي" instead of "حتي وهو"

¹⁵¹⁸ M3: "أعني" instead of "يعني"

¹⁵¹⁹ M3: "وجرح الصليب" instead of "وجرح المسامير الصليب"

incorruption; and He as God fulfilled giving such things to our entire race.	أيام. وأنار الحياة وعدم الفساد. وحقق كالإله في كل جنسنا مانحا مثل هذه.
17. Therefore, we obey the divine apostle, and the Holy Spirit that speaks through him, in which, “if any one preaches you other than what I preached you, let him be condemned, even if he was an angel from heavens let him be condemned.”	17. فمن ها هنا إذ نطيع الرسول الإلهي. بل والروح القدس الناطق فيه. أن من بشركم خارجًا عن ما بشرتكم فليكن محرومًا. وإن كان ملاك من السماء فليكن محرومًا.

<p style="text-align: center;">Letter 28¹⁵²⁰</p> <p style="text-align: center;">From Christodoulus of Alexandria (1047-1077) to John of Antioch¹⁵²¹ (1049-1057) or (1063-1073)</p>	
<p>From the <i>synodical</i> letter of father Abba Christodoulus, <i>Patriarch</i> of Alexandria, to father Abba John, <i>Patriarch</i> of the city of Antioch:</p>	<p>من رسالة الأب أنبا خرستوذولوس بطريرك الإسكندرية¹⁵²² إلى الأب أنبا يوحنا بطريرك مدينة أنطاكية¹⁵²³</p>
<p>“1. We believe in and confess the Father, the Son, and the Holy Spirit; one divine nature of dignity, majesty and glory; three holy and <i>homousios hypostases</i>; with three different names; congregate without separation; one Godhead, one lordship, one will, one might, one majesty and one kingship; oneness in triad and triad in oneness, separated congregation and congregated separation.</p>	<p>1. نؤمن ونعترف بالأب والابن والروح القدس. طبيعة واحدة لاهوتية. ذات الكرامة¹⁵²⁴ والعظمة والمجد. ثلاثة أقانيم قديسة¹⁵²⁵ متساوية في الجوهر. بأسماء ثلاثة مفترقة. من غير انفصال مجتمعة. ولاهوتية واحدة وربوبية واحدة. ومشئية واحدة. وقوة واحدة. وسلطان واحد. وملك واحد. توحيد بتثليث وتثليث بتوحيد. اجتماع منقسم وانقسام مجتمع.</p>
<p>2. One God, creator of the visible and the invisible; separated in the Trinity and worshipped in the oneness. The Father is truly the cause of all causes; everlasting, begetter and un-begotten. His <i>hypostasis</i> has the characteristic of fatherhood and begetting. The Son is eternally begotten from the Father before all ages and everlasting until the end of times. His <i>hypostasis</i> has the characteristic of Sonship; begotten from the Father and is not called a Father or a begetter.</p>	<p>2. إله واحد خالق. ما يرى وما لا يرى. ينفصل بالتثليث ويعبد بالتوحيد. فالأب بالحقيقة علة العلل. والد دائم غير مولود. لأقنومه خاصة الأبوة والولادة. والابن مولود من الأب. قديمًا أزليًا قبل الدهور دائمًا إلى آخر الأزمان. لأقنومه خاصة البنوة. مولود من الأب. وليس يدعى أبًا ولا والدًا.</p>
<p>3. The Holy Spirit that proceeds from the Father is not called a Father or a Son. His <i>hypostasis</i> has the characteristic of procession from the Father. When each one of these three <i>hypostases</i> is understood, He is Lord</p>	<p>3. وروح القدس المنبثق من الأب لا يدعى أبًا ولا ابنًا. لأقنومه خاصة¹⁵²⁶ الانبثاق من الأب. متى عقل كل واحد من هذه الأقانيم الثلاثة. فهو إله ورب. لأن الجوهر في</p>

¹⁵²⁰ Estimated date is either 1049-1057, or 1063-1073.

¹⁵²¹ He is either John VIII of Antioch (1049-1057), or John IX of Antioch (1063-1073).

¹⁵²² M2: "مدينة الإسكندرية" instead of "الإسكندرية"

¹⁵²³ M2, M3: "أنطاكية" instead of "مدينة أنطاكية"

¹⁵²⁴ M2: is missing "الكرامة"

¹⁵²⁵ M2: "أقانيم مقدسة" instead of "أقانيم قديسة"

¹⁵²⁶ M2: is missing "خاصة"

and God. For the <i>ousia</i> is one in the three, never separated or divided, and the lordship is one.	الثلاثة واحد. أبدًا لا يفترق ولا ينقسم. والربوبية واحدة.
4. And if we say one God, this would not vacate the naming of the three <i>hypostases</i> , as the characteristic of each one of the <i>hypostases</i> is constant and everlasting. The naming of the <i>hypostases</i> does not separate the one Godhead, because it is one, constant and everlasting without separation. For the Holy Trinity is united without separation and separated in union. None of the highly or lowly creatures can comprehend this great mystery; it is beyond definition and description.	4. وإذا قلنا إله واحد فليس ذلك مما يبطل تسمية الأقانيم الثلاثة. لأن خاصة كل واحد من الأقانيم ثابت دائم إلى الدهور. وليس تسمية الأقانيم مما يفرق اللاهوت الواحد. لأنه واحد وثابت دائم إلى الأبد بغير انفصال. لأن الثالوث المقدسة متحدة من غير انفصال ¹⁵²⁷ منفصلة باتحاد. لا تستطيع كل الخلائق العلوية والسفلية أن تدرك معرفة هذا السر العظيم. الذي يجلب عن الوصف والتحديد.
5. But this few of what we have explained before your divine leadership is according to what we have been taught by the fathers, the wearers of God (theophorus), the residence of the Holy Spirit, and the owners of the mysteries of the holy Church of God. We believe and hold what we have learnt from their holiness.	5. وإنما هذا اليسير مما شرحناه لحضرة رياستك الإلهية. حسب ما تعلمناه من الآباء لابسي الله. ومحل روح القدس. أصحاب سراير بيعة الله المقدسة. فنحن مؤمنون متمسكين لما تعلمناه من قدسهم.
6. We condemn and reject the belief of Apollinarius who made ranks and values in the divine nature, as he says great, greater, and the greatest. He called the Holy Spirit great, the Son greater, and the Father the greatest. He also raves and says that the Father is not limited in power or in <i>ousia</i> , the Son is limited in power but not in <i>ousia</i> , and the Holy Spirit is limited in both power and <i>ousia</i> .	6. ونحرم ونرذل أمانة أبوليناريوس. الذي يجعل في الطبيعة الإلهية مراتب ومقادير. فيقول عظيم. وأعظم منه. وأفضل عظمًا. ويسمي روح القدس عظيمًا. والابن الأعظم. والآب أفضل عظمًا. ويهذي أيضًا ويقول أن الآب ليس بمحدود في القوة ولا الجوهر. والابن محدود بالقوة لا بالجوهر. وأن الروح القدس محدود في القوة والجوهر.
7. We also condemn Sabellius who gathered the Holy Trinity in one <i>hypostasis</i> and said that He is called 'Father' at the time of the Old [Testament], 'Son' at the	7. ونحرم أيضًا سابليوس. الذي جمع الثالوث المقدس ¹⁵²⁸ في أقنوم واحد. وقال أنه يسمى في زمان العتيق آبا. وفي زمان

¹⁵²⁷ M2: is missing "لأن الثالوث المقدسة متحدة من غير انفصال"

¹⁵²⁸ M3: "الثالوث المقدس" instead of "الثالوث المقدسة"

time of the Word becoming man, and is called 'Holy Spirit' at the time of the disciples. He did not give the Holy Trinity the honor which they deserve, for they are true <i>hypostases</i> ; one divine nature; that we believe in and worship.	تأس الكلمة ابناً. وفي زمان التلاميذ يسمى روح القدس. ولم يعطِ الثالوث المقدسة ¹⁵²⁹ ما يجب لهما ¹⁵³⁰ من الكرامة. لأنها أقانيم حقيقية. طبيعة واحدة إلهية. نؤمن بها ونسجد لها.
8. We also condemn the aberrant Arius and exclude his treatise of the ugly name and the blatant Heresy. And we condemn the dissemblance of Macedonius, who blasphemed on the Godhead of the Holy Spirit. Moreover, we see the same in each aberrant, dissembler, and inventor of a strange new doctrine other than this straight (orthodox) faith.	8. ونحرم الضال آريوس. ونبعد مقالته. القبيح الاسم. السماح البدعة. ونفاق مقدونيوس نحرم. الكافر بلاهوت روح القدس. وكذلك رأينا في كل ضال ومنافق. ومبتدع مذهباً غريباً جديداً. عن هذا الإيمان المستقيم.
9. We confess and believe that the eternal Son of God; the one of the Holy Trinity; the begotten from the nature of the Father; the divine light, through whom everything was made and through whom is the perfection of everything, at the end of times when He wanted to save the mankind that had reached to a total change and loss of hope, and had fallen in the perdition, He descended Himself from the highness of His heaven, without being away from the chair His glory, in order to bring them back to their original image.	9. ونعترف ونؤمن أن ابن الله الأزلي. الواحد من الثالوث المقدسة ¹⁵³¹ . المولود من طبيعة الأب. النور الإلهي ¹⁵³² الذي به كان كل شيء. وبه تمام كل شيء. وفي آخر الأزمان عندما شاء أن يخلص جنس البشر. الذي بلغ إلى الغيار الكامل وقطع الرجاء. وسقط في الهلاك. وردة إلى صورته الأولى. أخفض ذاته من علو سمائه. من حيث لم يبعد عن كرسي مجده.
10. He came down to us in quietness and silence like rain on fleece and dew on earth. He came into the womb of the holy Ever-Virgin through the annunciation of Archangel Gabriel and his saying, "Hail to you, highly favored one. The Lord is with you", then he continued and said, "Holy Spirit will come upon you, and the	10. ونزل إلينا بالهدوء والسكون. كمثل القطر على الجزة. والندى على الأرض. وحل في بطن العذراء ¹⁵³⁴ الطاهرة. البتول في كل حين. ببشارة جبرائيل رئيس الملائكة. وقوله السلام لك يا مملوءة نعمة ¹⁵³⁵ الرب معك. ثم أتبع هذا القول

¹⁵²⁹ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

¹⁵³⁰ M3: "لها" instead of "لهم"

¹⁵³¹ M2: "الثالوث المقدسة" instead of "الثالوث المقدس"

¹⁵³² M3: "النور الإلهي" instead of "النور الأزلي"

¹⁵³⁴ M2: "مريم العذراء" instead of "العذراء"

¹⁵³⁵ M2: "السلام لك يا مملوءة نعمة" instead of "السلام يا مملوءة نعمة"

<p>power of the Highest will overshadow you, and the one to be born from you is Holy and will be called the Son God¹⁵³³.”</p>	<p>وقال روح القدس تحل عليك. وقوة العلي تظلك والمولود منك قدوس. وابن الله يدعى.</p>
<p>11. He became incarnate from the Holy Spirit and from her holy flesh and became man without alteration or confusion, but by natural hypostatic union. He is that eternal Son, who is begotten from the Father with a birth beyond measure or description. His Mother remained Virgin indeed, for she is the Mother of God (<i>theotokos</i>); and the one born from her is perfect incarnate God and completely became man.</p>	<p>11. وتجسد من روح القدس ومن جسدها الطاهر. وتأنس من غير انتقال ولا اختلاط. بل باتحاد طبيعي أقنومي. ذلك الولد الأزلي المولود من الأب ميلادًا يفوق الحد والصفة. وثبتت والدته عذرى بالحقيقة. لأنها والدة الإله. المولود منها إله متجسد تام. متأنس بالكمال.</p>
<p>12. As was said and testified by John the Evangelist, when he said, “The Word became flesh and dwelt among us¹⁵³⁶.” He was associated with people for the goodness of their lives, and He fulfilled the policy of salvation for the entire world. He is one from two, Godhead and manhood; one Christ; one <i>hypostasis</i>; one Lord; one face (<i>prosopon</i>); one incarnate nature of God the Word. He did not add a fourth number or a second nature to the Trinity.</p>	<p>12. كما قال وشهد يوحنا الإنجيلي. وقال أن الكلمة صار لحمًا. وحل فينا. وتقلب مع البشر لصالح حياتهم. وتم سياسة الخلاص للعالم بأسره. واحدًا هو من اثنين. لاهوت وناسوت. مسيح واحد. أقنوم واحد. رب واحد. وجه واحد. طبيعة واحدة متجسدة لله الكلمة. ولم يزد في الثالوث عددًا رابعًا. ولا طبيعة ثانية¹⁵³⁷.</p>
<p>13. He suffered in flesh, not by imagination, for the salvation of people, and He is impassible in His divine being. Through the dispensation of His high wisdom, He made His passions by His will. He accepted death on the cross. He revealed the miracle of His Resurrection which is proper to His Godhead, and made His body after His Resurrection to be impassible and incorruptible.</p>	<p>13. تألم بالجسد ولا بالتخيل لخلاص البشر. وهو غير متألم بكيانه الإلهي. وتدبير حكمته العالية. جعل آلامه بإرادته¹⁵³⁸ والموت الذي على الصليب قبل. وأعجوبة قيامته اللابئة بلاهوته ظهر¹⁵³⁹. وجعل جسده بعد قيامته بغير ألم وغير فاسد.</p>

¹⁵³³ Luke 1: 35

¹⁵³⁶ John 1: 14

¹⁵³⁷ M2: "ولا طبيعة ثانية" instead of "وطبيعة ثانية"

¹⁵³⁸ M3: is have this part "غير مضمومة للجسد الذي يمكن أن يتألم"

¹⁵³⁹ M3: "أظهر" instead of "ظهر"

<p>14. He continued to be perfect God as He was in the past, and became perfect man. His Godhead did not change or mix with the human nature. His manhood as well did not alter to be Godhead, because He is beyond any change. After the union, He was not inflicted by separation; thus, the true hypostatic union of God the Word was kept. We do not say that our Lord, the Christ, is of two natures after the union like the claim of those who had no understanding, who thought they are wise.</p>	<p>14. وثبت ما كان قديماً إله تام. وصار ما لم يكون إنساناً كاملاً. لم يتغير لاهوته ولا امتزج بالطبع الناسوتي. ولا ناسوته أيضاً استحالة فيكون لاهوتاً. لأنه يجلب عن كل استحالة. ومن بعد الاتحاد لم يلحقه افتراق. ومن هنا ثبت الاتحاد الحقيقي الأقنومي الذي لله الكلمة. لا نقول أن سيدنا المسيح بطبيعتين من بعد الاتحاد. كما زعموا الذين لا فهم لهم. ويظنون أنهم حكماء.</p>
<p>15. This is our belief, O, Lord in fatherhood, the full brother and equal to myself in brotherhood. This is the shining example of the powerful emulation between these two honorable Sees, I mean the see of great Peter and that of the preacher, Mark. This is our belief in the Orthodox faith, in the mysterious origin, in the straight foundation of faith, and in the harbor of salvation that leads to the eternal life. [This is] the good harmony which is dwelling in us and gathered us together.</p>	<p>15. فاعتقادنا هو هذا أيها السيد في الأبوة. والشقيق المساوي للنفس في الإخوة. هو المثال المشرق بالمضاهاة السليحية. بين هذين الكرسيين الجليلين. أعني كرسي بطرس العظيم ومرقس البشير. في الأمانة الأرثوذكسية. والأصل السري. وقاعدة الإيمان المستقيمة. وميناء الخلاص المؤدى إلى الحياة الأبدية. وحسن التجانس الذي يضمنا جميعاً. ويوجد فينا</p>
<p>16. [This is also] the great mystery of the perfection of worshipping, the protective ship from the waves leading to the port, which is full of joy and bliss. [This is] the precious gem, the doctrinal order that we all won, and [through] which we found His divine and languid knowledge. We hold tight to this, and we rely on it.</p>	<p>16. والسر العظيم في كمال العبادة. والسفينة الموقاة من الأمواج المبلغة إلى المياه¹⁵⁴⁰. المملوءة من الفرح والنعيم. والجوهر الثمين. والنظام المذهبي الذي ظفرنا به جميعاً. ووجدنا معرفته الإلهية الغير مضحلة. بهذا نتمسك وعليه نتكل.</p>
<p>17. This is the proper belief and reliance and the faithful unfearful faith in this mortal life, by which we hope to live in the everlasting afterlife, on the last fearful coming of our Lord and Savior, as He intended to be revealed with His divine glory among His close angels to judge the living and the dead.</p>	<p>17. هذا هو الاعتقاد والاعتماد الموفق. الأمانة الغير مخوفة في هذه الدنيا الفانية. وبها نرجوا الحياة في الآخرة الباقية. في الظهور الأخير المخوف من ربنا ومخلصنا. إذا أزمع أن يتجلى بمجده</p>

¹⁵⁴⁰ M3: "الميناء" instead of "المياه"

	الإلهي مع ملائكته المقربين. ليدين الأحياء والأموات.
18. This is the best legacy and the great wealth that we inherited from our great and holy fathers, which we received from the lords who handed it to us enlightening the whole world, whose teachings illuminated the entire population.”	18. هذا الميراث الأفضل والغنى العظيم. الذي ورثناه من الآباء القديسين الأجلاء. وتلقناه من السادة الموعزين إلينا منيرين العالم. الذين أضاءت بتعاليمه ¹⁵⁴¹ المسكونة بأسرها.

¹⁵⁴¹ M2, M3: "بتعاليمهم" instead of "بتعاليمه"

Letter 29 ¹⁵⁴²	
From John of Antioch ¹⁵⁴³ (1049-1057) or (1063-1073) to Christodoulus of Alexandria (1046-1077)	
From a <i>synodical</i> letter of the holy father, Abba John, Patriarch of Antioch, to father Abba Christodoulus, Patriarch of Alexandria:	من رسالة سنوديقن للأب الطاهر أنبا يوحنا بطريرك أنطاكية إلى الأب أنبا أرسطودولس بطريرك الإسكندرية ¹⁵⁴⁴ .
“1. We affirm the belief in the Father, the Son, and the Holy Spirit. They are themselves one holy triad; equal in ancientness, and eternity. All are worshipped, prostrated, and glorified; praised, dignified and fearful; equal in rank and status; creator and controller of all creatures, the visible and the invisible; the sensible and the mobile. They are distinct <i>hypostases</i> , and they are themselves united in the divine <i>ousia</i> , power and monarchy. They are beyond number and division.	1. نقر بالأمانة بالأب والابن والروح القدس. وهي بذاتها ثلاثية واحدة مقدسة متساوية في القدم والأزلية. الأشياء ¹⁵⁴⁵ جميعها معبودة. مسجودة ممجدة. مهابة. معظمة مفزعة. متساوية في ¹⁵⁴⁶ الرتبة والمنزلة. خالقة مدبرة لجميع المخلوقات. المنظورة والحصنة ¹⁵⁴⁷ . المحسوسة والمتحركة. المتميزة الأقانيم. وهي بذاتها متحدة في الأوسيا الإلهية والجبروت والرئاسة. خارجة عن العدد والقسمة.
2. As was said by Saint Basil to his brother in flesh, “Do not wonder if we say that He is united and distinct. This matter is beyond illusions and thoughts; a united individuation and individuated union; of proper joining and right uniformity; one God and one Godhead; one being and one <i>ousia</i> ; glorified might. We believe in them as a Holy Trinity, Father, Son, and Holy Spirit.	2. كقول القديس باسيليوس لأخيه الجسماني، لا تعجب أن قلنا أنه متحد ومتميز. فإن ذلك أمر يفوق الأوهام ¹⁵⁴⁸ والأفكار. منفراً ¹⁵⁴⁹ متحد واتحاد منفرد. وموافق الإلتزام صحيح الانتظام. إله واحد ¹⁵⁵⁰ ولاهوت واحد. وكيان واحد وأوسيا واحدة. ممجدة القدرة. نؤمن بها ثلوث مقدسة أب وابن وروح قدس.

¹⁵⁴² Estimated date is either 1049-1057, or 1063-1073.

¹⁵⁴³ The sender is either John VIII of Antioch (1049-1057), or John IX of Antioch (1063-1073).

¹⁵⁴⁴ M2: "مدينة الإسكندرية" instead of "الإسكندرية"

M3: "من رسالة أنبا يوحنا رسالة سنوديقن بطريرك أنطاكية إلى الأب أنبا أرسطودولس بطريرك الإسكندرية" instead of "من رسالة أنبا يوحنا رسالة سنوديقن بطريرك أنطاكية إلى الأب أنبا أرسطودولس بطريرك الإسكندرية"

¹⁵⁴⁵ M2, M3: is missing "في القدم والأزلية الأشياء"

¹⁵⁴⁶ M2: is missing "متساوية في"

M3: "متساوية في التسبيح غير مخلوقة متساوية في القدم والأزلية"

¹⁵⁴⁷ M2: "الحصنة" instead of "الخفية"

M3: is missing "الحصنة"

¹⁵⁴⁸ M2: "الأفهام" instead of "الأوهام"

¹⁵⁴⁹ M2: "مفرد"

M3: "منفراً" instead of "نفرد"

¹⁵⁵⁰ M3: "إله واحد ولاهوت واحد" instead of "إله واحد"

<p>3. We do not imitate Sabellius, and his treatise on Trinity is corrupted, as a whole and in details. We warn of polytheism for there would be no God, and we warn also of the dark gloomy Jewish saying of Arius, as he confines one <i>hypostasis</i> by gathering the Holy Trinity and makes Them composed of three faces. He went away with his saying from the names and expressed the truth by claiming [that God] is a Father in a time, a Son in another time, and thinks [that He] is a Spirit in another time. He excludes, changes and imagines¹⁵⁵¹.</p>	<p>3. لا نتشبه بسبليوس. ومقالته في الثالوث مقالة فاسدة. للجمع والتفصيل. ونحذر من إكثار الآلهة. أن لا إله يكون¹⁵⁵² ونحذر أيضًا من مقالة أريوس اليهودية المظلمة المدلهمة. إذ الأقنوم الواحد يحصره بجمع الثالوث المقدسة الذي يجعلها مركبة¹⁵⁵³ ثلاثة وجوه. ويتوجه من قوله خلاف الأسماء. ويعبر عن الحقيقة. أويظن أبًا في وقت. وفي وقت آخر إبنًا¹⁵⁵⁴. ويظن روحًا في حين آخر¹⁵⁵⁵. ويزول ويغير ويتصور.</p>
<p>4. The Father is not a Son or a Spirit, although they are forever one in everything. For the Father is a Father in his own and capable of fatherhood. The Father is not a Son or a Spirit although they are united in one forever. The Son [as well] although He has the likeness and the power, He is one at all times. The Spirit, because He is only and by power, a Spirit. For the three of them are one in Godhead and one with a triad in the characteristics. There is no difference or change between them except in the word of the hypostatic personal characteristic. Not by [just giving] names but by the deed we gain through the good fear.</p>	<p>4. ليس الأب إبنًا ولا روح. وإن كانوا واحدًا في الكل وإلى الأبد. لأن الأب أب وحده مقتدر الأبوة. وليس الأب إبنًا ولا الروح. وإن كانوا متحدين واحد إلى الأبد. الابن وإن كان له المماثلة والقدرة واحد هو في جميع الأزمان. الروح لأنه وحده وبقدرة روح. لأن ثلاثتهم واحدة لللاهوت. وواحد بتثليث في الخاصية. إذ لا فرق ولا تغيير لهم. مثل كلمة الخاصية المشخصة الأقنومية. وليس بالأسماء إلا بالفعل نقتني بحسن المخافة.</p>
<p>5. We warn of the scrap of the bad Jewish treatise of Sabellius, which was written by a sinful apostate man. And [we warn] of the silly belief of Arius and his delusion, as he divides the highest Holy Trinity into persons and boundaries, and into distant dualism that is not organized or correct. When he opposed his</p>	<p>٥. ونحذر من رذلة مقالة سبليوس اليهودية الرديئة. التي حظها حنفي¹⁵⁵⁷ نجس. ومن سخف اعتقاد أريوس وضلالته. إذ يقسم الثالوث المقدسة المتعالية¹⁵⁵⁸ إلى أشخاص وحدود. وتثني متباعدين. لا ينتظم ولا يستقيم. فإذ يتضاد مقالته يداوي المفسود</p>

¹⁵⁵¹ The author here is confused between Arius and Sabellius

¹⁵⁵² M3: is missing "أن لا إله يكون"

¹⁵⁵³ M2: "مجمع الثالوث المقدس الذي نجعله مركب" instead of "بجمع الثالوث المقدسة الذي يجعلها مركبة"

¹⁵⁵⁴ M3: "وفي وقت آخر إبنًا" instead of "ويظن إبنًا في حين"

¹⁵⁵⁵ M2: "في حين آخر" instead of "في وقت آخر"

¹⁵⁵⁷ M3: "حظها حنفي" instead of "حضرها حنفي"

¹⁵⁵⁸ M2: "الثالوث المقدس المتعالى" instead of "الثالوث المقدسة المتعالية"

<p>treatise¹⁵⁵⁶, he healed the corrupted with his corruption and illusion, He wanted to remove the nail [but] he deviated from the righteousness of our divine wise treatise.</p>	<p>بفساده. أو وهم. إذ يبتغي إخراج المسمار. وقد بعد من استقامة مقالتنا الحكيمة الإلهية¹⁵⁵⁹.</p>
<p>6. We also throw away the Jewish treatise and the apostate divisions [of] those who believe that there is not one <i>ousia</i> of Godhead but one <i>hypostasis</i>, and they divide the union of the <i>ousia</i> and Godhead. They do not know that they are three <i>hypostases</i>, but they believe, by their bad opinion, that they are separate persons and many boundaries. This is forewarned banished, and sorted.</p>	<p>٦. ونطرح أيضاً المقالة اليهودية. والتقسيم الحنيفية. الذين يعتقدون أن ليس أوسيا واحدة لللاهوت¹⁵⁶⁰. وأنها أقنوم واحد. ويقسمون اتحاد الأوسيا واللاهوت. ولا يعلمون أن هي ثلاثة أقانيم. بل يعتقدون بسوء رأيهم. أشخاصاً¹⁵⁶¹ منفردة. وحدوداً عدة. وهذا محذر ومبتعد منه ومفروز.</p>
<p>7. We, who are of the straight faith, believe that the eternal Son, who is before the world and the created creatures; God who is from God; God the Word, [who is] <i>homoousios</i> with the Father and the Holy Spirit; who for us, humans, and for our salvation; became incarnate with a flesh like us, with a speaking and a rational soul, as He did not move away from His Godhead, nor had His personal flesh that He united with, changed Him to what He is not.</p>	<p>٧. نعتقد نحن المستقيمين الأمانة أن الابن الأزلي الذي هو قبل العالم. والخلائق المخلوقة. الإله الذي من الإله. الله الكلمة المساوي في الأوسيا للآب والروح القدس. الذي من أجلنا نحن البشريين. ولأجل خلاصنا. تجسد بجسد متمثل بنا. متنفس بنفس ناطقة عقلية. إذ لم يبعد من لاهوته. ولا الجسد الشخصي الذي اتحد به غير جملة كافيته. إلى غير ما هو.</p>
<p>8. By a nail He fixed His natural qualities that came together into union from the two natures, perfect and complete Godhead and manhood according to their names. one He is the famous Emmanuel, we believe in Him as a true Son and God; one person; one composite face [<i>prosopon</i>]¹⁵⁶²; one <i>hypostasis</i>; one nature of the Word Incarnate; as He is not divided into two natures after the incomprehensible union that is beyond</p>	<p>٨. وبمسمار ثبت ذاتيته الطبيعية. التي اجتمعت إلى الاتحاد من طبيعتين. اللاهوت والناسوت التامة الكاملة. كالأسماء الواقعة عليها. واحد هو عمانوئيل المشهور. نؤمن به ابناً ورباً هو حقاً. وشخص واحد. ووجه واحد مركب. وقنوم واحد. وطبيعة واحدة الكلمة المتجسدة. إذ لا ينقسم إلى طبيعتين من بعد الاتحاد الغير مدروك. ويفوق</p>

¹⁵⁵⁶ Maybe he ment here that when Arius intended to oppose Sabellius treatise

¹⁵⁵⁹ M2: "الحكمة الإلهية" instead of "الحكمة الإلهية"

¹⁵⁶⁰ M2: "في اللاهوت" instead of "اللاهوت"

¹⁵⁶¹ M3: "أشخاصاً" instead of "أشخاص"

¹⁵⁶² The correct expression has to be "one composite *hypostasis*" not one composite *prosopon*.

<p>miracles. And what were united and organized did not change or mix.</p>	<p>المعجزات. ولا تغير ما قد امتزج¹⁵⁶³ واتحد وأنتظم¹⁵⁶⁴.</p>
<p>9. He, by His will that amazes the minds, and could not be comprehended by human thoughts, who is dazzling, miraculous, predominating mind and speech. The true God beyond the quantitative numbers, unique in oneness, and keep the own characteristic, which is united as such. And because of the undivided and unaltered union, He resembled us in everything, and became incarnate for us, but only is above error.</p>	<p>٩. وأخذ بمشييته التي تذهل عنها العقول. ولا تدركها الأفكار الناسية¹⁵⁶⁵. المبهر المعجز القاهر للعقل والنطق. وإلهًا حقًا. يبعد الأعداد الكمية. ويتفرد بالوحدانية. ويحفظ الذاتية الخاصة. هذه هكذا متحدة. ولأجل الاتحاد الغير منقسم. ولا متكيف. تشبه بنا في كل شيء لنا. الذي من أجلنا تجسد. بل هو منزله من الخطأ فقط.</p>
<p>10. We do not discrete [if we say that] He resembled our features because He became incarnate, and the features are necessary for Him. He is unchanged because He is existent in His Godhead. He is unchangeable or formed. But by Choice, He suffered voluntarily without denying hunger or thirst. He became tired from walking in the street and what happened to Him. He was beaten, slapped, crucified, and His Hands and His Feet were nailed on the cross; the honorable and possessor of life.</p>	<p>١٠. إذ لم نجد تشبه بأعراضنا لأنه متجسد والأعراض لازمة له. ولا متغير لأنه مقيم في لاهوته. لا متغير ولا متكون. وباختياره¹⁵⁶⁶ تألم اختياري¹⁵⁶⁷. غير منكر جوعًا ولا عطش. وتعب من سعي الطريق¹⁵⁶⁸ وما طرق من خارج. ضرب ولطم وصلب. وتسمير يديه ورجليه¹⁵⁶⁹ على الصليب. الموقر مقتني الحياة.</p>
<p>11. He is God the Word, the impassible, the immortal, who is before the world and the creator of the world. How could He come with another character to our passions and our features unless He assumed a passible mortal flesh of ours? Only with this, He became changeable with a rational soul and [can] experienced passions. He was unchangeable until He became passible, and by Godhead He is impassible.</p>	<p>١١. وهو الله الكلمة الغير متألم ولا مانت. الذي قبل العالم وخالق العالم. وكيف كان يمكن أن يجيء بصفة أخرى إلى آلامنا وأعراضنا. إن لم يتخذ جسدًا بشخصنا متألم مانت. وبهذا فقط متغير بنفس معقولة. وتعرف الآلام ثابتة إلى حين التألم. وبغير التألم كانت بلاهوتها.</p>

¹⁵⁶³ M2: is missing "امتزج"

¹⁵⁶⁴ M3: "ولا تغير ما قد امتزج ولا تغير" instead of "واتحد وأنتظم"

¹⁵⁶⁵ M2: "الأفكار الناسية" M3: "الأفكار البشرية" instead of "الأفكار المناسب"

¹⁵⁶⁶ M2: "وباختياره" instead of "بارادته واختياره"

¹⁵⁶⁷ M2: "تألم اختياري" instead of "تألم ألم اختياري"

¹⁵⁶⁸ M2: "وتعب من سعي الطريق" instead of "وتعب من مشي الطريق"

¹⁵⁶⁹ M3: "تسمير يديه ورجليه" instead of "سمة يديه ورجليه"

<p>12. Thus, God accepted passions in His flesh for us. We are proud of this because He saved us from the slavery of death. He captured hell and saved us from the hands of the enemies, death and Satan, and He freed us from them. He did not leave His divine power at all; and He did not accept to suffer by imaginary camouflage, but by truth.</p>	<p>١٢. وهكذا إلهًا قبل الألام بجسده لنا¹⁵⁷⁰. وبذلك نفتخر. لأنه من عبودية الموت خلصنا. وسبي الجحيم. وخلصنا¹⁵⁷¹ من أيدي الأعداء. الموت والشيطان. ومنهم حررنا. ومن قوته الإلهية لم نبعد¹⁵⁷² جملة كافية. ولا أن يتألم بتمويه خيالي¹⁵⁷³ قبل إلا حقيقي.</p>
<p>13. He, from His mother's womb, the virgin lady, was united. The impassible suffered; the alive and immortal tasted death by His own will. If we believe in something other than this, we would be like who were not freed of these passions or the capture of death. If Christ did not die for our sins and did not resemble our passions in the flesh, we [would be] like strangers who are away from the truth of resurrection and the time of the second creation.</p>	<p>١٣. هذا من بطن أمه السيدة البتول اتحد. الغير متألم بألم وحي¹⁵⁷⁴ غير مائت. ذاق الموت بمشيئته. فلو اعتقدنا غير هذا لكنا كمن لم نعتقد من هذه الألام. ومن سورة الموت. إلا كالغرباء الأبعاد من حقيقة القيامة. والجبلة الثانية بالمعاد. إذ كان موتا لم يميت المسيح عوضًا من خطايانا¹⁵⁷⁵. ولا بالجسد كان تشبه بالألما.</p>
<p>14. Thus, He the exalted at His resurrection from the dead, as the saying of the apostle theologian, for he was wisely summarizing his speech, foretelling and saying, "For the children were of flesh and blood, and He, through the same course and the same way is like [them], to destroy death by His death and that who has the power of death, which is Satan, and to forever free who are fearful of slavery.</p>	<p>١٤. ولهذا جل عند قيامته من الأموات. كقول السليح الإلهي أذ بحكمة¹⁵⁷⁶ كان يلخص كلمته وينبئ ويقول. لأجل أن الصبيان كانوا من لحم ودم. كذلك هو بهذا المنهج وبهذه السيرة تشبه. لكي ما يبطل بموته الموت. والذي له سلطان الموت الذي هو الشيطان. ويفلت منه الخائفين أبدًا للعبودية.</p>
<p>15. He did not take the likeness of angels nor was He incarnate except from the seed of Abraham; thus, He had to resemble His brethren; the seed of Abraham. [He</p>	<p>١٥. لم يأخذ من الملائكة شبهًا. ولا تجسد إلا من زرع إبراهيم. فلذلك وجب له أن يتشبه بإخوته زرع إبراهيم. جسدًا مساويًا</p>

¹⁵⁷⁰ M3: "بجسده لنا" instead of "بجسده"

¹⁵⁷¹ M2: is missing "وسبي الجحيم وخلصنا"

¹⁵⁷² M3: "لم نبعد" instead of "لم يبعد"

¹⁵⁷³ M2: "بتمويه خيالي" instead of "بتموته خيالي"

¹⁵⁷⁴ M3: "الغير متألم بألم وحي" instead of "الغير متألم تألم وهو حي"

¹⁵⁷⁵ M3: "عوضًا من خطايانا" instead of "عوضًا عن خطايانا"

¹⁵⁷⁶ M2: is missing "إذ بحكمة"

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<p>took] a flesh that is equal to us in the race, resembling our passions and features, with a rational soul, this is from the holy Ever-Virgin Mary, the Mother of God (<i>theotokos</i>). From her [came], God the only Word. From her, He assumed a flesh for Himself, to accept in it the blameless voluntary natural passions, and by which He made divine signs. He spoke with humanly and divine voices. This, as proper to His Godhead and as per His manhood, He spoke and did.</p>	<p>لنا في جنسه. وبشبه آلامنا¹⁵⁷⁷ وأعراضنا. ومتنفس بنفس عقلية. ذلك الذي من القديسة البتول إلى الأبد. والددة الله مريم العذراء. منها الله الكلمة الوحيد. ومنها أتخذ له جسدًا. ليقبل به الآلام الطبيعية الاختيارية. الغير منكورة. وإليها العلامات الإلهية. فعل به كذلك. أصوات أنسية وإلهية. كان ينطق. هذه كما يليق بلاهوته. ومثل إنسانيته يتكلم ويفعل.</p>
<p>16. Not for the deeds or speeches, or their difference and harmony, or the miracles that came from Him, or the passions that entered Him, or the features that He accepted, would we be trapped in dividing His divine nature from the human one after Their Incomprehensible union; though we divide the voices, and the passions and deeds, for they are truly known to be His, as He performed the miracles of His Godhead, and also suffered humanly, not like [the belief of] the aberrant slanderer synod of Chalcedon.</p>	<p>١٦. وليس لأجل الأفعال والخطب. وتغيرها وتجانسها. أو المعجزات الواردة منه. أو الآلام الداخلة عليه. والأعراض التي قبلها. نكون واقعين في تقسم طبائعه¹⁵⁷⁸ الإلهية من الأنسية. بعد اتحادهما الغير مدروكة. ومع ذلك نقسم الأصوات والآلام والأفعال. لأن له حقًا تعرف. وكما يجب للاهوته¹⁵⁷⁹ يفعل وبشريًا يتألم. وليس كسهنودس¹⁵⁸⁰ خلقيدونية الضالة المفترية.</p>
<p>17. We do not believe or think like Leo of Rome [who claims] that there are two natures, two persons (<i>hypostases</i>), two faces (<i>prosopa</i>), two operations, two likes, and two wills. Therefore, we banish, isolate, and chide, for we neither know nor teach except one for the natures, faces and likenesses, or else we would follow the Chalcedonians who divided their saying without</p>	<p>١٧. نعتقد وندين¹⁵⁸¹ مثل لاون الذي لرومية. يعد¹⁵⁸² طبيعتين وشخصين. ووجهين. وفعلين. وشبهين وإرادتين نعتقد¹⁵⁸³. وكذلك لهذا نبعد ونفرز¹⁵⁸⁴ ونعدل ونوبخ. لأنه لا يعلم ولا يعرف بغير واحدًا للطبائع والوجوه والأشباه¹⁵⁸⁵. إلا أن أتبع ذلك الخلقيدونيين. قسموا مقالتهم</p>

¹⁵⁷⁷ M2: "وبشبه آلامنا" instead of "وتشبه بالآلامنا"

¹⁵⁷⁸ M2: "طبائعه" instead of "طبائعها"

¹⁵⁷⁹ M3: "وكما يجب للاهوته" instead of "وكما عجائب لاهوته"

¹⁵⁸⁰ M2: "كسهنودس" M3: "كسينودس" instead of "كسنودس"

¹⁵⁸¹ M3: "نعتقد وندين" instead of "لا نعتقد ولا ندين"

¹⁵⁸² M2: "يعد" M3: "بعدد" instead of "بعد الاتحاد"

¹⁵⁸³ M3: "نعتقد" instead of "يعتقد"

¹⁵⁸⁴ M3: "وكذلك لهذا نبعد ونفرز" instead of "ولهذا نفاوز"

¹⁵⁸⁵ M3: "لأنه لا يعلم ولا يعرف بغير واحدًا للطبائع والوجوه" instead of "لأنه لا يعلم ولا نعلم ولا نعرف بغير واحد للطبائع والوجوه وللأشباه والأشباه"

truth, and deviated from the law. With a vacate name, they talked and slandered and called it "Orthodox".	بغير حق. وخرج عن الناموس ¹⁵⁸⁶ . وباطلة لاسم ¹⁵⁸⁷ . ولغوا وافتراء. ودعوها ¹⁵⁸⁸ أرثوذكسية.
18. These we condemn with the [full] capacity of our speech, with our apparent saying, our internal thought, and with the conscience of our belief, for they sought to get away and divide the one glorified Christ. We also disbelieve the evil of Leo, and by the arrow of condemnation we bung him and forego with escalation. We [apply the same condemnation] to the instigators of the heresies. We do not have a medicine for this stubbornness or this belief in two natures.	١٨. تلك الذي نحرّمها بسعة نطقنا. وبظاهر قولنا. وباطن فكرنا. وضمير معتقنا. لأنها سعت على قلع وتقسيم الواحد المسيح الممجّد. وأيضًا نكفر شر لاون ¹⁵⁸⁹ . وبسهم الحرم ¹⁵⁹⁰ برضه. ونسبقة بتصعيد كذلك ¹⁵⁹¹ . ولمدبري الارسيس ¹⁵⁹² . هذه المعاندة ليس دواء له ومعتقده طبيعتين.
19. For I say that Tima, Aphrtinus, Paul of Samosata, Ariudes, Linadros, and Nestorius are among them; In addition to Aliso the exiled and the excluded from the straight faith and the clear praise, who was the foundation of the heresy which is against God, and opposes the truth, besides Landerianahna, Valenarius, Laonarius of Tawina, Alexandrus the exalted, Leontius, the breathing of the soul, Luidi, and John ¹⁵⁹³ .	١٩. لأن طيما أقول وأفرطينوس. وبولا الشيمساضي. وأريودس ¹⁵⁹⁴ . ولينادروس. ونسطوريوس ¹⁵⁹⁵ . من هؤلاء. واليسوا المنفي المبعد من الأمانة الصحيحة. والتسبحة الصريحة. ذلك الذي كان أساس الأرسيس ¹⁵⁹⁶ المختصمة لله. والمعاندة للحق. وأيضًا لاندريانهنة. وأيضًا لينادوريطس. ولاوناريوس ذلك الذي من طاونا ¹⁵⁹⁷ . والإكسندروس ¹⁵⁹⁸ المتعالي. ولاونتوريوس المتنفّس الرواح. وليودي ويوحنا.

¹⁵⁸⁶ M3: "وخرج عن الناموس" instead of "وخرج عن الناموس"

¹⁵⁸⁷ M3: "باطلة الاسم" instead of "وباطلة الاسم"

¹⁵⁸⁸ M2: "دعواها" instead of "ادعواها"

¹⁵⁸⁹ M3: "شر لاون" instead of "علة شر لاون"

¹⁵⁹⁰ M2: "وبسهم الحرم" instead of "وبسهم الحرم"

¹⁵⁹¹ M3: "برضه ونسبقة وبتصعيد كذلك" instead of "نرضه وبسيفه نتصعد كذلك"

¹⁵⁹² M3: "الارسيس" instead of "الاراسيس"

¹⁵⁹³ Many names in this paragraph are not identified.

¹⁵⁹⁴ M2: "أريودس" instead of "أرتودس"

¹⁵⁹⁵ M3: "نسطوريوس" instead of "نسطور"

¹⁵⁹⁶ M3: "الارسيس" instead of "الاراسيس"

¹⁵⁹⁷ M3: "طاونا" instead of "طاويا"

¹⁵⁹⁸ M2: "الإكسندروس" M3: "الاسكندرس" instead of "الإكسندروس"

<p>20. Those who destroyed themselves like thorns without fruits, and like sinful, evil and unwholesome growing rod. Also, Julian of Halicarnassus, the Manichean, and all who rejected the notable, brilliant, correct, lawful, true, and honest twelve treaties of the beloved, Saint Cyril.</p>	<p>٢٠. أولئك الذين أهلكوا أنفسهم كالشوك الذي بغير ثمرة. ولفود الباريب¹⁵⁹⁹ النجسة الرجسة¹⁶⁰⁰ المردية. وليولياي النقرباسي المناني¹⁶⁰¹. ولجميع الرادين على الاثني عشر مقالة. الوجهية النيرية السديدة. الناموسية. الحقيقية الصادقة. التي للقدس كيرلس الحبيب.</p>
<p>21. Along with the opponents of the uncircumcised hearts, those new Jews, who are with Nestorius and with his treatise which is against God. In addition to those who agree on the opposing and the blasphemed Jewish division, who worship their malicious wickedness; opposing their little number; manipulating with arbitrary prominent ignorant drunkenness in which they are mad. We put them under the condemning discipline, and we reject them with its sharpness; and for Aptinus, Basilides, Zeno, the Persian Mani, and Apollinarius; and for Eutyches, the ignorant, who does not know or understand, who is unable to know or understand, and could not learn or understand.</p>	<p>٢١. ومع الغلف القلوب المضادين. أولئك اليهود المحدثين. الذين هم نسطوريوس¹⁶⁰² ومقالته المخصمة لله. ومع هؤلاء الذين يوافقون المضادة والتقسيم اليهودي الكفري. وبشر خبتهم عابدين¹⁶⁰³. وبضايقة عددهم معابدين¹⁶⁰⁴. وبسكرة جهلية سجية منامية وهم مختلون¹⁶⁰⁵. وتحت التأديب الحرمي نضعهم. وبحدته نزجرهم. وللابطينس¹⁶⁰⁶. ولباسيلايدس. ولزبنون¹⁶⁰⁷. ولماني الفارسي¹⁶⁰⁸. ولابوليناريوس. ولاوطاخي الجاهل الغير عارف ولا عالم. ذلك الذي لا يمكنه أن يعرف ولا يعلم. ولا أقدر أن يتفقه أو يفهم.</p>
<p>22. With those, we also condemn Arius, Eunomius, and Macedonius, and all who are like them in the blasphemy, and all their followers and those who follow their creed. Those, who oppose and rebel the eternal ancient equal Holy Trinity. They are stubborn</p>	<p>٢٢. وأيضًا مع هؤلاء نحرّم آريوس ولأريومونس¹⁶⁰⁹. ولمقدونيوس. وكل من أشبههم في الكفر. ولجميع من أتبعهم. وكان من شيعتهم. أولئك الذين على الثالوث المقدسة المتساوية. القديمة¹⁶¹⁰</p>

¹⁵⁹⁹ M3: "ولعود النانيت" instead of "ولفود الباريب"

¹⁶⁰⁰ M2: is missing "الرجسة"

¹⁶⁰¹ M2: "اليولياي النقرباسي المتاني" M3: "اليولياي المنقرباسي المناني" instead of "اليولياي النقرباسي المناني"

¹⁶⁰² M3: "نسطوريوس" instead of "نسطور"

¹⁶⁰³ M2: "عابدين" instead of "عابدين"

¹⁶⁰⁴ M3: "وبشر خبتهم عابدين وبضايقة عددهم معابدين" instead of "وبشر خبتهم عابدين وبضايقة عددهم معابدين"

¹⁶⁰⁵ M3: "منامية وهم مختلون" instead of "مباينة هم متحابلون"

¹⁶⁰⁶ M2: "وللابطينس" instead of "والانطينس"

¹⁶⁰⁷ M3: "ولزبنون" instead of "ولمريقيون"

¹⁶⁰⁸ M2: "ولزبنون ولماني الفارسي" instead of "ولزبنون الماني الفارسي"

¹⁶⁰⁹ M3: "لأريومونس" instead of "لاونوميوس"

¹⁶¹⁰ M3: "القديمة" instead of "الأوسيا القديمة"

enemies by their ignorance. Those, who by their deed, considered the created and uncreated with one equality, and went for a blasphemed mixing of the government of the undivided correct union.	الأزلية ¹⁶¹¹ . كانوا متمردين مضادين. وبجهلهم أعداء معاندين. أولئك الذين يقطعون بفعلهم المخلوق والغير مخلوق بمساواة واحدة. ولرئاسة الاتحاد المستقيم. الغير منقسم. تخليط كفري يثلبون.
23. We accept, worship and prostrate the undivided and the unseparated union; and we stick to the straightness of the right faith that is not isolated or fractionated, and for the Christ, who gathered us in this faith and under the guard of our God. We abide by the one who is not separated, but in truth is connected. He lasts united and renews the promises. This is the affirmation of our faith with joy and gaiety, and we pray for the victory and the triumph to our believer kings and for the whole world, and those who live in it. [We pray] for the good and the integrity of the churches and the monasteries. Amen.”	٢٣. ونحن الاتحاد ¹⁶¹² الغير مبعض ولا منفصل نقبل. ونعبد. ونسجد ¹⁶¹³ . ولاستقامة الأمانة الصحيحة التي لا تنفرد و تتحيز ¹⁶¹⁴ نواظب. وللمسيح الذي جمعنا بهذه الأمانة. وبحياط إلها. وقد ثبتنا الذي لا يفصل. بالحق يتصل ¹⁶¹⁵ . ويدوم موحدًا. وبالعهد متجددًا. هذا إقرار أمانتنا ¹⁶¹⁶ بمسرة وزلفي. وندعوا لملوكنا المؤمنين بالنصر والظفر. ولجميع المسكونة والحالين فيها. وخير واستقامة للبيع والأديرة. آمين.

¹⁶¹¹ M2: "الثالوث المقدس المساوي القديم الأزلي" instead of "الثالوث المقدسة المتساوية القديمة الأزلية"

¹⁶¹² M3: "ونحن للاتحاد" instead of "ونحن للاتحاد"

¹⁶¹³ M2: "ونحن الاتحاد الغير مبعض ولا منفصل يقبل ويعبد ويسجد" instead of "ونحن الاتحاد الغير مبعض ولا منفصل يقبل ويعبد ويسجد"

¹⁶¹⁴ M3: "ولا تتجزأ" instead of "وتتجزأ"

¹⁶¹⁵ M2: "يتصل" instead of "يتصل"

¹⁶¹⁶ M3: "هذا إقرار أمانتنا" instead of "بذلك يقدم إقرار أمانتنا"

<p style="text-align: center;">Letter 30¹⁶¹⁷</p> <p>From John of Antioch¹⁶¹⁸ (1049-1057) or (1063-1073) to Christodoulus of Alexandria (1046-1077)</p>	
<p>From a <i>synodical</i> letter of Abba John, <i>patriarch</i> of Antioch, to Abba Christodoulus, <i>patriarch</i> of Alexandria, as a reply to his letter to him.</p>	<p>من رسالة سنوديقا لأنبا يوحنا بطريرك أنطاكية إلى أنبا اخرسطودولس بطريرك الإسكندرية جوابًا عن رسالته إليه</p>
<p>“1. When He became flesh and a perfect human, as John said, He resembled us in all our affairs except sin, as Cyril said. For the first man was living of dust, and earthly, and the second man is the Lord from heavens, the one who became incarnate from the virgin maiden. Not (He became incarnate) from the Virgin with a body that was less than Adam’s nor less than the one who humbles himself from the height for our sake in the Calvary over the cross.</p>	<p>١. وحين صار جسمًا وبشرًا كاملاً وكقول يوحنا كمثّلنا في جميع أحوالنا تشبّهه إلا الخطية كقول كيرلس. إذ الإنسان الأول ترابي أرضي حيا والإنسان الثاني الرب من السماء المتجسد من البتول العذراء. وليس بجسم يعجز عن جسم آدم اتحد المسيح من البتول، ولا جسم يعجز من الذي اتضع من العلية لأجلنا في الجلجلة على الصليب.</p>
<p>2. Thus, we should fully say in the church that neither flour, water, nor leaven are a perfect symbol for the perfect body; nor just flour and water like the Armenians do, as it is incomplete, as well as the one you offer. Also, the Armenians are incapable of identifying this perfect body to which the offerings are symbolized. It is never to be eaten except as Job said.</p>	<p>٢. فيجب أن نقول في البيعة تمامًا دقيق وماء وخمير وليست كاملة المثل للجسد التام. ولا الدقيق والماء كما يفعلون الأرمن فهو عاجز. والذي تقربون أنتم كذلك الأرمن عاجزون عن حد هذا الجسم الكامل الذي للقربان ممثل به فليس يؤكل البتة إلا كما يقول أيوب.</p>
<p>3. Each sacrifice is salted with salt, says Moses to the Levites about the unleavened bread, which was offered in the primary law, as it was mingled with oil. And without this, it was not left over the altar, and was not (mingled) with ointment except oil. Thus, we should add salt and oil to the components as the mystery previously presented in Moses’ law.</p>	<p>٣. وكل ذبيحة تملح بملح يقول موسى لللاويين عن الخبز الفطير الذي يقرب في الناموس الأول قد كانت ملتوتة بزيت. وبغير ذلك ما كانت ترفع على المذبح وليس بدهن سوى الزيت، فإذن يجب أن نطرح ملح وزيت في الأقصات. بمثال السر المتقدم المثل في سنة موسى.</p>

¹⁶¹⁷ This letter is available only in M1. Estimated date is either 1049-1057, or 1063-1073.

¹⁶¹⁸ He is either John VIII of Antioch (1049-1057), or John IX of Antioch (1063-1073).

<p>4. For each sacrifice is salted with salt, as was said by Mark the Evangelist, and our Lord Jesus Christ is the lamb of sacrifice for our sake through His Cross, as was said by John the Baptist, “Behold the Lamb of God, which taketh away the sin of the world¹⁶¹⁹”, so we should and are obligated to add salt to components, because it is a spiritual sacrifice without blood.</p>	<p>٤. وأن كان كل ذبيحة بالملح تملح كقول مرقس الإنجيلي. وسيدنا يسوع المسيح خروف ذبيح كان من أجلنا في صليبه كقول يوحنا المعمدان الصابغ. ها خروف الله الذي يحمل عن خطية العالم. فيجب ويلزم أن نطرح ملحًا في الأقصات لأنها ذبيحة روحانية بغير دم.</p>
<p>5. And as our Lord was called ‘the bread which came down from heavens’ and ‘the giver of life to the world,’ and as the living flesh who was of one body to which He has united from the human kind, and as for all human creatures, He was truly leavened through Him, His Father, and His Holy Spirit, as said by Matthew the Evangelist, on the parable of the woman who hid the leaven in the wheat flour; as the woman refers to the Godhead, and the three measures of wheat flour refer to the three generations which came out of Noah’s arch, and as He is like the leaven which was blended with us through His human-divine personal incarnation; through Himself and His act, thus, we truly should add leaven to the components.</p>	<p>5. وإن كانت كان سيدنا سمي خبزًا نزل من السماء ومعطى الحياة للعالم وكمثل اللحم الحي كان بجسدًا واحدًا اتحد من جنس البشر ولجميع الجبلية الأدمية خمر بالأمانة الذي به وبأبيه وبروح قدسه. كقول متى الإنجيلي عن مثل المرأة التي اخفت الخمير في الدقيق. فالمرأة تعنى اللاهوت والثلاثة أكيال الدقيق ثلاثة أجيال خرجت من سفينة نوح. وهو كمثل الخمير الذي اختلط بنا بتأنسه البشري الشخصي الإلهي. الفعل والذات، فحقًا إذن يجب أن نطرح خميرًا في الأقصات.</p>
<p>6. If the symbol is correct that His flesh is giving life; and if the Old (Testament) has proven the New (Testament) picture, then the unleavened bread mixed with oil was a mystery to the living flesh of our Lord, the Christ. We believe in this as the spiritual wall of Saint Cyril, and St. Ephrem, the teacher. The educator wrote that we should add oil to the components raised on the altar. This is by truth the flesh of God without blemish or doubt.</p>	<p>6. إذا كان المثال بتحقيق أن جسده معطى الحياة. وإن كانت العتيقة برهنت صورة الحديثة وتولحه والقرص الفطير الملتوتة بزيت فسر للجسد المحي الذي لسيدنا المسيح. نعتقد كالسور الروحاني الذي للقديس كيرلس ومارافرام الملفان كتب المعلم إذن يجب أن نطرح زيتًا في الأقصات المرفوعة على المذبح. فهي حقًا جسد الله بغير شك ولا عيبة.</p>

¹⁶¹⁹ John 1: 29

<p>7. And if the twelve leavened ones with oil ointment were always raised on the altar in God's hands in the morning and evening; four rows and four arms, then according to the testimony of prophet Moses in his book, salted leavened with wine and oil should be raised on the altar, as in the given example and image, and the spiritual mystical analogy.</p>	<p>7. وإن كانت الاثني عشر المختمرة بمسح الزيت دائماً كانت ترفع على المذبح بين يدي الله بكرة وعشية. أربع صفوف ولأربع كفاف فشهادة موسى النبي الذي في كتابه فيجب أن يُرقى إلى المذبح خميراً مملح وخمر وزيت كمتقدم المثال والصورة والتشبيه الروحاني السرى.</p>
<p>8. Thus, what was tangible in the Old (Testament) for some reasons, and was mentioned spiritually in the Christ in the New (Testament), was proved to us through hard evidence. He was a body formed from four components which are simply hot, cold, moist, and dry. And each body is divided into four composite components for its power, and the souls, whether animalistic, natural, or human; thus, Christ is formed of five things.</p>	<p>8. فذلك الذي كان في العتيقة محسوساً لأسباب والحديثه تورده بالمسيح بموجب الروحانية وقد ثبت لنا ذلك ثبات بيّن. كان جسم من أربع استقصات. وهو بسيطة حار وبارد ورطب ويابس وكل جسم منقسم من أربع استقصات مركبة لقوته. وأنفس إن كانت حيوانية وإن كانت طبيعية أستقصيه ولأن كانت بشرية. إذن المسيح من خمسة أشياء هو.</p>
<p>9. When God the Word became incarnate and became man like us, He became a human body with all its senses except sin. If this body, which is sacrificed according to faith, over the holy table is truly His, then His body without doubt or division as it was said, then, it should be composite of five things, lest it would be far from perfection. So, we add wheat flour as an analogy to earth, water like the water used to form dough, salt as an analogy to fire, oil as an analogy to air, and leaven [as an analogy] to the soul.</p>	<p>9. وكذلك الله الكلمة لما تأنس وصار بشراً مثلنا فهو هو جسد بشري بجميع حواسه إلا الخطية فإن كان هذا الجسد الذي يذبحه بموجب الأمانة على المائدة المقدسة. جسده هو حقاً بغير شك ولا تقسيم كما هو. قال فيجب أن يكون مركباً من خمسة أشياء لئلا يعجز عن الكمال فنطرح فيه دقيق على مثال الأرض وماء مثل الماء الذي به يحيك العجين وملح بمثال النار وزيت مثال الهواء وخمير النفس.</p>
<p>10. Like Adam whose body was completed from dust, water, fire, air, and soul, the body of our Lord, the Christ is (completed) from wheat flour, water, leaven, oil, and salt. The leaven is like faith in Christ, which is catholic and prevailing in our nation; the salt is for the severe love in us, and [for] His redemption for us</p>	<p>10. فكما أن ادم من تراب وماء ونار وهواء ونفس كمل جسده. ومن دقيق وماء وخمير وزيت وملح جسد المسيح سيدنا. بالخمير يشبه الأمانة بالمسيح الجامعة لنا الشائعة في امتنا والملح للمحبة المبرحة فينا. وباقتداه لنا بموته لخلاصنا والزيت</p>

<p>through His death for our salvation; and the oil is for His mercy by which He became incarnate without change from His Godhood.</p>	<p>لرحمته الذي بها صار بشرًا بغير تغير عن لاهوته.</p>
<p>11. And as the leaven mingles with all what it is mingled with, and floats among it, then transfers it to its nature and smell, and all the contents become like it, the Christ, our Lord as well, was the salt of earth for three days and three nights. And when He rose, with His glory as the messiah, from the tomb, He pulled all nations to faith and knowledge in Him, and in His Father and His Holy Spirit, as the almighty said. Thus, it is an offering with a soul, as His holy successors, the holders of the correct teachings, followed, made leaven resembles faith.</p>	<p>11. وكما أن الخمير يخالط جميع ما يختلط به ويسبح في جسده ثم ينقله إلى طبعه ورائحته ويصير جميع الجبله مثله. كذلك سيدنا المسيح كان ملح الأرض ثلاثة أيام وثلاثة ليال. ولما قام بمجده مسيحًا من القبر لجميع الأمم جذب إلى الأمانة به والمعرفة وبأبيه وروح قدسه لقوله عز وجل. فإذن قربان بروح ما سوه وسلوا به أخلافه القديسين اصحاب التعاليم الصحيحة وشبهوا الخمير بالأمانة.</p>
<p>12. And as the salt does not salt the soul but what has a soul, thus, it fixes its taste and goodens its relish and takes away its bad odor and strengthens its power. Also, the Christ our Lord, the Word of God, is like salt which goodens the relish; He became one of our race through the body that He assumed from us, and expelled away from us the offsprings of the followers of sin. Thus, by loving Him we were infallible and through complying with His orders and obeying His holy Laws we were healed. He taught us to die in His love delighting in His true Hope.</p>	<p>12. وكما أن الملح ليس للنفس يملح بل لما فيه روح فيصلح مذاقه ويطيب طعمه ويذهب زفرته ويغير رائحته ويشد قوته. كذلك سيدنا المسيح كلمة الأب مثل الملح المطيب الطعم صار به جنسنا بالجسد الذي اتخذ منا وطرد عنا نسل اتباع الخطايا. إذ بالمحبة له عَصَمْنَا وبفعل أوامره وحفظ نواميسه المقدسة طَبَّبْنَا. وأن نموت في محبته مسرورين برجائه الصادق علمنا.</p>
<p>13. He commanded His disciples and told them¹⁶²⁰, "Let you have in you the salt of love; you are the luminosity of the world and its light; the salt of earth." But if the salt lost its savor, with what the earth would be salted? Thus, salt signifies God's love, and the purification of the understanding of the spiritual</p>	<p>13. فكان يأمر تلاميذه ويقول لهم يكون فيكم ملح المحبة. وأنتم ضياء العالم ونوره وملح العالم. فإن تقهت الملح فبأي شيء تطيب الأرض. إذن الملح دال على محبة الله. وكذلك بتنقيته فهما لتعاليم الآباء القديسين بالروحانيات من الأقوال</p>

¹⁶²⁰ Matthew 5: 13, 14

<p>teachings of the holy fathers in sayings and semantics. Also, oil signifies His mercy that was doubled upon us when He became human like us. This was indicated by the biblical parable mentioned about the man descending from Jerusalem to Jericho and the Samaritan who showed mercy to him and treated his pain.</p>	<p>والدلالات. وأيضًا أن الزيت دال على رحمته التي تضاعفت علينا لما أن صار بشرًا مثلنا ويشهد بذلك المثل الانجيلي الذي ذكر عن الرجل النازل من أورشليم إلى أريحا والسامري الذي رحمه وداوى ألمه.</p>
<p>14. Also, [oil refers to] the oil with which our Lord, the Christ was anointed by the women whom He rewarded for their anointing Him with forgiveness; as well as the sinful woman and the others. Thus, the prophet says, “You anointed my head with oil and my glass irrigating me alive¹⁶²¹.” By this saying about the Christ, He is called the anointment and has a glass to irrigate with His love, the love of His Father, and His Holy Spirit. Indeed, it is with faith, love, mercy and compassion that we get near to God; and with leaven, oil, and salt, we eat the flesh of God, the Word.</p>	<p>14. والدهن أيضًا الذي دهن به سيدنا المسيح من النسوة الذين جازاهن عن مسحهن له بالدهن المعفرة. والإمرأة الخاطئة وغيرها. فحينئذ يقول النبي دهنت رأسي بدهن وكأسي يرويني كالحي. وبهذا القول للمسيح يُسمى دهنًا ولديه كأس يروي بمحبته ومحبة أبيه وروح قدسه. فحقًا أن بالأمانة والمحبة والرحمة والرأفة يتقرب إلى الله. وبالخمير والزيت والملح نأكل جسد الله الكلمة.</p>
<p>15. If the Christian loses either faith, love, or compassion, he would not be a Christian. The trait is made of three, and by three, the body of our Savior was completed as it has been said earlier. The proof is that neither the unleavened completes the offering because it is incomplete, nor faith without deeds completes the Christian faith.</p>	<p>15. فإن غُدم النصراني المسيحي إما الأمانة أو المحبة أو الرأفة فليس ذلك نصراني. فإن بثلاث تصبح المسحة وبثلاث كمل جسد مخلصنا كما قد تقدم القول به. ودلائل البنان فلا الفطير يتم القربان لأنه ناقص ولا أمانة بغير أفعال كمثلته تكمل الديانة المسيحية.</p>
<p>16. And Saint Bafrilus proves our saying, as he mentions in his thirteenth article of the treatises (mimar) of “The Psychological Service”, that the twelve loaves which the priest rose (on the altar) in the Old (Testament) were analogy to the twelve apostles surrounding Him since ancient times, who knew Him</p>	<p>16. ويقيم شاهدًا لقولنا القديس بافريلس يقول في مقالته الثالثة عشر في ميامر الخدمة النفسانية أن الاثنتي عشر القرصة الخبز الذي كان يرفعها الكاهن في العتيقة. كانت ممثلة بالاثنتي عشر سليلح الذين من القدم حوله كانوا ملمين به دايرين سلك</p>

¹⁶²¹ Psalm 23: 5

and were aware of the way to live the one lovely true life descending from heavens, which is represented by the Lord Christ, the true God.	الحياة الواحدة الحقيقية المحببة النازلة من السماء الذى هى ممثلة بالسيد المسيح الاله الحق.
17. And the oil is like the mercy He pertained us, thus, He came down and shed His blood by which was our salvation; so, He became the sanctuary to our flaccid sluggish race. He strengthened it by His power, and drove it away from following the sin. From Him and by Him, we possessed the pleasant and good odors, as the saying of Paul the Apostle. Also, our Lord called His disciples the earthen salt, and He teaches us as well that through a superb deed and pure love, we might offer our offerings to God and raise up our scarifies to Him.	17. والزيت كمثّل الرحمة التى خصنا بها وعلى ذلك نزل وسفك دمه الذى به كان خلاصنا فصار ملجأً لجنسنا الرهل المسترخي. وشد بقوته وابعده عن اتباع الخطية ومنه وبه ذكى الروائح وطيبها اقتتنينا كقول الرسول بولس. وأيضاً أن سيدنا سمي تلاميذه ملح الأرض. وإذ يعلمنا أيضاً أن بفعل فائق ومحبة خالصة نقرب قرايينا لله ونرفع ذبائحنا لديه.
18. Saint John Chrysostom, the bishop of Constantinople says, "Did not He (Jesus) give bread, and it is (not) without reason the anointment that was ordered in the law but to His own family of His own nature. Firstly, because He is perfect in all His deeds like this sacred glorious mystery, especially the oil, as it represents the teaching of the Holy Church. He is truly the only anointment by name, deed, and character, and the pleasant anointments were made from Him.	18. والقديس يوحنا فم الذهب اسقف القسطنطينية يقول أنه ألم يعطي خبزاً وأن بغير سبب الدهن المأمور به فى الناموس بل لفصيلته الخاصة بطبعه. فأولاً لأنه موافق فى جميع أفعاله كالسر الموقر الجليل الخلقه ولا سيما الزيت فإنه ممثّل بتعاليم البيعة المقدسة. وهو حقاً وحده الدهن بالاسم والفعل والخاصية. ومنه تكون الأدهان الذكية.
19. But the other anointments are like the fake and untrue Arian teachings. Those who only take the name from the Christ without flesh or truth. And they are far from His power or faith. Oil, according to us, resembles mercy and compassion of God towards us. He hid His glory and looked like a slave for our sake, and it was not used with the two loaves which were offered between God's hands according to the law without reason. It was representing the one faith in all nations, and like soul and flesh as well.	19. فأما الأدهان الأخرى فهى كالتعاليم المزيفة الأريوسية الكاذبة. الذين ليس لهم من المسيح إلا الاسم بغير جسم ولا حقيقة. وهم من قوته والأمانة به مبعدون فالزيت عندنا شبه رحمة الله ورأفته بنا. إذ أخفى مجده وتصور بصورة عبداً لأجلنا وليس أن كان مستعملاً فى الناموس بغير موجب فى القرصتين الخبز الذى كانت تقرب بين يدى الرب. فقد كانت دالة على الأمانة

	الواحدة بالأمم جميعًا. وايضًا كمثل النفس والجسم.
20. Saint Ephrem truly says as well, "listen, son of faith, to my saying, and do not be confused about what I explain to you. God, with mercy, wore the earthly Adam and buried His Godhead into him, to inject him with the leaven of life. And because our decayed race was sick with the blows of Satan's hits, our Lord added to the possession of His mystical pleasant mercy the anointment for healing the sick and the mercy that supports the repentant.	20. والقديس مارفرام مثل ذلك يقول حقًا اسمع مقالي يا ولد الأمانة ولا ينقسم ظنك على الحال الذي أشرحه لك. أن الله برحمة لبس آدم الأرضي ودفن فيه لاهوته ليكون فيه خميرة الحياة. ولأن كان جنسنا المضمحل مريضًا بتهشيمات ضرب الشيطان أضاف ربنا لحيازة سر رحمته الزاكية. الدهن بشفي المرضى والرحمة تعضد التائبين.
21. He had shown us, through symbols, the characteristics that made this anointment for us. As Moses the head of prophets, with the lampstand of the seven harnesses made, with the mysteries of His mercy, He cured our race; and from Mary (He) accepted the anointment. With compassion, He rose her brother, and let the sinful woman anoint Him for His burial; and by His death, He gave life to the world which died by sin.	21. بالظواهر قد مثل لنا الخصال الذي صنع لنا هذا الدهن. مثل موسى رئيس الأنبياء بالمنارة ذات السبع سرج بسرائر رحمته طبب جنسنا ومن مريم دهنا قَبِل، وبرأفته لأخيها أقام، وللخاطئة بدهن دهنته ليكون يومئذ لدفعه. فمن موته حياة منح للعالم المائت بالخطأ.
22. And Saint Abba Jacob, the teacher, says in one of his treatises (mimar) on the miracles done by our Lord, "He became an efficient physician for us, and healed our pains, and cured our diseases. He became a leaven for us, and a physician at once. He became a salt and a spiritual dam for us; and He became an anointment for us by which He healed our wounds. He was a path for us and a door to His Father, so He (the Father) became a life for us and a lover through Him (the Christ). He (the Christ) became for us a leaven, a sacrifice, an offering priest, light and a lamb, leaving and forgiving debts. He became bread, drink and food for us; and a table for our God, His deed be blessed.	22. والقديس ماري يعقوب الملفان يقول في أحد ميامره على المعجزات التي صنع سيدنا. قال صار لنا طبيبًا مجتبرًا وداوى آلامنا وشفى أمراضنا وصار لنا خميرًا وطبيبًا بلحظته. وصار لنا ملحًا وسدًا روحانيًا وصار لنا دهنا وداوى به جراحنا. وكان به لنا طريقًا وبابًا إلى والده فكان لنا حياة وحبيبًا به. وصار لنا خميرًا. وذبيحًا وكاهنًا مقربًا ونورًا وحملًا وتاركًا الديون وغافرها. صار لنا خبزًا وصار لنا سقيًا وغذاء. ومائدة تعد إلينا. مبارك صنعه.

<p>23. This short excerpt is (taken) from many of the holy teachers, the early blessed fathers, thus, we are content with their wisdom, and likewise, your holy fatherhood. As for your Christian brother, he did not do that with proficiency, or deviation from truth because we escape from the imperfection of faith and the unleavened Jewish bread which is far away from faith. And as the Sabbath was nullified by Sunday, circumcision by baptism and by Christian tint by which is forgiveness, the unleavened was nullified and cancelled as a required necessity and relief to the (human) race. There is much more than that which requires a long time to be explained, but this is quite enough.</p>	<p>23. وهذا اليسير من المقال من كثير من المعلمين القديسين الآباء الصالحين المتقدمين فنكتفى بحكمتهم وبمثله أبوتكم القديسة. ولأخيك المسيحي فلم يفعل ذلك بإجادة ولا خروج عن الحق لأننا نهرب من نقصان الأمانة وفطير اليهودية البعيد عن الأمانة. لأن كما بطل السبت بالأحد والختانة بالمعمودية والصبغة المسيحية التي بها المغفرة. كذلك بطل وعطل الفطير ضرورة لازمة وموارحة الجنس. وغير ذلك مما شرحه يطول وفي ذلك كفاية.</p>
<p>24. The Jewish who is baptized becomes Christian, and the Christian who is circumcised returns to Judaism; a stranger, I mean who is circumcised according to the law of Moses thinking that salvation is through it, or a stranger who eats the leavened in the days which Moses and his law forbid to eat. Thus, he disbelieves in Moses. Besides, a Christian, offering unleavened, which was not ordered in the Gospel, denies the Gospel.</p>	<p>٢٤. واليهودي الذي يتعمد فقد صار مسيحياً والنصراني الذي يختتن فقد عاد إلى اليهودية. وغريب أعني يختتن على سنة موسى معتقد أن به خلاص وغريب يأكل خميراً في الأيام التي قد نهاه موسى وناموسه أن يقربه فقد كفر بموسى. ونصراني يقرب فطيرا لم يؤمر به في الانجيل فقد جحد الانجيل.</p>
<p>25. This is a summary for your apostle brothers and for the honor of your evangelical see. And for the Christian love, I would like to request my saying to be taken, by your holiness, with love and intimacy, and for my book to be read with passion and rational benefit, with no twisted intention. May our Lord Jesus Christ, support your hands, please, and help you, and herd with you His speaking sheep whom were bought by His saving blood. May He ease their (the sheep) difficulties and make them tolerable, and simplify the hardship of your</p>	<p>٢٥. وهذا مختصر لآخوتك السليحية. ولأجلال كرسيك الانجيلي وإذ أيضاً المحبة المسيحية فأسأل قدسكم أن تتخذ قولي بمحبة بمودته. ويقرأ كتابي بشغف منفعة عاقلة بغير طية ملتوية. وسيدنا يسوع المسيح يأخذ بأيديكم ويسعدكم ويعينكم ويرعى معكم غنمه الناطقة المشتراه بدمه المخلص. وأن يجعل صعوبته سهلة محتملة وصعوبة مساعيك به ببسطة كقول النبي اشعيا المحمود في الأنبياء أمين. ولربنا المجد.</p>

endeavor for them, as was said by prophet Isaiah, the praised among the prophets. Amen. Glory be to God.”	
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<p style="text-align: center;">Letter 31¹⁶²²</p> <p>From John of Antioch¹⁶²³ (1049-1057) or (1063-1073) to Christodoulus of Alexandria (1046-1077)</p>	
<p>From a <i>synodical</i> letter of the honored father, Abba John, <i>patriarch</i> of Antioch, East countries and its belongings, to Father Abba Christodoulus, <i>patriarch</i> of Alexandria, Egypt, Nubia countries, Ethiopia and Maghreb.</p>	<p>من رسالة سنوديقن من الأب الجليل أنبا يوحنا بطريرك أنطاكية وبلاد المشرق وماوالها إلى الأب أنبا أرسطودولس بطريرك الإسكندرية ومصر وبلاد النوبة والحبشة والمغرب¹⁶²⁴.</p>
<p>“1. We may confess and believe by heart and understating; from all the soul, with integrity, truth and obligation, with honorable confession that is beyond every honor; (we believe) in the Father, the Son, and the Holy Spirit, one eternal exalted Trinity; perfect Godhead; equal in <i>ousia</i>¹⁶²⁵, power and nature. They are counted in oneness; one majesty; one will, and one being. They are three perfect holy <i>hypostases</i>; nothing more or less; perfect in everything. Each <i>hypostasis</i> has His own holy characteristic; perfect <i>hypostases</i> that are not separated, begetter, begotten, and proceeding.</p>	<p>1. قد نعترف ونؤمن بالقلب والفهم من كل النفس بالصحة والحق. والواجب. والاعتراف الشريف الذي يعلو كل الشرف. بالأب والابن والروح القدس. ثلاث واحد متعالي أزلي. لاهوت كاملة متساوية في الجوهر¹⁶²⁶. والطبيعة والقوة. يعد بوحداية. سلطان واحد. وإرادة وكيان واحد. ثلاثة أقانيم مقدسة كاملة¹⁶²⁷ لا أقل منها ولا أكثر منها. كاملة بكل شيء. يختص كل أقنوم منها خاصية مقدسة. أقانيم كاملة غير منفصلة. والد ومولود ومنبثق.</p>
<p>2. One is the Father that is not begotten from another one and does not get begetting from any other one. One is the Son, begotten from the Father. Also, one is the Holy Spirit that proceeds from the Father and from the Son¹⁶²⁸; timeless, but eternal and co-existent with the</p>	<p>٢. واحد هو الأب. ليس مولود من آخر. ولا يقبل الولادة من غيره¹⁶²⁹. وواحد هو الابن لكن مولود من الأب. وواحد أيضاً الروح القدس منبثق من الأب ومن</p>

¹⁶²² Estimated date is either 1049-1057, or 1063-1073.

¹⁶²³ He is either John VIII of Antioch (1049-1057), or John IX of Antioch (1063-1073).

¹⁶²⁴ M3: "من" instead of "من رسالة سنوديقن من الأب الجليل أنبا يوحنا بطريرك أنطاكية إلى أنبا أرسطودولس بطريرك الإسكندرية" رسالة سنوديقن من الأب الجليل أنبا يوحنا بطريرك أنطاكية وبلاد المشرق وماوالها إلى الأب أنبا أرسطودولس بطريرك الإسكندرية ومصر وبلاد النوبة والحبشة والمغرب"

¹⁶²⁵ He means consubstantial (*homoousios*).

¹⁶²⁶ M2: "لاهوت كاملة متساوية في الجوهر" instead of "لاهوت كامل متساوي في الجوهر"

¹⁶²⁷ M2: "وإرادة وكيان واحد ثلاثة أقانيم مقدسة كاملة" instead of "وإرادة واحدة وكيان واحد ثلاثة أقانيم مقدسة"

¹⁶²⁸ This is the first time to mention that the Holy Spirit is proceeding from the Father and from the Son. In the manuscript M3 it is: "proceeds from the Father and with the Son"

¹⁶²⁹ M2: "غيره" instead of "غير"

<p>Father; not limited or created, but creator, incomprehensible, and beyond any understanding.</p>	<p>الإلّٰه¹⁶³⁰. ليس ذو زمان. لكن أزلي¹⁶³¹ مع الآب موجود. وليس محدود ولا مخلوق بل خالق. لا تدركه الصفة. ولا يبلغ إليه الفهم.</p>
<p>3. Without the Trinity, nothing would be existent; three combined doxologies by which the seraphim are praising these three holy <i>hypostases</i>. We knew that from the saying of great Athanasius as he says, “Also we confess and believe, from all the soul, in one <i>ousia</i> and one Godhead for these three <i>hypostases</i>. Nothing is out of these three <i>hypostases</i>; I mean the persons. This is the theological theologia.”</p>	<p>٣. ومن دون الثالوث لم يكن شيء. ثلاثة تقديسات مجتمعة تسبح بها السارافيم. بهذه الثلاثة الأقانيم المقدسة. عرفنا ذلك من كلام العظيم أنثاسيوس إذ يقول، وأيضًا نقر ونؤمن من كل النفس بجوهر واحد. ولاهوت واحد. لهذه الثلاثة أقانيم. وليس شيء خارج عن هذه الأقانيم¹⁶³². أعني الأشخاص. هذه هي الثالوجية الثاؤلوغوس.</p>
<p>4. Whereas our teacher Gregory says in his treatise (mimar) on nativity, then on baptism, as follows, “When we say God, we mean the Father, the Son, and the Holy Spirit; one Godhead in triad; triad in oneness. This is Godhead and I prefer indeed [to say] this is the Trinity. And when we mean each one of the <i>hypostases</i>, we mean a perfect <i>ousia</i>, and then the particularity of His characteristic. As for the <i>ousia</i>, there is no particularity; it is in the three <i>hypostases</i>, as being the congregated common <i>ousia</i>.”</p>	<p>٤. وأما غريغوريوس معلمنا يقول في ميمره على الميلاد. ثم على الصبغة هكذا، ومتى قلنا الله¹⁶³³ عنيّنا الآب والابن والروح القدس. لاهوت واحد بتثليث. وتثليث بتوحيد. هذا هو اللاهوت. وأفضل¹⁶³⁴ بالحقيقة هذا هو الثالوث. وإذا عنيّنا كل واحد من الأقانيم. عنيّنا جوهرًا كاملاً. ثم الاختصاص بخاصيته. من حيث الجوهرية. ما خلا الاختصاص بالثلاثة أقانيم. كالجوهر العام الجامع.</p>
<p>5. It is said ‘light’ in each <i>hypostasis</i>, then light and light, but it is one light that is not separated in the <i>ousia</i>. Life then life then life; these are the <i>hypostases</i>, but life is one in nature and <i>ousia</i>. It is said one, then one, then one; each one of them I mean the <i>hypostases</i> is God,</p>	<p>٥. يقال نور في كل أقنوم. ثم نور ونور. لكن هو نور واحد غير منفصل في الجوهرية. حياة ثم حياة ثم حياة هم الأقانيم. غير أن الحياة واحدة بالطبع والجوهر. يقال واحد ثم واحد ثم واحد¹⁶³⁵. وكل واحد</p>

¹⁶³⁰ M2: "منبثق من الآب ومن الابن" instead of "منبثق من الآب والابن"
M3: "منبثق من الآب ومع الابن" instead of "منبثق من الآب ومن الابن"

¹⁶³¹ M3: "لكن أزلي أبدي" instead of "لكن أزلي أبدي"

¹⁶³² M3: "خارج عن هذه الثلاثة الأقانيم" instead of "خارج عن هذه الثلاثة الأقانيم"

¹⁶³³ M2: "يا الله" instead of "يا الله"

¹⁶³⁴ M3: "وأفضل" instead of "وأيضًا"

¹⁶³⁵ M2: "واحد ثم واحد ثم واحد" instead of "واحد ثم واحد ثم واحد"

nature, <i>ousia</i> , and <i>hypostasis</i> , I mean person. We do not confess three [separate] individuals, three Gods, or three Godheads. We confess three distinct characteristics, but we confess one God, and one <i>ousia</i> .	منها ¹⁶³⁶ أعني الأقانيم. إله وطبيعة وجوهر وأقنوم أعني شخص. وليس اعترافنا بثلاثة نفر. ولا بثلاثة آلهة. ولا بثلاث لاهوتيات. نعترف بثلاث خواص متميزة ¹⁶³⁷ . لكن نقر بإله واحد. وجوهر واحد.
6. As for the <i>hypostases</i> , they are three by name and fact; I mean the natural substantial characteristics; not like the belief of Sabellius the impious, who had a corrupted belief in [only] one <i>hypostasis</i> and called him nonsense names. He said that He has different names in the different times; He is called Father at one time, Son at another time, and Holy Spirit at another time.	٦. وأما الأقانيم ثلاث. أعني الخواص الجوهرية الطبيعية بالاسم والفعل. وليس كمثل اعتقاد سبليوس المنافق. الذي يعتقد اعتقادًا فاسدًا. بأقنوم واحد. ويسميه بأسماء فارغة. كقوله أنه باختلاف مختلف في الأزمان ¹⁶³⁸ بالتسمية. فحين يسمى أبًا. وزمانًا يسمى ابنًا. وفي وقت آخر يسمى روح قدس.
7. [We are] not like Arius and Eunomius, who dared and dissimulated, and made different natures to the divine <i>hypostases</i> in addition to a difference in the <i>ousia</i> ; as they said, "God, creator and Created." They defined, by dissemblance and blasphemy, the solitary worshipped, who is unbounded or ineffable, and made distant times between the Father, the Son, and the Holy Spirit.	٧. ولا مثل آريوس وأونوميوس اللذان تواقحا ونافقا. وجعلا طبائع مختلفة الأقانيم اللاهوتية. واختلاف أيضًا في الجوهرية. وقالوا، رب وخالق ومخلوق. وحدوا المعبود المنفرد الذي لا يحد ولا يوصف بكفر ونفاق. وجعلا بين الأب والابن والروح القدس أحيانًا متباعدة.
8. But our right belief is far from that, and from the dissemblance of Apollinarius, who blasphemed on God, and made values and ranks in Godhead, as he says, "the great; the greater and the greatest; something older than the other with a difference in equality. But our belief is away from those. We are not like the dissemblance of Macedonius, who blasphemed on the Holy Spirit and called Him 'a creature' in an evil	٨. وأما اعتقادنا الصحيح فبعيد ¹⁶⁴⁰ من ذلك. ومن نفاق أبوليناريوس الكافر بالله. الذي جعل في اللاهوت ¹⁶⁴¹ مقادير ودرجات. يقول العظيم والأعظم منه والأفضل في العظمة. شيء أقدم من شيء. واختلاف في المساواة. وأما نحن فإن اعتقادنا بعيد من هؤلاء. ولا مثل نفاق مقدونيوس الذي جدف على روح القدس.

¹⁶³⁶ M2: "منها" instead of "منهما"

¹⁶³⁷ M2: "لا بثلاث لاهوتيات نعترف بثلاثة خواص مميزة" instead of "لا بثلاثة لاهوتيات نعترف بثلاث خواص مميزة"

¹⁶³⁸ M2: "باختلاف مختلف في الأزمان" instead of "باختلاف في الأزمان"

¹⁶⁴⁰ M2: "فبعيد" instead of "فبعيد"

¹⁶⁴¹ M3: "اللاهوت" instead of "الثالث"

<p>blasphemy that is opponent to the Gospel. He was not afraid from his saying, though it was said that, "And whoever blasphemed against the Holy Spirit, it will not be forgiven to him, either in this age or in the age to come¹⁶³⁹."</p>	<p>وسماه مخلوقًا بكفر شيطاني مقاوم للإنجيل. لم يخف من قوله إذ يقول، ومن جدف على روح القدس لا يغفر له. لا في هذا الدهر ولا في الآتي.</p>
<p>9. It is from the grace of your life-giving sayings and your apostle teaching, that we mentioned this incomplete speech with the straight and correct confession; 'the divine theologia'; and the acceptance of the knowledge of faith and the divine affirmation in everything.</p>	<p>٩. ومن فضل كلامكم المحيي. وتعليمكم السليحي. ذكرنا هذا الكلام الناقص. بالاعتراف المستقيم السالم. ثولوجية الإلهية. وقبول المعرفة بالأمانة والإقرار الإلهي في كل شيء.</p>
<p>10. Then we go back to the saying on the incarnation of the only Son; God the Word; the one of the Trinity; the worshipped; the begotten Son from the Father; the unbounded and eternal without change; the unaffected by any separation or division. He became man while He is still God; He is the Word in the <i>ousia</i> of Godhead that is beyond any description.</p>	<p>١٠. ثم نعود إلى القول. في تأنس الابن الوحيد. الله الكلمة الواحد من الثالوث. المسجود له. الابن المولود من الأب. أزلي غير محدود. وبغير ألم. سالم من كل انقسام وانفصال. فصار إنسانًا وهو إله لم يزل. هو الكلمة الذي يفوق كل صفة بجوهرية اللاهوت.</p>
<p>11. Through Him were the previous ages; through Him are all the present times, and through Him are the ages to come for ever and ever. He was not separated within times or [become] after some time. We accepted Him as being the gift of the eternal Father, for He is the power and wisdom of the Father; the brightness of His glory and the image of His <i>hypostasis</i>. Thus, we understand His eternal begetting that is without beginning or end which is equal to Godhead in the proper honor.</p>	<p>١١. به كانت الأزمان السالفة. وبه¹⁶⁴² تقوم كل الأحيان الموحدة. وبه تكون الدهور الآتية إلى أبد الأبد. ولا صار كالمنفصل بين أحيان. ولا بعد زمان. قبلنا كعطية الأب الأزلي. لأنه قوة الأب وحكمته. وشعاع مجده وشكل أقنومه. وبهذا نفهم ولادته الأزلية بغير ابتداء ولا انتهاء. المتساوية في الكرامة اللاتئة باللاهوت.</p>
<p>12. As it was said by the son of thunder; I mean John the theologian, and also the one who has the mysteries</p>	<p>١٢. كما قال ابن الرعد. أعني يوحنا ذلك الثيولوجوس. وكذلك أيضًا صاحب سرائر</p>

¹⁶³⁹ Matthew 12: 32.

¹⁶⁴² M2: "وبه تكون" instead of "وبه"

<p>of the Spirit; I mean Paul, who is the foundation of the church; he said that at the end and completeness of times, and for our salvation, renewal and our bringing back to our initial situation, He [the Son] was incarnate and became man from the Holy Spirit and from Virgin Mary, the <i>theotokos</i>.</p>	<p>الروح¹⁶⁴³. أعني بولس الذي هو أساس البيعة. قال أن في آخر الأزمان وكمالها. من أجل خلاصنا وتجديدنا. وإعادتنا إلى حدنا الأول. تجسد وصار إنساناً. من الروح القدس ومن مريم العذراء البتول¹⁶⁴⁴ الثيوتوكوس.</p>
<p>13. That was since Archangel Gabriel said to the Virgin, "The Lord is with you"¹⁶⁴⁵ At that hour and moment, the inseparable, ineffable and unbounded union happened. For He became incarnate in the way He knows, and in which we cannot explain His being. Thus, the Holy Godhead was not separated by the incarnation of the only Word.</p>	<p>١٣. وذلك من حين قال جبرائيل رئيس الملائكة للبتول، الرب معك. وفي تلك الساعة واللحظة صار الاتحاد الذي لا ينفصل. ولا يوصف ولا يحد. لكي مثل ما يعلم¹⁶⁴⁶ هو تجسد. من حيث لا نستطيع أن نفسر كيانه¹⁶⁴⁷. ولم ينفصل بذلك اللاهوت المقدسة بتأنس الكلمة الوحيد.</p>
<p>14. Before the beginning, He was simple without flesh like the Father and the Holy Spirit, and when He wanted, He became incarnate. After the incarnation, He is not simple [anymore] or not incarnate, but He is composite; one from two, complete Godhead and perfect manhood; one characteristic. It is not from the aspect of the difference of natures congregated in the union that He became two; He was one, He remained one as He is; He was not altered from His Status, but united with what He did not have in the past.</p>	<p>١٤. قبل الابتداء كل¹⁶⁴⁸ بسيط بغير جسد. مثل الأب والروح القدس. ولما شاء هو تجسد. ولم يكن بغير¹⁶⁴⁹ التجسد بسيط. ولا غير متجسد. بل هو مركب. واحد هو من اثنين. لاهوت كامل وناسوت تام. خاصية واحدة. ليس من جهة اختلاف الطبائع المجتمعة بالاتحاد يكون اثنين. كما كان واحد. بقي واحد بحاله. ولم ينتقل من حاله. لكن اتحد بما لم يكن له قديماً.</p>
<p>15. He was one and remained one as He was, for He is composite and not simple. It is like the rational soul in its union. When the mind contemplated this union [between the soul and the flesh], which is said one nature, the materialization is not missed from it, I mean</p>	<p>١٥. كان واحداً وبقي كما كان واحداً. إذ هو مركب وليس بسيط. على قياس النفس الناطقة. بحيث اتحادها. إذا تأمل العقل اتحاد ذلك. ويقال طبيعة واحدة. فليس يسقط منها بذلك التجسد أعني الجسد</p>

¹⁶⁴³ M2: "الروح القدس" instead of "الروح"

¹⁶⁴⁴ M2: is missing "البتول"

¹⁶⁴⁵ Luke 1: 28

¹⁶⁴⁶ M3: "لكي كما يعلم" instead of "الذي مثل ما يعلم"

¹⁶⁴⁷ M2: "من حيث لا يستطيع أن يفسر كيانه" instead of "من حيث لا يستطيع أن يفسر كيانه"

¹⁶⁴⁸ M3: "كل" instead of "كان"

¹⁶⁴⁹ M3: "بعد" instead of "بغير"

<p>the flesh united to it [the soul]; but the mind rushes to know the union of the two <i>hypostases</i> together, one <i>hypostasis</i> and one nature; the entire speaking animal (being). He is called a perfect one, I mean man.</p>	<p>المتحد بها. بل يسرع العقل إلى معرفة الاتحاد من الأقنومين معًا. أقنوم واحد¹⁶⁵⁰ وطبع واحد. الحيوان الناطق كله. ويدعى بواحد كامل أعني إنسان¹⁶⁵¹.</p>
<p>16. That is the Son, God the Word, without being altered or changed. He united hypostatically and naturally to a flesh with a rational soul, was called Emmanuel. He is one person, one <i>hypostasis</i> and one incarnate nature of God the Word, without change, mix, alteration, or separation between the two natures from which was the inseparable union, which brought together the heavy thick flesh with the un-incarnate nature, which is free from any symptoms. This coming together leads to the inseparable union.</p>	<p>١٦. وهو الابن الكلمة الإله. من غير أن يتغير أو يستحيل. اتحد بالجسد أقنومًا طبيعيًا. بنفس قابلة للعقل¹⁶⁵². ويدعى أسمه عمانوئيل. وهو شخص واحد. أقنوم واحد. طبع واحد متجسد لله الكلمة. بلا تغيير ولا امتزاج. ولا استحالة. ولا انفصال بين الطبيعتين اللتين كان منهما الاتحاد الذي لا ينقسم. الذي يجمع الجسم الكثيف الغليظ مع الطبيعة الغير متجسدة. السالمة من الأعراض. اجتماع يسبق¹⁶⁵³ إلى الاتحاد¹⁶⁵⁴ غير منفصل.</p>
<p>17. There is no mention of two [natures] after the ineffable and the unbounded union, so how does it come to be now? For it is not by imagination that He assumed mortal flesh, nor did not He assume a part of it, but He took all whatever is ours except sin and became equal to us. Wherefore, He accepted all what belongs to us, hunger, thirst, sleep, fatigue from walking, tortures and passions, the cross, the nails and death, according to what the divine books have explained and described.</p>	<p>١٧. ولا ذكر اثنين من بعد الاتحاد الذي لا يوصف ولا يحد. كيف الآن ذلك¹⁶⁵⁵. لأنه ليس بالخيال أتحد الجسد المائت. ولا أتحد جزًا منه. لكن كل ما لنا أخذه إلا الخطية فقط. وصار مساويًا لنا. لأجل هذا قبل كل ما يتعلق بنا بذلك. الجوع والعطش والنوم. والتعب من المشي والعذاب والآلام. والصليب والمسامير والموت. على ما شرحت ووصفت الكتب الإلهية.</p>
<p>18. The incarnation is a great mystery, and abolishing the division, change and separation. If it was said that our salvation was done by a man (human), then it would</p>	<p>١٨. سر عظيم هو التأنس. وتعطيل الانقسام. والاستحالة والافتراق. إذا قيل أن خلاصنا كان بإنسان فهذا نفاق. بل</p>

¹⁶⁵⁰ M2, M3: "أقنوم واحد" instead of "أقنوم واحد"

¹⁶⁵¹ M2: "إنسان" instead of "إنسان"

¹⁶⁵² M2: "بنفس قابلة للعقل" instead of "بنفس قابل للعقل"

¹⁶⁵³ M3: "يسبق" instead of "يسبق"

¹⁶⁵⁴ M2: "إلى الاتحاد الذي لا يوصف" instead of "إلى الاتحاد"

¹⁶⁵⁵ M2: is missing "ذلك"

<p>be a dissemblance, but the salvation is proper to God because the greatness of the mystery is that God became man. This is regarding the nature, but the entity of the divine dispensation is beyond the nature.</p>	<p>الخلاص يليق بالإله. لأن أعظم¹⁶⁵⁶ الأعجوبة أن يصير الإله إنسانًا. هذا بالطبع لكن يفوق الطبع كيان التدبير الإلهي.</p>
<p>19. If there is something that we can explain how it looks or how it is, it will not be a wonder, or how Isaiah called Him a wondrous wonder, and an incomprehensible matter. If there is something incomprehensible, then it would be beyond the nature and it is free from likeness. It is not also because it is incomprehensible by human minds to be repelled by the thought from being accepted, for it was written “O Lord, how great are your works!”¹⁶⁵⁷ He accepted all what belongs to us, He who did not commit a sin, and who had no deceit coming out from His lips¹⁶⁵⁸, according to what the Apostle Peter said, as well as Isaiah, the prophet, before him (Peter).</p>	<p>١٩. إن كان شيئاً يفسر ما هيئته وكيفيته. فليس ذلك أعجوبة. وكيف دعاه إشعياء عجباً عجيّباً. فأمر لا يدرك. فإذا كان شيء لا يدرك فهو يعلو الطبع. وهو سالم من الشبه. وليس أيضاً لأجل أنه لا يدرك بالعقول البشرية. يتباعد الفكر عن قبوله. لأنه مكتوب ما أعظم أفعالك يارب. وقبل ما يتعلق بنا ذلك الذي لم يخطئ. ولم يوجد في شفثيه مكر. على ما يقوله السليح بطرس. وكذلك إشعياء النبي من قبله.</p>
<p>20. How could He suffer, who was not incarnate? And if He did not suffer, He would not die. Then how could our salvation be! As Peter the Apostle, the head of the disciples taught us and said, “Therefore since the Christ suffered for us in the flesh”¹⁶⁵⁹. If he (Peter) considered Him a man that suffered and not God who became incarnate, he would not explain this exposition by saying, “suffered for us in the flesh.”</p>	<p>٢٠. من لم يتجسد كيف تألم¹⁶⁶⁰. ولو لم يتألم لم يمت ذلك العزيز. كيف يكون¹⁶⁶¹ خلاصنا؟ كما علمنا الرسول بطرس رئيس التلاميذ حيث قال، المسيح تألم عنا بالجسد. فإن كان حسبه إنساناً تألم. وليس إله تأنس. لما شرح هذا الشرح. بقوله تألم بالجسد عنا.</p>
<p>21. Therefore, the one who was intangible and impassible, suffered in the flesh. He did not say [suffered] in Godhead, nor did he mention also that the</p>	<p>٢١. بذلك الذي كان غير محسوس. ولا قابل الآلام أنه تألم بالجسد. ولم يقل باللاهوت. ولا ذكر أيضاً الجسد خارجاً</p>

¹⁶⁵⁶ M3: "عظم" instead of "أعظم"

¹⁶⁵⁷ Psalm 92: 5

¹⁶⁵⁸ 1 Peter 2: 22

¹⁶⁵⁹ 1 Peter 4: 1

¹⁶⁶⁰ M3: "يؤلم" instead of "تألم"

¹⁶⁶¹ M2: is missing "يكون"

<p>flesh was apart from Godhead. His saying signifies the union, for Godhead united [to the manhood]; and because God became incarnate, they (Godhead and manhood) were not divided, for the incarnate God is the passible one. It is a united converge and not divided.</p>	<p>عن اللاهوت. يدل قوله على الاتحاد. لأن اللاهوت اتحد¹⁶⁶². ليسا ينقسمان حيث تجسد الإله. لأن الإله المتجسد هو المتألم. فهو اجتماع متحد وليس منقسم¹⁶⁶³.</p>
<p>22. This is how the illuminated pillar on the Orthodoxy taught us; I mean Athanasius, that great one who sat on the see of Mark, the Evangelist, whose teachings are from the breath of the Holy Spirit, who took the name that is called immortal¹⁶⁶⁴. He said, "When He became incarnate, He united, and He is not out of that; I mean the Word. Therefore, it is said that He is the passible because the flesh is not away from Him, but is His body and whatever attributed to the flesh is attributed to Him.</p>	<p>٢٢. وبهذا علمنا العمود المضيء على الأرثوذكسية. أعني أثاناسيوس ذلك العظيم الذي جلس على كرسي الإنجيلي مرقس. الذي تعاليمه من نسمة الروح القدس. وأتخذ الاسم الذي يدعى أنه غير مائت. قال هكذا، أنه لما تجسد إتحد. وليس هو خارج من ذلك. أعني الكلمة. لأجل هذا يقال أنه المتألم. لأن الجسد ليس هو بريء منه بل هو جسده¹⁶⁶⁵. وما يختص بالجسد فإنه يختص به.</p>
<p>23. Also, while He was doing the miracles He was not outside the flesh; but all His operations were divine and human through one person; and therefore, He was united in performing all operations. Like what He did with Peter's mother-in-law, the lepers, the blind and Lazarus as well; all these done by the touch of the hand, saliva of the mouth, and the sound of the tongue, signify the union; I mean Godhead in flesh.</p>	<p>٢٣. وليس أيضاً حيث تقول¹⁶⁶⁶ الآيات كان خارجاً عن الجسد. بل كانت أفعاله كلها الإلهية والإنسانية بشخص واحد. وبهذا كان يكمل¹⁶⁶⁷ الأفعال كلها متحد. ومثلما فعل بحماسة بطرس والبرص والعميان. وذلك¹⁶⁶⁸ العازر. كان جميع ذلك بجس اليد. وريق الفم. وصوت اللسان. يدل على الاتحاد. أعني اللاهوت بالجسد.</p>
<p>24. He is one, with one lordship and one will. Through this, He performs miracles and accepts passions, because the flesh is His; and if it is united to Him, then passions attributed to flesh are His. Now, it is not</p>	<p>٢٤. واحد هو ربوبية واحدة¹⁶⁶⁹. وإرادة واحدة. يكمل بذلك الآيات ويقبل الآلام. لأن الجسد هو له. وإن كان اتحد له¹⁶⁷⁰. فالآلام</p>

¹⁶⁶² M2: "لأن اللاهوت اتحد" instead of "لأن اللاهوت اتحد بالناسوت"

¹⁶⁶³ M2: "ينقسم" instead of "منقسم"

¹⁶⁶⁴ The name Athanasius derives from the Greek "immortal"

¹⁶⁶⁵ M2: "جسده" instead of "جسد"

¹⁶⁶⁶ M3: "يقول" instead of "يعمل"

¹⁶⁶⁷ M3: "يكمل" instead of "بكل"

¹⁶⁶⁸ M2: "وكذلك" instead of "وذلك"

¹⁶⁶⁹ M2: "واحد هو ربوبية واحدة" M3: "واحد هو ربوبية واحدة" instead of "واحد هو ربوبية واحدة"

¹⁶⁷⁰ M3: "وإن كان اتحد له" instead of "وإن كان الجسد له"

permitted to double or divide the natures after the union. He did not appear by nonsense imagination or by intangible Godhead.	المتعلقة بالجسد له. والآن فما يجوز أن يقسم ويثني في الطوائف ¹⁶⁷¹ من بعد الاتحاد. ولم يتراءى بالخيال الفارغ. ولا باللاهوت الغير محسوس.
25. As for the one shining among the teachers, the great in the divine pastor, Cyril, he said, "Whoever divided Emmanuel into two after the union, or thought of the passions in Godhead, then he feared of fear where there is no fear, and thus, they worship a man. When they divide God, they become like the opponent Jews.	٢٥. وأما ذلك النوراني في المعلمين. العظيم في الرعاية الإلهية. كيرلس. قال هكذا, من أفرق عمانوئيل على اثنين من بعد الاتحاد. أو يظن بالأوجاع على اللاهوت. فقد خاف بمخافة من حيث لا يكون مخافة. وبهذا يجعلون سجودهم لإنسان. عندما يقسمون الإله كاليهود المخالفين يكونون.
26. But for us, we are standing on our boundaries, walking on the royal road, following the blessed fathers, and confessing God the Word in oneness and affirming that He suffered for us in flesh which belongs to Him. Also, Ignatius, the theophorus (wearer of God) [says] in his letter to the Romans, "convincing me to look like the passions of my God."	٢٦. وأما نحن فإننا على حدودنا مقيمون. وفي الطريق الملكوتية ¹⁶⁷² سائرون. وعلى آثار الآباء المغبوطون سالكون. والله الكلمة بوحدانية معترفون. وبحيث تألم عنا بالجسد الذي يختص به مقرون. وأيضًا أغناطيوس لابس الإله في رسالته إلى أهل رومية, ويقنعني بأن أتشبه بالآلام الإلهي.
27. As for Saint Basil, who is the pillar of the church, he says in his treatise (mimar) on martyr Julitta; "For us, God became among people; oppressed with the oppressors; as well as a help from Him to save the captives. The intangible was on the cross; the life became in death; the light became in hell. All of this was for the sinful Adam and his seed."	٢٧. فأما القديس باسيليوس. الذي هو عمود البيعة. في الميمر الذي قاله على يوليطة الشهيدة. قال هكذا, من أجلنا صار الإله بين الناس. مع الظلمة مظلوم. وكذلك كان معونة منه ليخلص المسيبيين. وكان ذلك الغير محسوس على الصليب. والحياة صار في الموت. والنور صار في الجحيم ¹⁶⁷³ وهكذا كله من أجل الساقط آدم وذريته من قبل.

¹⁶⁷¹ M2: "والآب فما يجوز أن يقسم له راسًا في الطوائف" instead of "والآن فما يجوز أن يقسم ويثني في الطوائف"

¹⁶⁷² M3: "الملكوتية" instead of "الملكوية"

¹⁶⁷³ M2: "والنور صار في الجحيم وعلى الصليب" instead of "والنور صار في الجحيم"

<p>28. Also Gregory of Nazianzus said in his letter to Cledonius, “whoever does not worship the crucified would be condemned and is counted among those who had managed His crucifying.”</p>	<p>٢٨. كذلك غريغوريوس صاحب¹⁶⁷⁴ أنيزيتروا. في رسالته إلى أفلندونيوس قال هكذا, إن كل من لا يسجد للمصلوب يكون محرومًا. ومع الذين تولوا صلبه يكون محسوبًا.</p>
<p>29. And many of the chosen teachers, said the same saying on God the Word, but we passed what they mentioned for concision, and we referred to the one who became a tongue for all of them; I mean Severus the <i>Patriarch</i>, who arranged the boundaries of orthodoxy; as he said, “The Word is not separated from His flesh; and nothing is attributed alone to the flesh as if it were naked of Godhead, but to God incarnate.” This is straight forward without regression, as I understand now that the intangible God suffered in the flesh, by which He tasted death.</p>	<p>٢٩. وكثيرون أيضًا من المعلمين المختارين. على نص واحد عن الله الكلمة. ولأجل الاختصار تجاوزنا ما ذكره. وقصدنا الذي صار فمًا لجميعهم. أعني البطريك ساويرس. الذي رتب حدود الأرثوذكسية. قال هكذا, لا ينقسم الكلمة من جسده. وينتسب¹⁶⁷⁵ إلى الجسد وحده شيئًا. كأنه معرى من اللاهوت. بل الإله متجسد. هذا على الاستقامة حال الأتجاع¹⁶⁷⁶. فأفهم الآن أن الإله الغير محسوس تألم بالجسد. وبه ذاق الموت¹⁶⁷⁷.</p>

¹⁶⁷⁴ M3: "أسقف" instead of "صاحب"

¹⁶⁷⁵ M3: "ولا ينتسب" instead of "وينتسب"

¹⁶⁷⁶ M3: "الأتجاع" instead of "الأرتجاع"

¹⁶⁷⁷ M3: "وبه ذاق الموت ليخلصنا" instead of "وبه ذاق الموت"

<p style="text-align: center;">Letter 32¹⁶⁷⁸</p> <p style="text-align: center;">From John of Antioch (1063-1073) to Christodoulus of Alexandria (1046-1077)</p>	
<p>From the <i>synodical</i> [letter] sent from Abba John, <i>patriarch</i> of Antioch, to Abba Christodoulus <i>patriarch</i> of Alexandria, through the hand of Abba Timothy, the metropolitan of Jerusalem, which was read in the Hanging [Church] and Abo Serga [Church] on Meshir (Amshir) of the year Seven Hundred Eighty-two of the blessed martyrs, may God give us their blessings</p>	<p>من السنوديقن المنفذ من أنبا يوحنا بطريرك أنطاكية إلى أنبا أكرسطوذولس بطريرك الإسكندرية. على يد أنبا تيموثاوس مطران بيت المقدس. مما قرئت بالمعلقة وأبو سرجة. وقرئت في أمشير سنة اثنين وثمانين وسبعمائة¹⁶⁷⁹ للشهداء الأطهار رزقنا الله بركاتهم¹⁶⁸⁰.</p>
<p>“1. We, who are of the orthodox faith, believe that the eternal Son, who is before the world and the created creature; God from God; God the Word who is consubstantial (<i>homoousios</i>) with the Father and the Holy Spirit; who for us, humans, and for our salvation, became incarnate with a flesh like ours that has a speaking and a rational soul.</p>	<p>1. نعتقد نحن المستقيمون الأمانة. أن الابن الأزلي الذي هو قبل العالم. والخلق المخلوق. الإله الذي من الإله. الله الكلمة المساوي في الأوسيا للأب وروح القدس. الذي من أجلنا نحن البشريين¹⁶⁸¹. ولأجل¹⁶⁸² خلاصنا. تجسد بجسد متمثل¹⁶⁸³ بنا. متنفس بنفس ناطقة عقلية.</p>
<p>2. For He did not move away from His Godhead, or [from] His own flesh which He united with. He did not change at all to what He is not or by phantasy. He confirmed His bringing of the nature which came together into union from two natures, perfect and complete Godhead and manhood, according to their own names.</p>	<p>2. إذ لم يبعد من لاهوته. ولا الجسد الشخصي الذي اتحد به. غير جملة كافية. إلى غير ما هو¹⁶⁸⁴ أو وهم، إذ ثبت اتيانه الطبيعة التي اجتمعت إلي الاتحاد من طبيعتين اللاهوت والناسوت التامة. المكمل كالأسماء الواقعة عليها.</p>
<p>3. One is the famous Emmanuel. We believe in Him as a true Son and God; one person; one face [<i>prosopon</i>]; composite; one <i>hypostasis</i>; one nature of the Word</p>	<p>3. واحد هو عمانوئيل المشهور نؤمن به ابناً ورباً هو حق. وشخص واحد ووجه واحد. مركب وأقنوم واحد وطبيعة واحدة.</p>

¹⁶⁷⁸ On Meshir of the year Seven Hundred Eighty two of the martyrs (it is equivalent to 1065-1066 in the Julian calendar).

¹⁶⁷⁹ M3: " 783" instead of " اثنتين وثمانين وسبعمائة"

¹⁶⁸⁰ M2: "للشهداء الأطهار رزقنا الله بركاتهم وشفاعتهم امين" M3: "للشهداء" instead of "للشهداء الأطهار رزقنا الله بركاتهم"

¹⁶⁸¹ M3: "من أجلنا نحن البشريين" instead of "من أجلنا البشريين"

¹⁶⁸² M3: "ولأجل" instead of "ومن أجل"

¹⁶⁸³ M2: "متمثل" instead of "متمثل"

¹⁶⁸⁴ M3 : The letter is incomplete and it was written: "هذا الفصل مكتوباً في أول رسائل الأب يوحنا"

<p>Incarnate; as He is not divided into two natures after the incomprehensible union which is beyond miracles. There is no change or mix whatsoever in what are united and organized.</p>	<p>الكلمة¹⁶⁸⁵ المتجسد إذ لا ينقسم إلى طبيعتين من بعد الاتحاد الغير مدروك ويفوق المعجزات. ولا تغير ما قد اتحد وانتظم.</p>
<p>4. He, by His will which amazes minds and could not be comprehended by human thoughts, who is dazzling, miraculous, predominating to mind and speech, our true God, beyond the quantitative numbers, distinguished by unity keeping self characteristic. Thus, He became incarnate; and because of the undivided and unaltered [union], He resembled us in everything belonging to us, who, for us, became incarnate, but above error.</p>	<p>4. واخذ بمشيئته التي يذهل عنها العقول¹⁶⁸⁶ ولا تدركها الأفكار الناسية¹⁶⁸⁷ المبهر المعجز القاهر للعقل والنطق. وإلهًا حقًا يبعد الأعداد الكمية ويتفرد بالواحدانية ويحفظ الذاتية الخاصة. هذه هكذا متجسدة ولأجل الغير منقسم ولا متكيف. تشبه بنا في كل شيء لنا الذي من أجلنا تجسد بل هو منزله من الخطأ فقط.</p>
<p>5. If we do not discrete, He likened our features because He became incarnate, and the features are necessary to Him. He does not change because He is existent in His Godhead. He is not changed or formed. By His Choice He suffered voluntarily without denying hunger or thirst. He became tired from walking in the street and from what happened to Him from outside; being beaten, slapped, crucified with his Hands, and having His Feet nailed on the honorable cross, the Possessor of life.</p>	<p>5. إذ لم نجد تشبه بأعراضنا لأنه متجسم والأعراض لازمة له¹⁶⁸⁸. ولا متغير لأنه مقيم في لاهوته. لا متغير ولا متكون. وبأختياره تألم بجسده تألمًا اختياريًا غير منكر جوع ولا¹⁶⁸⁹ عطش. تعب من سعي الطريق. وما طرف من خارج ضرب ولطم وصلب. وسمرت يده ورجلاه على الصليب الموقر مقتني الحياة.</p>
<p>6. He is God the Word, the impassible, the immortal, and the timeless; He is before the world and is the creator of the world. How could He come with another character to our passions and our features unless He became incarnate with a flesh with a rational soul like our persons? (A flesh which is) passible and mortal, and</p>	<p>6. فهو الله الكلمة الغير متألم ولا مائت ولا زمني. الذي قبل العالم وخالق العالم. وكيف كان يمكن أن يجيء بصفة أخرى إلى آلامنا وأعراضنا إذ لم يتجسد جسدًا كشخصنا¹⁶⁹⁰ متألم بنفس معقولة وتعرف الآلام إلى حين التألم. وبغير تألم كانت بلاهوتها¹⁶⁹¹</p>

¹⁶⁸⁵ M2: "الكلمة" instead of "الكلمة"

¹⁶⁸⁶ M2: "تذهل عنها العقول" instead of "تذهل العقول"

¹⁶⁸⁷ M2: "لا تدركها الأفكار الناسية" instead of "لا تدركها الناسية"

¹⁶⁸⁸ M2: "لازمة له" instead of "لازمة"

¹⁶⁸⁹ M2 is missing "ولا"

¹⁶⁹⁰ M2: "كشخصنا" instead of "كشخصنا"

¹⁶⁹¹ M2: "كانت بلاهوتها" instead of "كان بلاهوته"

experienced passions when He suffered, and by Godhead, [He] was impassible.	
7. Thus, God accepted passions in His flesh for us. We are proud of this because He saved us from the slavery of death. He became the reason of salvation for us from the hands of the enemies, death and Satan, and freed us from them. He did not leave His divine power at all, nor did he suffer by an imaginary camouflage, but by truth.	٧. وهكذا الإله قبل الألم بجسده لنا وبذلك نفتخر لأنه من عبودية الموت خلصنا. وصار سبب خلاص لنا من يدى الأعداء الموت والشيطان. ومنهم حررنا ومن قوته الإلهية لم يبعد ¹⁶⁹² جملة كافية. ولا أن يتألم بتمويه ¹⁶⁹³ خيالي إلا حقيقى.
8. This, from the womb of His Mother, the Virgin Lady, was united. The impassible suffered; the alive and the immortal tasted death by His own will. If we believe in something other than this, we would be like who were not freed from these passions, or from the capture of death, and we would be like strangers, who are away from the truth of resurrection.	٨. هذا من بطن أمه السيدة البتول اتحد. غير متألم تألم ¹⁶⁹⁴ . وحي وغير مانت ذاق الموت بمشيئته فلو أعتقدنا غير هذا لكننا كمن لم ينعتق قبل الآلام. ومن سورة الموت كالغرباء الأبعد من حقيقة القيامة.
9. Christ resembled our passions, thus, He freed (us) at His Resurrection from the dead, as the saying of the apostle theologian, for he wisely summarized his speech, built and said, "as children are from flesh and blood, He through the same course is the same. He has this likeness to destroy death by His death, and to destroy that who has power on the dead, who is Satan, and to free from him those opponents who are under slavery.	٩. والمسيح تشبه بالآلما. ولهذا حل عند قيامته من الأموات كقول السليح الألهى أن بحكمة كان يلخص كلمته ويبنى. ونقول لأجل أن الصبيان كانوا من لحم ودم كذلك هو بهذا المنهج. وهذه السيرة تشبه لكىما يبطل بموته الموت والذى له سلطان الموتى الذى هو الشيطان وبعلة ¹⁶⁹⁵ منه المخالفين ابداً للعبودية.
10. He did not take likeness from angels nor did He become incarnate except from the seed of Abraham. [He took] a flesh, which is equal to us in race, resembling our passions and features, with a rational	١٠. لم يأخذ من الملائكة شبيهاً ولا تجسد إلا من زرع إبراهيم جسداً مساوياً لنا فى كل جنسه ومثبه آلامنا وأعراضنا ومتنفس بنفس عقلية. ذلك الذى من القديسة البتول إلى الأبد والددة الله مريم العذراء

¹⁶⁹² M2: "يبعد" instead of "يبيعدنا"

¹⁶⁹³ M2: "بتمويه" instead of "بتموته"

¹⁶⁹⁴ M2: "غير متألم تألم" instead of "غير متألم بالأم"

¹⁶⁹⁵ M2: "وبعلة" instead of "ونقله"

soul; that who is from the holy Ever-Virgin Mary, the Mother of God (<i>theotokos</i>).	
11. From her came God the only Word, and from her, He assumed a flesh for Himself, to accept in it the blameless voluntary natural passions, by which our God did divine signs. He spoke with humanly and divine voices. As proper to His Godhead and as per His manhood, He spoke and did.	١١. منها الله الكلمة الوحيد ومنها اتخذ له جسداً ليقبل به الآلام ¹⁶⁹⁶ الطبيعة الاختيارية الغير منكورة. وإلهنا للعلامات الألهية فعل به كذلك أصوات أنسية وإلهية كان ينطق هذه ¹⁶⁹⁷ كما يليق بلاهوته. وتيك أنسية يتكلم ويفعل
12. Not for the deeds or speeches, and their difference or harmony, the miracles which came from Him, the passions that entered to Him, or the features that He accepted, would we be trapped in dividing His divine nature from the human one after Their incomprehensible union. Nevertheless, we divide the voices and the passions, for they are truly known to be His as He performed the miracles of His Godhead as well as His human suffering.	١٢. وليس لأجل الأفعال والخطب وبغيرها وتجانسها والمعجزات الواردة منه أو الآلام الداخلة عليه والأعراض التي قبلها تكون واقعين ¹⁶⁹⁸ فى تقسيم طبائعه الألهية من الأنسية بعد اتحادهما الغير مدركة. ومع ذلك نقسم الأصوات والآلام لأن ¹⁶⁹⁹ له حقاً تعرف عجائب لاهوته وبشرنا متألم.

¹⁶⁹⁶ M2: "الآلم" instead of "الآلام"

¹⁶⁹⁷ M2: "بهذه" instead of "بهذه"

¹⁶⁹⁸ M2: "والأعراض التى قبلها يكونوا واقعين" instead of "واقعين"

¹⁶⁹⁹ M2: "لأنها" instead of "لأن"

Part III

**Descriptive analysis of the synodical letters in the manuscript of “The
confession of the fathers” (i‘tirāf al-ābā’)**

Description of the synodical letters in the manuscript of “The confession of the fathers” (i‘tirāf al-ābā’)

Letter ¹	From	To	Estimated Date	Theological teachings
1	Theodosius of Alexandria (536–567)	Severus of Antioch (512–538)	Not mentioned 536 ²	<ul style="list-style-type: none"> - God the Word is consubstantial (<i>homooousios</i>) with God His Father. (1:1) - The Word, who is God by nature, is the one who truly became man, and remains God as He is. (1:2) - He did not abandon anything of manhood but became one with the body. (1:2) - He got our likeness in everything except sin (1:3) - God the Word assumed our nature and became one with it, hypostatically. (1:5) - Unless He had destroyed death through his body, the sting of death, that is sin, would not have been destroyed nor would the power of death had been vacated. (1:6) - Expels Eutyches and all those who follow his thoughts. (1:8)
2	Severus of Antioch ³ (512–538)	John of Alexandria (505–516)	Not mentioned 512-516	<ul style="list-style-type: none"> - The exalted faith which was handed down to us by our holy fathers, and we reject what the others had affirmed in Chalcedon. (2:1) - The Trinitarian faith: one God, the Father the Pantocrator, and we believe also in one Lord, Jesus Christ, the begotten of the Father before all ages and the Holy Spirit, the perpetual, and equal to the Father and the Son. (2: 2) - The one Son, the Lord Jesus Christ: He neither brought the body with Him from heaven nor out of anything else like imagination or phantasy, but He became flesh, that is He became incarnate and became man without alteration. (2: 3) - He assumed it out of the holy Mother of God (<i>Theotokos</i>) the Ever-Virgin Mary, and it [the body] has a speaking and rational soul. And He became one with it [the body] in her womb. (2: 4) - He is one person [<i>hypostasis</i>] from both Godhead and manhood, according to the doctrine of truth. (2: 6) - He is the one who had performed God-befitting wonders and endured the human passions. This one is the only same one who spoke Godhead-befitting sayings and who had also spoken with modesty according to the economy of the manhood which He assumed. Because of this, we do not divide His deeds into two natures or two forms, like those who divide the one Christ into two natures. (2: 8)
3	Severus of Antioch (512–538)	Theodosius of Alexandria (535–567)	Not mentioned 535-538	<ul style="list-style-type: none"> - Emmanuel was born from God the Father with whom and with the Holy Spirit He still is (3:1) - The Word of God, the hypostasis, is constant. He is from the same <i>ousia</i> of the Father, the hidden Wisdom, the only begotten Son, by whom were all things. He is perfect, full of glory and might, and all of what worthy of God by nature. In nothing He is less than the Father and the Holy Spirit. (3: 5) - He has come down by Himself, not altered from His full Godhead but remained as He was without shifting from it. And He assumed,

¹ The order of the letters here are based on the manuscript M1, however, this manuscript did not preserve the chronological order in all cases. For instance, although Letter 1 was sent by, Theodosius of Alexandria the 33rd patriarch of Alexandria (536-567), to Severus of Antioch (512-538) which means that this letter was composed between 536 and 538, we find that Letter 2 in this manuscript was from Severus of Antioch (512-538) to John II of Alexandria, the 30th patriarch of Alexandria (505-516), which means that it was composed between 512 and 516. From a chronological perspective, Letter 2 should come before Letter 1.

² In the introduction of the letter it is mentioned that Theodosius “had written this synodical letter on becoming the patriarch of the see of Alexandria, to Saint Severus the patriarch of Antioch.” This means that most probably it was written in 536 which was the year of Theodosius’ consecration.

³ Youssef considers the letters between Severus of Antioch and John of Alexandria very important, as they are the most ancient witnesses known about the correspondence between the two ecclesiastical seats. They became therefore the model or the pattern to be emulated by the successors of John and Severus. (Youssef, Y. N., *The Synodical Letter from Severus to John of Alexandria*, in *Scrinium* vol. 6 (Melbourne: 2010), p.170.)

				<p>as being said in the dispensation, every lowly thing of manhood and became partaking of us in everything except sin. (3: 6)</p> <ul style="list-style-type: none"> - He [God the Word] made the flesh, which has a rational soul (3: 8) - It is not possible to say that the flesh was at first before the union, but we know that Emmanuel became one from two, Godhead and manhood, and each one of the two is perfect according to its nature. (3: 9) - He [the Word Incarnate] received His own Spirit which Isaiah had told about when he said, the Spirit of the Lord is on me, so that He has anointed me. It is as if He, for that, is saying “The Spirit who is naturally my own is the one who rests on me. So why am I called now anointed? Except when I became man?” (3: 12) - He did not change from His Godhead to the flesh, nor change from the flesh to the <i>ousia</i> of Godhead. For it is not possible that the Godhead changes and becomes a creature, because He is still in the divine nature all the time, and He is the one who called himself ‘the Eternal’. And it is also abstained that the changeable flesh alters to the unchangeable nature. (3: 21) - And just as the two natures, when they converge together they become one without any of them leaving its own principle which they had before as two. So, the incarnation of our Savior had informed us about each of the <i>ousias</i> of which the union was formed. I mean God the Word and the flesh He assumed from Virgin Mary, which is consubstantial (<i>homoousios</i>) with us, and to which the Savior was united hypostatically. (3: 22) - It is clear now that the nature of God the Word is one, that became incarnate without any change, and we see that it is in one <i>prosopon</i> that is one face. This one is performing His deeds as God and He is also man without change. (3: 23)
4	John IV of Alexandria (777–799)	Quryaqus of Antioch (793-817)	Not mentioned 793-799	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in the Father, the Son and the Holy Spirit; the <i>homoousios</i> Trinity. (4: 1 – 4: 17) - The Son of God was incarnate from the Holy Spirit and from her, I mean Mary, the Mother of God (<i>Theotokos</i>), He took [the body] from her virginity, that is from her virgin blood, and made it one with Him hypostatically. [That body] has a rational knowledgeable soul, which was not before His coming. The one [body] that united with Him, was never existed before. (4: 19) - He is consubstantial (<i>homoousios</i>) with His Father as to Godhead and He is consubstantial (<i>homoousios</i>) with us as to manhood. (4: 22) - We loudly condemn those who separate Him or divide Him into two natures, or describe Him in two natures, or two <i>hypostases</i>, or two <i>prosopa</i>, or two operations, or two likenesses, after the incomprehensible and unknown union, as had been done by the Jewish Council convened in Chalcedon and the tome of Leo the miscreant; and according to its sayings they do not confess that He is from two natures and two perfect <i>hypostases</i> and they [the two natures or <i>hypostases</i>] became one composite nature, one [composite] <i>hypostasis</i>, one <i>prosopon</i>, one Christ, one Son and one Lord. They produce something different from the faith that was handed to us from our fathers the theological teachers who spoke by the Holy Spirit. (4: 23) - The same applied to those who do not preserve the difference of [the two] natures. (4: 24) - The Godhead did not alter from His nature into the body which He formed in the union, nor altered the body into Godhead. The body as well did not exist before that union. (4: 25) - We condemn those who say that He had suffered by His will in an impassible and immortal body, with un-shameful passions, which [could] destroy and hurt the one who is exposed to them, and many times dissolve the composition. (4: 33) - How did He suffer, when He willed to suffer for us, although He is still definitely impassible? That is because He is God; for unless He has united hypostatically to a truly passible body and it remained passible until it has risen; I mean that which He united with forever that is free from sins proper since He had formed it in the womb.

				But since His resurrection it has become impassible, immortal, and uncorrupted in all aspects. (4: 35)
5	Quryaqus of Antioch (793-817)	Mark of Alexandria (799–819)	Not mentioned 799-817	<ul style="list-style-type: none"> - The Trinitarian faith: the Father, the Son, and the Holy Spirit; one Godhead, one <i>ousia</i>, one nature, one operation, one will, [and] one power. The Father is not begotten nor proceeded from anyone, and His existence was not from anyone; but He alone is the beginning and no one else; He is the first in the Holy Trinity. The Son as well is not another existed <i>ousia</i>, but He is from the <i>ousia</i> of the Father who has no beginning and who is the reason of the beginning and every beginning; from whom the eternal perpetual Son shone and was begotten. The Holy Spirit as well, did not exist from another <i>ousia</i> but from the <i>ousia</i> of the Father, that is the reason of every truth; from whom the eternal and everlasting Holy Spirit proceeded and shone. (5: 1 – 5: 16) - It is not the three <i>hypostases</i> that became incarnate in the body, nor the Trinity but one <i>hypostasis</i> to become incarnate. However, one hypostasis of the three <i>hypostases</i> who is God the Word; the wisdom and might of the Father; the shining true light of the bright light of the Father; the unchangeable God of the true God; the begotten from the <i>ousia</i> of the Father, came down at the end of days for the salvation of mankind. (5: 17) - He neither brought His body with Him from heaven as had been ignorantly said by some people, nor passed through the Virgin Mary like water through a gutter; but He became a man in reality. (18 :5) - The living Word is the one who became incarnate, in the womb of the Virgin, with a body having a rational and knowledgeable soul, in an incomprehensible hypostatic and natural union. Therefore, He is one <i>hypostasis</i> of God the Word that became incarnate with a perfect body. He is of one operation and one will without confusion, mixture, or separation into two natures or two <i>hypostases</i>. (5: 19) - He is not a man that was firstly created and then indwelt by God. (5: 20) - The hypostatic status is in His soul and in His body, for we look at a composite <i>hypostasis</i> and one incarnate nature; perfect Godhead and manhood each in its own. (5: 22) - But He is God the Word, who truly became man and He did not alter into manhood or into the nature of the soul; thus [the body] who has a soul remained a body and did not alter into the nature of Godhead, but the union is perfect; one nature and one <i>hypostasis</i> of God the Word Incarnate. (5: 25) - Nestorius masked the saying of two [sons] by saying one <i>prosopon</i>, and he thought that he would hide the conjunction of the two natures; but he could not do what he had thought of; [thus] he showed and proclaimed two Christs and not one as what our holy Church taught us. (5: 28) - If the Chalcedonians confess two natures, it would not be a nature without a <i>hypostasis</i>, and a <i>hypostasis</i> would not exist without imaging the <i>hypostasis</i> which is the image [<i>prosopon</i>]. They agreed now with who spoke of two natures and with those who proclaimed two <i>hypostases</i> and one <i>prosopon</i>. (5: 29) - The natures are not yet two after the union, but became one [composite] nature and one <i>hypostasis</i> from which God the Word became incarnate. (5: 31) - His body does not alter to the nature of Godhead, nor does the Word alter to the nature of the body, for the true hypostatic union. But He is the Word [who] remains as He is, unchangeable in His nature; also, the body remains as it is as a body, without alteration or change. It is truly the body of God the Word because of the union that happened. (5: 36) - Because it is the body of the Word, passions of the body are attributed to the Word and no one else, thus the union is sound. (5: 38) - His resurrection from the dead, which became for us a first step to the resurrection. (5: 40) - He bodily ascended to the place where He divinely is, and we say that He came down by dispensation without leaving ever His Father's bosom. He is also going to come in his Father's glory with

				His holy angels to reward each person according to what he has done. (5: 41)
6	Theodosius of Antioch (887-896)	Kha'il of Alexandria (880-907)	Not mentioned 887-896	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in one true God: a Father, a Son, and a Holy Spirit, one Godhead, one lordship, one might, one majesty and one operation (6: 1- 6: 6) - God the Word, who is God begotten from the Father before ages; the only Son from the only Father; who is of the [same] eternity and nature of the Father; Light of Light; the living icon that is unchangeable; the Word of the Father that is invisible; through His hand is everything and by Him everything is established. And at the end of the ages and the days, He became incarnate and He perfectly became a man from the Holy Spirit and the holy Ever-Virgin Mary. (6: 7) - He was hypostatically conceived of as a man, from our <i>ousia</i>, with a speaking and rational soul without alteration or confusion. He accepted our likeness and remained in it without alteration as appropriate to it. When He took what is ours and became man for our sake, He did not reduce anything from His Godhead, and the manhood which He took from us He made it His own by dispensation, [not] by conjunction but by natural hypostatic union. (6: 8) - The one born from her in the flesh is a perfect God and He is a perfect man and we know that He has one <i>hypostasis</i> from two <i>hypostases</i> and one entity from two entities, because after the union, He is one Son, one Lord and one Christ. (6: 9) - He is impassible in His Godhead; suffering in what He had taken from us. He is one; He is the same who carries out the miracles and the same who accepts the passions. Through the dispensation, He took to Himself our blameless passions and He accepted them by His will in the mortal passible body, which is from our nature and which has a rational knowledgeable soul. (6: 11) - He died on the cross, and by the miracle of His resurrection, which is pertains to God, He revealed the power of His Godhead and made His body immortal and incorruptible in all aspects. Although He had it on His union in the holy womb. (6: 12)
7	Dionysius of Antioch (897-909)	Kha'il of Alexandria (880-907)	Not mentioned 897-907	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in one Father the Almighty; and in one Lord Jesus Christ, the begotten from the <i>ousia</i> of the Father before all ages; and we believe in the Holy Spirit, the co-eternal with the Father and the Son. (7: 1) - We do not know but only one Son before and after His incarnation, as the holy patriarch Saint Severus said in some of his sayings. He did not bring the body with Him from heaven or from anywhere else; He never altered nor changed it through a bodily density or through phantasy but a true incarnation without alteration. (7: 2) - He assumed manhood from holy Mary, consubstantial (<i>homoousios</i>) with us as to manhood which has a soul and mind, an intellectual rational soul. He [the Word] made it [the body] one with Him hypostatically. (7: 3) - He is one from two; Godhead and Manhood. He is one, Emmanuel; one Son; one Lord; one Christ; one image [<i>prosopon</i>]; one <i>hypostasis</i>; one incarnate nature of God the Word and this is how we proclaim it. We do not speak of confusion, mixture, or separation in any of the aspects after the union. (7: 5) - We confess that He is consubstantial (<i>homoousios</i>) to the Father as to Godhead and equal to us as to manhood; we do not say that the union by which He was united is a mixture or confusion. (7: 7) - We excommunicate whoever says that there is a separation after the union; and whoever says, what is like that ugliness of the ungodly, who say that He [just] resembles [us] or is a phantasy, and say that the body of Christ is without a soul or mind. If God became a man with a resemblance and not in truth, thus our salvation is a phantasy and not real, and if He needed to resemble us and not to unite with us, then His incarnation is a game and the shape of manhood is based on insincerity. (7: 8) - He accepted death and suffered while He is impassible. He suffered by becoming hypostatically one with the body and He did not suffer in Godhead. (7: 9)

				<ul style="list-style-type: none"> - He is the one who did the miracles by His Godhead and who suffered as man in His manhood; the one who was saying by His Godhead that He is God and who was saying the weakness [things] as appropriate to His dispensation, therefore, we do not divide Him into two natures, two sayings and two operations like those who sorted this one Christ into two. (7: 11) - We do not come with a change or alteration like the friends of Eutyches, the author of the idea of phantasy. We do not agree as well with the thought of Nestorius, the worshipper of man rather than God, and those who agree with his thoughts, who are like the Jews, [who] divide the undivided; or with those who say that He [the Christ] is known in two natures after the incomprehensible union which surpasses all understanding. They want [to direct] their allegation towards who has become one without separation, for the one who is divided into two cannot be hypostatically one. (7: 13)
8	Gabriel of Alexandria (910–920)	John IV of Antioch (910–922)	Not mentioned 910-920	<ul style="list-style-type: none"> - The Trinitarian faith: We truly believe and affirm by faith, intention, saying, and conscience in the Father, the Son, and the Holy Spirit; the one God; the glorified Holy Trinity; three hypostases and one Godhead, one majesty, one operation, one essence for the <i>ousia</i>. (8: 1) - There is but one God, the Father, from whom is everything and for whom we are; and one Lord, Jesus Christ, through whom all things became and through whom we are and one Holy Spirit in whom is everything. (8: 2) - The eternal Word; the only begotten Son from the <i>ousia</i> of God the Father without beginning or time; the creator of the ages; through whom was the existence of everything; He through the multitude of His compassions had mercy on Adam's seed and descended from heavens and came down to us without alteration or separation from the <i>ousia</i> of the Father. (8: 7) - He created for Himself from Abraham's seed a human body like us, with a rational soul. And when He took what is ours and became man for us, His divine being was not reduced. (8: 8) - What He took from our <i>ousia</i> was made His own through dispensation by a converging and natural hypostatic union. He Himself is one <i>hypostasis</i> and entity from two natures. (8: 9) - After the incarnation He is one Son and one Lord without adding a fourth one to the Trinity. He is impassible as He is consubstantial (<i>homoousios</i>) to the Father, and we understand Him as passible in the body when He became of our nature; because the Word of God did not suffer in His divine <i>ousia</i> but He suffered in our likeness and example in the body, which is of our nature. (8: 10) - Christ, our Lord, is one nature and He is one <i>hypostasis</i>, one operation and one entity. We do not know the one Son as of two natures; one is worshiped and the other is not; but one nature of God the Word before and after the incarnation. (8: 14)
9	Cosmas of Alexandria (921–932)	John of Antioch (910–922)	Not mentioned 921-922	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in one God, the Father the Almighty [Pantocrator], the creator of all the visible and the invisible creatures; and in His only eternal Son, our lord Jesus Christ, the life giver; and in the Holy Spirit, flowing from the <i>ousia</i> of the Father, Who is worshipped and glorified along with the Father and the Son. (9: 1) - We affirm one consubstantial (<i>homoousios</i>) Trinity of truly one honor, I mean one God distinctive in hypostases without confusion; one <i>ousia</i> and one Godhead not separated or confused. (9: 2) - We believe that the Son who is of one and the same incomprehensible <i>ousia</i> with the Father; the one who is before all the ages; at the end of days and for our salvation, was born from Virgin Mary and became incarnate without changing or alteration. (9: 6) - This one Son does not have two natures, one is worshipped and the other is not; but one incarnate nature of God the Word, thus He is worshipped along with His body. (9: 7) - The Word, the living Son of God, became hypostatically incarnate from the Holy Spirit and the holy Virgin Mary without the seed of man; with a body consubstantial (<i>homoousios</i>) with us, passible like us without phantasy or imagination, [this body] has a speaking and

				<p>rational soul, and united to Him [to the Word] hypostatically. (9: 10)</p> <ul style="list-style-type: none"> - He is consubstantial (<i>homoousios</i>) with God and consubstantial (<i>homoousios</i>) with us through His body. (9: 11) - We do not separate Him without justification into two natures, two <i>hypostases</i>, or two <i>prosopa</i>, and we do not describe Him with two operations or two characters after the union; but we say that He is one Christ now and at every time, and we believe that He is one nature. (9: 12)
10	Cosmas of Alexandria (921–932)	Basil of Antioch (923-935)	Not mentioned 923-932	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in one God, the Father Almighty (Pantocrator); and His only begotten Son, our Lord Jesus Christ, His co-eternal Word, the equal to Him in ever-existence; and in the Holy Spirit who proceeds from the Father and derived from the Son; the commonly worshipped and glorified with the Father and the Son. (10: 1) - The Holy Trinity is <i>homoousios</i>, uncreated, and of one honor. One God, the creator of All, of three unconfused <i>hypostases</i>; one <i>ousia</i>; one Godhead that we understand is not separated. (10: 2) - The Holy Trinity is one Godhead that we confess; truly and honestly, He is one God, one Godhead and one <i>ousia</i>. Also, truly and honestly, it is three <i>homoousios hypostases</i> of the Father, the Son and the Holy Spirit, that we praise and worship by saying and deed (10: 7) - We believe and affirm that when the one of the Holy Trinity, the Son, the living Word, who is hypostasis with the Father, liked to have mercy on mankind and bring them back to the first happiness by the Father's will and the communion of operation of the Holy Spirit, He became incarnate from the holy Ever-Virgin Mary, the Mother of God (<i>Theotokos</i>), without any phantasy or imagination. (10: 8) - He has a flesh that is consubstantial (<i>homoousios</i>) with us, passible like us, and has a speaking and rational soul that is hypostatically united to him. (10: 9) - He is consubstantial (<i>homoousios</i>) with us as to manhood, through the body, and consubstantial (<i>homoousios</i>) with the Father as to Godhead. (10: 10) - We say that the passions and signs are His; the sayings of His Godhead and manhood are His and we do not separate them. (10: 11) - We do not separate Him into two or two natures, two <i>hypostases</i>, two images, two <i>prosopa</i>, two characters, two capabilities, or two operations after the union. (10: 12)
11	Basil of Antioch (923-935)	Cosmas of Alexandria (921–932)	Not mentioned 923-932	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in the Father, the Son, and the Holy Spirit; the ulterior supreme one Trinity; the glorified Godhead that is consubstantial (<i>homoousios</i>); equal in nature, might, operation, will, and majesty, and eternally worshipped. (11: 1) - The Father is un-begotten as the one who has no existence from another, the Son and the Holy Spirit are from the Father [but also] are eternal without beginning. As for the Son, He is begotten from Him [the Father]; only one Son, eternal Word; but the Holy Spirit proceeds from the Father Himself as appropriate to the Holy Spirit. (11: 3) - Each one of the three holy hypostases exist with the entire <i>ousia</i> with His character. What is of the <i>ousia</i> is His, but it is not that each of the three <i>hypostases</i> is [counted] as the general <i>ousia</i> of the <i>hypostases</i>. (11: 7) - This begotten from the Father before times and without time or pain; the far from any extension or separation; at the end of ages for our salvation; for the renewal of our creation and returning to what we were at the beginning, became incarnate from the Holy Spirit and the holy Virgin Mary. (11: 11) - He is one; simple; without a body like the Father and the Holy Spirit; and when He became incarnate for our salvation at the end of ages, He became not simple as He was before incarnation; but one from two, Godhead and manhood, where each one has its own perfection. (11: 13)

				<ul style="list-style-type: none"> - The eternal Son of God has united with the timely flesh through a hypostatic union without change. He is one <i>prosopon</i>, one <i>hypostasis</i> and one incarnate nature. (11: 14) - He is not divided into two natures after the union because the dualism is resolved by the union; meaning that the union eliminates the law of dualism, as it is a hypostatic union not divisible to that which became. (11: 15) - All the natural, blameless and voluntary matters, He endured by His saving dispensation, through which He became like us except in sin (11: 20) - And He did not say “I appear like having flesh and bones” but He said, “I have flesh and bones”. He showed that the thing that was not His, He were taken from our <i>ousia</i> by the sound and undivided union. (11: 21) - He preserved the virginity of His Virgin mother, which is the miracle of birth that is appropriate to God; showing that the [child] born is God. For He hypostatically united with the flesh which is capable to be born. (11: 22) - He would not have been able to endure death unless He partook the [human] nature with us. (11: 26) - The one who is impassible, when suffered, remained impassible; as we know that He suffered in the flesh not with the Godhead. (11: 27) - But if the flesh is of the Word and the Word became flesh, then the passions of the flesh had to be attributed to Him, I mean the one who has the flesh. He suffered from these passions: judgment, reviling, thirst, crucifixion, death, and all other body diseases. Also, we say that salvation and grace are His; hence, we should not divide Him into two natures after the union, in order not to be protesters and abrogators to the impassible Godhead. (11: 32) - Christ is one and the same, and that He has both venerable and humble matters. (11: 37) - Like iron, when is heated by fire, and flame penetrates deep in it until it is thought that it [the iron] is fire, then if it is put on the anvil and hit by the hammer, the nature of the fire, which is united to it and not separated from it, would not suffer at all, [although] it [the iron] is hit and subjected to hard hammering. That is how I understand the passions of our Lord the Savior, as through some metaphor and simple simile you can get the analogy. (11: 42) - God by His nature is impassible; man is from Him and through Him and cannot save the composite. But the composite one from two natures through the true union of Godhead and manhood is one and the same who saved the creatures. (11: 45)
12	Macarius of Alexandria (933–952)	John of Antioch (936-953)	Not mentioned 936-952	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in one God, the Father the almighty, and in His only Son Jesus Christ, His Word the co-eternal with Him, and in the Holy Spirit who proceeds from the Father; the praised through the Son; the glorified and the worshipped with the Father and the Son. (12: 1) - The Father is called Father as He is begetting; the Son is called Son because He is begotten from the Father, and the Holy Spirit proceeds from the Father. The holy nature is not separated because of the faces (<i>prosopa</i>), or it would be understood as three natures, because the nature is not countable, for the holy <i>ousia</i>, as we have said, is not different and is complete in the <i>hypostases</i> without any deduction. (12: 4) - We also believe that the one of the Holy Trinity; the Word of God the Father, bound the heaven and was incarnate from the Holy Spirit and the holy Virgin Mary. (12: 10, 11) - He is one Son; one Christ; one Lord; one [composite] <i>hypostasis</i> of God the Word Incarnate. He is heavenly and He is earthly; God and man together; equal to the Father and the Holy Spirit in His Godhead, and equal to us in His manhood. (12: 12) - He is not known in two natures after the union; as was said by the impious council which assembled in Chalcedon and disordered the world. We do not say that the miracles are of one and the passions are of another, but they are [both] of that [same] one. He is the same, our God and Lord Jesus Christ; one incarnate <i>hypostasis</i>; one

				composite nature of the whole Son; I mean the Word, the flesh, the soul and the mind; one operation. (12: 14)
13	Dionysius of Antioch (958-961)	Menas of Alexandria (956-974)	Not mentioned 958-961	<ul style="list-style-type: none"> - The Trinitarian faith: We believe and affirm in one God; the consubstantial (<i>homoousios</i>) Holy Trinity. He [God] is one <i>ousia</i> and three <i>hypostases</i>; the Father, the Son, and the Holy Spirit. (13: 1) - We ascribe the un-begetting to the Father, the begetting to the Son, and the procession to the Holy Spirit. (13: 9) - The one of the Trinity, God the Word, came down and saved His people. He became incarnate from us. (13: 11) - He prepared His body, with which He hypostatically united, to accept the natural symptoms; I mean hunger, thirst, fatigue, walking in the roads, then after that the hitting and death on the life-giving cross. (13: 13) - He is one. He is the same in the wonders and in the passions as well. He is not separated into two natures or two <i>hypostases</i> before the union or after the union. (13: 14) - The [two] natures from which God the Word became [incarnate], are <i>hypostases</i> and not <i>ousias</i>. (13: 15; 13: 17) - If, by any way, we define the Word as one face (<i>prosopon</i>); one nature; one <i>hypostasis</i>, where He is and truly is existent, then we would come to them (those descriptions) through union, and would keep what we refer to, as from that aspect He is one by composition and not separated into two. (13: 16) - The one hypostasis; that is the simple <i>ousia</i>; firstly, was not composite, God the Word, at the end of times became composite with the flesh which is not spiritual but has a knowledgeable soul. His incarnation was hypostatically without confusion; [with] a body similar to our bodies and passible like us. (13: 24) - We believe in one Son. God assumed a body that has a soul. He is one face (<i>prosopon</i>), one composite <i>hypostasis</i> and one operation. (13: 27) - Though He suffered in the flesh; which is His and to which He is hypostatically united, [with] the one everlasting immortal nature, and He died in it, but Godhead is not the one who accepted passions in its nature, as thought by some people, because Godhead is impassible according to its nature. (13: 30) - He died and rose from the dead in the third day; His body is not corrupted, passible, or mortal in the state of the resurrection. He ascended to heavens while His flesh is united to Him and He sat down on the right hand of the majesty on high. He shall also come in His glory in the general resurrection, to judge the living and the dead and reward each one according to their work. (13: 31)
14	Menas of Alexandria (956-974)	John of Antioch (965-985)	Not mentioned 965-974	<ul style="list-style-type: none"> - The Trinitarian faith: We believe and stand soundly in the Father, the Son, and the Holy Spirit; one God; the Holy praised Trinity. Three <i>hypostases</i>; one Godhead; one lordship; one might; one will; one majesty; one operation; one agreement of the <i>ousia</i>. (14: 1) - One God, the Father, from whom all things came and for whom we are; and one Lord, Jesus Christ, through whom all things came and through whom we are and one Holy Spirit in whom is everything. (14: 2) - The <i>ousia</i> is known to be common for the three that is noted in the Father, the Son, and the Holy Spirit, and there is no change in the <i>ousia</i> neither by addition nor by deduction. As for the <i>hypostases</i>, the <i>hypostasis</i> of the Father is different from the hypostasis of the Son and different from the <i>hypostasis</i> of the Holy Spirit. (14: 7) - The Father is existent without a beginning for He is not begotten from anything, and because of that, He is the Father indeed. As for the Son, He is always begotten from the Father before all ages; like the ray of the sun that shines from it without separation; and He is an intangible Light of an intangible Light. The Holy Spirit is existent from the Father before all ages. He is not begotten as the Son, but proceeding from the Father. (14: 8) - The eternal Word; the only begotten Son from the <i>ousia</i> of the Father, came down from heaven and descended to us without alteration or separation from the <i>ousia</i> of the Father. (14: 10)

				<ul style="list-style-type: none"> - He was born as flesh from her and she remained virgin; we know her and believe that she is the Mother of God (<i>Theotokos</i>), and the one born from her is perfect God and perfect man. We know that He Himself is one by <i>hypostasis</i> and by entity, from two natures. After the incarnation, He is one Son, one Lord, one Christ, one nature, one person and one <i>hypostasis</i> of God, the word incarnate. (14: 12) - As He is one Godhead and manhood, His operation is one as well, and His will is one. He did not take His flesh from the <i>ousia</i> of Godhead, nor did He change the nature of the flesh to [the nature of] Godhead, but He became man like us and took His flesh that He made from the flesh of the holy Virgin, and conjoined with His Godhead in the union and composition that is indissoluble. (14: 13) - We do not say that the miracles are of one and the passions are of another, but they are [both] of that [same] one. He is the same, our God and Lord Jesus Christ; one incarnate <i>hypostasis</i>; one composite nature of the whole Son. (14: 15)
15	Dionysius of Antioch (958-961)	Menas of Alexandria (956-974)	Not mentioned 958-961	<ul style="list-style-type: none"> - The Trinitarian faith: We believe and confess one God; simple uncreated <i>ousia</i>. We worship that <i>ousia</i> and start to explain this through many teachings. God is one triune and a triune one, a Father, a Son, and a Holy Spirit; one <i>ousia</i>; one Godhead; one might; and one majesty. (15: 1) - We confess that the Father is a begetter not begotten, and He is the first cause. He is the Father of the Word as light from fire, and the Holy Spirit is proceeding from Him eternally. (15: 2) - The Holy Trinity is counted by name and enumerated as three. We did not say oneness and dualism or just oneness, but united Trinity and triune oneness; one God; a Father in a Son; a Son in a Father, with the Holy Spirit. (15: 8) - God the Word, who is one with the Father in <i>ousia</i> (<i>homoousios</i>) and nature; light of light; the unchangeable person and the life of the invisible Father; through whom everything was formed and from whom all is kept; at the end of days and times, He bowed the heavens and came down to us while He never left His Father's bosom. He came into the womb of the holy Virgin Mary, the undefiled Mother of God (<i>Theotokos</i>). (15: 13) - From her virgin blood and the Holy Spirit, He (the Word) formed for Himself a flesh which is consubstantial with us, passible like us, with a speaking and rational soul. The virginity of the Virgin [Mary] was never lost by the birth of the Savior. He became a real and natural man, from the seed of Abraham and David. He saved us with His incarnate <i>hypostasis</i>. (15: 14) - He is composite of two natures; The perfect eternal Word [incarnate] is from two, Godhead and manhood. Consubstantial (<i>homoousios</i>) with the Father as to Godhead and consubstantial (<i>homoousios</i>) with us as to manhood. He is one Lord; one Christ; one person; one hypostasis and one nature of God the Word Incarnate. As He is truly one, He has also one will, and one might. He is the unchangeable God; He did not make any deduction to His Godhead; and what He assumed from us He made it in Himself by dispensation, I mean the natural hypostatic union. (15: 15) - Now He is one in the Holy Trinity; equal to them in the nature before and after the incarnation, as He did not add a fourth number to the Trinity. He is impassible as regard to that He is one with the Father in [divine] nature and is passible in the flesh as regard to that He is one with us in [human] nature. For in His divine nature, God the Word did not suffer, but with the flesh of our nature, He suffered like us. (15: 16)
16	John of Antioch (965-985)	Menas of Alexandria (956-974)	Written on Monday; where twenty-three days had passed from August in the year	<ul style="list-style-type: none"> - We confess that God the Word, who is before the whole world; the Son of the Father, came down from heaven, dwelt into the Mother of God (<i>Theotokos</i>), the holy Virgin Mary, and from her, He hypostatically assumed a body of our nature that has a rational and knowledgeable soul. He was born from her as God that became man, without alteration or change. (16: 6) - We know Christ as composite from two natures; but after the union, we do not know Him but one nature; one <i>hypostasis</i>; the incarnate Word. (16: 7)

			1280 of Alexander the Macedonian	<ul style="list-style-type: none"> - We only know but one composite nature; it is not said except one; one will and one operation. (16: 14) - We do not say that this one Son is two natures, one is worshipped, and another is not worshipped; but one nature of God the Word Incarnate; we worship Him and His flesh with one prostration. (16: 20) - When the Jews crucified the flesh, they crucified God the Word. There is no separation at all in the divine books between the Word and the flesh of man. He is one nature; one <i>hypostasis</i>; one person; one operation; the Word of God [became] entirely man [and remained] as He is. (16: 23) - Through contemplation, we know the two natures by themselves [in Him]; like man who is of flesh and soul, when they united, they become one man, one nature; likewise, in Christ, we do not know two natures, and He should not be divided into two. (16: 29) - If the mind contemplates, it could see two natures that came into union and composition in the Christ; and we confess one nature and one <i>hypostasis</i> that is completed from two by the union without any removal, mixture, or change of the one Word Incarnate. (16: 31) - We believe and say that one is Christ the Son of God from two natures and two <i>hypostases</i>; perfect Godhead and manhood. He became one nature and one <i>hypostasis</i> of the Word Incarnate and became man. (16: 32)
17	John of Antioch (965-985)	Menas of Alexandria (956-974)	Not mentioned 965-974	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in the Father and the Son and the Holy Spirit; a Trinity equal in nature; one Godhead; one <i>ousia</i>; one might; one will in three <i>hypostases</i>. (17: 1) - We say that for Godhead, each one of the Trinity is God, as He presents equal nature, and the Trinity is one God, as they are together with the Monarchia. (17: 2) - God the Word, descended from heavens at the end of times for us and for our salvation. (17: 4) - He became incarnate from the Holy Spirit and from Mary who is truly <i>Theotokos</i>. He assumed a flesh from her which is equal to us in nature and passions, and of a speaking and rational soul. In that flesh, He united with it in a union without mixture, separation or change (17:5) - That union was composed from two natures, divine and human, one Son, one Christ; the Word incarnate who became a Man in perfection. His perfection is in His Godhead as is His perfection in His Manhood (17: 6) - He became like us and participated in the flesh and blood. This was from the pure, elected, honored, and the Ever-Virgin Mary. That a flesh is equal to us in nature and passions, and it has soul and mind. He united to it hypostatically. (17: 16) - As God, He is impassible and immortal; [therefore] He arranged that His body could suffer unfair passions, die voluntarily, endure to be crucified and accept passions; in order to raise the suffering one, as He is impassible by His Godhead. (17: 17) - After resurrection which is befitting to God, it [the body] was established to be impassible and immortal, without any change or decomposition found in it, and through His rising, we were awakened to stay [forever], to defeat passions, to conquer death, and with His resurrection from the dead, the human nature became impassible. (17: 18)
18	Philotheus of Alexandria (979-1003)	Dionysius of Antioch ⁴	The month of Barmuda the year	<ul style="list-style-type: none"> - In the incarnation, God the Word created for Himself a flesh in the womb of Virgin Mary and united to it; a flesh that has a speaking and rational soul; that is the perfect manhood which He assumed without any reduction. The perfect manhood is a flesh with a

⁴ Most probably the patriarch mentioned is Athanasius IV (986-1002) and not Dionysius. Philotheus was patriarch of Alexandria (No. 63) from 979 to 1003, and the contemporary patriarchs of Antioch from 954 to 1033 include only one Dionysius, Dionysius III, who reigned from 958 to 961 and thus does not overlap with Philotheus (979-1003). On the other hand, Athanasius IV of Salah (No. 66) was patriarch of Antioch from 986 to 1002 and is thus the contemporary of Philotheus of Alexandria. This suggestion could find confirmation in the following two letter (No. 19 and 20) which mention clearly that it was sent from Philotheus of Alexandria to Athanasius of Antioch and from Athanasius of Antioch to Philotheus of Alexandria respectively.

			nine hundred and seventy-nine of the incarnation of Christ our God; and in the year seven hundred and three of the years of the holy martyrs ⁵ . (18: 24)	<p>separate speaking and rational soul. When God [the Word] united to them; I mean the soul and the flesh, the united in one <i>hypostasis</i> by unity without dissolution. (18: 3)</p> <ul style="list-style-type: none"> - Godhead united to the two, from which the [human] nature was; I mean the soul and the flesh, He [God the Word] united with them both. We now understand the oneness of the Word with His flesh which is His own; and we ascribe the passions and the death to His flesh because Godhead is impassible and immortal and not separated. (18: 5) - He made the passions and the death, which are particularly of the flesh, belong to Him without separation. (18: 6) - His death is the separation of His soul from His flesh, not from His Godhead. As His Godhead did neither depart from His soul nor His flesh, but it is united with the two parts separated; I mean the soul and flesh. (18: 8) - He, by His will alone, separated His soul from His flesh that [both] were hypostatically united to Him. (18: 14)
19	Philotheus of Alexandria (979–1003)	Athanasius IV of Antioch (986-1002)	Not mentioned 986-1002	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in the Father, the Son, and the Holy Spirit; the <i>homousios</i> Trinity. One Godhead; one Lord; one worshipped [God]; and if the hypostases are different according to the names, they are united in Godhead. (19: 1) - We say that the characteristics of each <i>hypostasis</i>; I mean that of the Father, of the Son and of the Holy Spirit are truly of one <i>ousia</i>, and one nature. The Father is in the Son and the Holy Spirit; also, the Son and the Holy Spirit are in the Father. (19: 5) - The Son of God; the only begotten, from the Father before all ages; Light of Light, true God of true God; the unchangeable image of the hypostasis of the Father. When He had mercy on His creation, and willed to save them from the curse that had come on them in the disobedience of Adam because of the sin, He bound the heavens, and came down without leaving the chair of His Godhead, and indwelt in the womb of the Theotokos, the Ever-Virgin Saint Mary. (19: 7) - He made the flesh united [to Himself] hypostatically, and [the flesh] has a speaking and rational soul. (19: 8) - He is God who became man; consubstantial (<i>homousios</i>) with the Father as to Godhead and consubstantial (<i>homousios</i>) with us as to manhood. (19: 10) - Those who separate Him and make Him two natures, or claim Him of two natures, two hypostases, two persons, two images, two operations, or two wills after the unexamined and incomprehensible union, as [what had happened] in the Jewish Council assembled in Chalcedon and the advice of the impious Leo; those who do not believe that He is from two natures, namely from two hypostases, as we say one composite nature; one hypostasis; one person; one Christ; one Son, and one Lord, whoever who do not believe in this, let them be condemned. (19: 11) - Godhead did not alter in its nature into flesh, nor did the flesh alter into Godhead. The flesh did not exist before the hypostatic union of the one nature. (19: 12) - We, the Orthodox, believe and say that the Lord truly became man; resembled us in all matters except sin; accepted passions by His will and also hunger, thirst, sleep, and flawless natural stuff. He entered His flesh into passions by His will and experienced passions and suffering. He tasted, by His will and power, death that was truly ours, which separates soul from flesh. He rose from the dead after three days, ascended to heavens with glory, and will come on the last day to judge the living and the dead. (19: 15)
20	Athanasius of Antioch (986-1002)	Philotheus of Alexandria (979–1003)	Not mentioned 986-1002	<ul style="list-style-type: none"> - The Trinitarian faith: I believe and confess the Father, the Son, and the Holy Spirit; one Holy Trinity; the equal in <i>ousia</i>; adorable and worshipped; equal in praising; uncreated; eternal; equal in

⁵ One of the two dates mentioned here can be correct. If we take the Coptic year (year of the Martyrs) 703 as the correct one the Julian year should read 987 and not 979. But if the Julian year is the correct one, the Coptic year should read 695 and not 703. If the year 703/987 is to be read, it would fit with our suggestion that the letter was sent to Athanasius IV of Antioch (986-1002) rather than to Dionysius.

				<p>operation; creator and Almighty for all creatures, and giver of good gifts. They are different (distinct) in the <i>hypostases</i> without separation, and converge in the <i>ousia</i> of Godhead. (20: 1)</p> <ul style="list-style-type: none"> - They are beyond all counting and division. Oneness by Trinity, and Trinity by oneness; converging division (distinction) and divided (distinct) converge. So, we say that God is one; one Godhead; one nature; one <i>ousia</i>; Holy Trinity of the Father, the Son and the Holy Spirit. (20: 2) - The Father is a Father at all times because He is a true Father, and we do not say that the Father is a Son or a Holy Spirit, but we also call the Son a Son at all times because He is truly the eternal Son, and He is not called a Father or a Holy Spirit. Also, the Holy Spirit as well is at all times a Spirit. These three hypostases are one Godhead. (20: 4) - One of the Holy Trinity, God the Word who is from the <i>ousia</i> of the Father, who was begotten without pain or separation, before all ages and all the world, who is equal to the Father and the Holy Spirit in eternity, image, likeness, and [producing] creation and formation, we say that when He wanted to save the mankind that had reached a total change and loss of hope, and in order to bring them back to their original image, He descended Himself from the highness of heavens, without being away from the chair of the Father, and came down to us at the end of ages. (20: 8) - He, from her and from the Holy Spirit, without bodily participation, wore a flesh consubstantial to us, resembling us in passions; equal to us in race, and has a speaking and a rational soul. (20: 9) - He united with this body by a natural union without separation. He did not have a body before that union, but at the time of union. (20: 10) - After the union, He was not subject to any separation, thus the truly hypostatic union was maintained; one nature, one hypostasis of the Word Incarnate, as the fathers the wearers of God had taught us. (20: 12) - We do not say that the divine nature and <i>hypostasis</i> made and spoke divine matters, while the human spoke and performed human matters, thereby, they claim Him in two natures and with two natures after the union, therefore the matter of the hypostatic union would vanish. We do not use the lying of those people, but we confess that Emmanuel is one Christ; one Lord; one Son; one face (<i>prosopon</i>); one nature; one incarnate <i>hypostasis</i> from two <i>hypostases</i>, I mean two natures; from Godhead and manhood, and both of them became one with one operation, divinely and humanly which became one. (20: 16) - He is God and man altogether; consubstantial (<i>homoousios</i>) with the Father and equal to us in manhood. (20: 17) - He suffered the saving natural passions by His will, died on the cross for our sake. We believe in His resurrection which is proper to His Godhead after three days. He killed death, nullified passions, and raised us with Him. He made us impassible, not deviated from truth or changeable; and He promised us a blessed immortal life. (20: 18)
21	John of Antioch (1004-1033)	Zacharias of Alexandria (1004-1032)	Not mentioned 1004-1032	<ul style="list-style-type: none"> - The Trinitarian faith: The Holy Trinity; the <i>homoousios</i>; the Father, the Son, and the Holy Spirit; one might; one majesty; one monarchy; one will, and all things like that. (21: 1) - The Father is a begetter and an origin, without pain before the ages. The Son is begotten from Him and the Holy Spirit is derived from Him. Because the Father is above all, an un-begotten cause, before all beginning; He begot the eternal Son like light from the sun, and He brought out the Holy Spirit. If I say that the Father is un-begotten, then the Son, who is begotten from Him, and the Holy Spirit proceeded from Him are with Him. This is the <i>ousia</i> of Godhead; I mean the Holy Trinity who is above all. (21: 3) - And if we say Godhead or God, He is the Father, the Son, and the Holy Spirit; the uncreated, unaltered and the invisible being. The one is three and the three are one; triad by oneness and oneness by triad. (21: 4)

				<ul style="list-style-type: none"> - The Creed, in truth, never ever said that the Father is a Son, also the Son is truly called a Son and not called a Father or a begetter, but a begotten; thereby we know His characteristic. The <i>hypostasis</i> of the Holy Spirit is not called by the name of the sonship, but He is deriving and sent; thereby we know the characteristic of the <i>hypostasis</i> of the Holy Spirit. (21: 5) - God the Word willed, condescended and indwelt in Virgin Mary with the annunciation of Gabriel, the holy angel. Perhaps the angel had said to the Virgin that she would bring forth two natures! I do not think that there is more ignorant than those who separate the natures of the Christ; as all the teachers confess that Christ who became incarnate, is of one nature. (21: 8) - After the union there is no separation. If it was said that something indwells in another; then it should not be separated into two because they came together by the union. (21: 12)
22	John of Antioch (1004-1033)	Zacharias of Alexandria (1004-1032)	Not mentioned 1004-1032	<ul style="list-style-type: none"> - The Word, the God from the Holy God, the one of the Holy Trinity, came down from heavens at the end of the days, for our salvation. He became incarnate from the holy Virgin without alteration, when He assumed from her a speaking and rational flesh, resembling us in our passions without any probability of change or alteration. (22: 1) - He became perfect and true man; not by blasphemed delusion, as John, the Evangelical, wrote, "The Word became flesh and indwelt in us". He became so, when He took the form of a servant, becoming with humans for the goodness of their life. He fulfilled the entire dispensation of the salvation as He is one from two; from Godhead and manhood, stable as their operation. By that, He is one Lord, one face [<i>prosopon</i>], and one incarnate nature of the Word. (22: 2)
23	Zacharias of Alexandria (1004-1032)	John of Antioch (1004-1033)	Not mentioned 1004-1032	<ul style="list-style-type: none"> - The Trinitarian faith: We believe that God is one <i>ousia</i>, three <i>hypostases</i>; Father, Son and Holy Spirit. The Father is begetter and unbegotten; the Son is begotten from the Father by His eternity; and the Holy Spirit proceeds from the Father and is in the Son, and equal to them in eternity, lordship, majesty and might. (23: 1) - Oneness in perfect triad and triad in a worshipped oneness. Three hypostases, equivalent in eternity and honor; uncreated; equivalent in glory; ineffable; consubstantial (<i>homoousios</i>); equivalent in majesty; not divided or separated by operation or distinction. (23: 3) - One of the holy perfect trinity, who is God the Word, the only begotten from the Father, for our salvation at the end of times, He came down from heavens; without alteration, confine, or being stored in the womb of the holy and the blessed Virgin, Mary. (23: 5) - He united with the body; hypostatically united with it – with the flesh and the soul that is intellectual and rational. (23: 6) - He did not bring down a body with Him from heavens, but He united with it; a flesh from the seed of Abraham. Therefore, the Word became flesh without being changed from His <i>ousia</i> to [the <i>ousia</i> of] soul and flesh, not as the saying of Diodore, however, with the one divine nature, [He] united to it [the body] and became hypostatically one. (23: 7) - He accepted our image without change, alteration, mixing, sin, or copulation, and without being away from the body, which has a soul that He took from us. He is the one begotten from God the Father without time or boundary, accepted His human birth; and the virgin who gave birth to Him remained virgin after delivery, like she was before she gave birth to Him. (23: 9) - He is equal to the Father in <i>ousia</i> and lordship and equal to us in the flesh; the nature of the flesh did not alter into Godhead. (23: 10) - Unless He partook of us by His incarnation and become man, the passions would not come near Him as He dominates over them by the power of His Godhead. (23: 12) - Christ is one, [both] in the exalted divine [matters] and in the low bodily [ones]; He has His glory forever. (13: 17)
24	Zacharias of Alexandria (1004-1032)	John of Antioch (1004-1033)	In the lunar year Four	<ul style="list-style-type: none"> - The Trinitarian faith: Consubstantial (<i>homoousios</i>) Trinity with one honor, one Godhead, and one <i>ousia</i> without separation or splitting, in three holy hypostases. (24: 2)

			Hundred and Three ⁶	<ul style="list-style-type: none"> - God the Word, at the end of times, for the sake of us and for our salvation, was born from the Virgin Mary without alteration or change (24: 4) - He is not in two natures, one we worship and the other we do not; however, He is one composite nature of God the Word Incarnate. We worship Him and His flesh. (24: 5) - He is one Son of God the Father by Godhead, and equal to us in the flesh. He did not assume His flesh from the <i>ousia</i> of Godhead but He took it from Virgin Mary. (24: 8) - We do not divide Him into two natures, two <i>hypostases</i> or two persons. We say of one Christ now and at all times. We believe in one nature of Him, God the Word Incarnate. (24: 9)
25	Sanotius (Shenute) of Alexandria (1032–1046)	Dionysius of Antioch (1034-1044)	In the year Seven Hundred and Fifty two of the martyrs ⁷	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in the Father, the Son, and the Holy Spirit; a united Holy Trinity, consubstantial (<i>homoousios</i>), worshipped, equal in praising, creator and not created, eternal without beginning or end, and maker of all visible and invisible. The esteemed power that no one can resist; the almighty of the whole creature, the sensible and the rational; the eternal reason that there is no reason before and not from any other reason or cause; the holder of all, who contains everything, and nothing contains Him. (25: 1) - We do not make the Holy Trinity one hypostasis like the opponent Sabellius who collected the Trinity in one <i>hypostasis</i>. (25: 4) - When we say that the <i>ousia</i> is one, and the monarchy is one, this would not abolish the names of the <i>hypostases</i>, as the characteristic of each one of the <i>hypostases</i> is stable at all times, and naming the <i>hypostases</i> does not separate Godhead, but the <i>ousia</i> is stable at all times without separation. For the Holy Trinity is united without separation and separated with union. (25: 6) - One of the Holy Trinity, God the Word, who is from the <i>ousia</i> of the Father without separation before all ages; who is equal to the Father and the Spirit in eternity, operation, and formation. When He wanted to save mankind, that had reached to a total change and loss of hope; to bring first man back to his original image, He descended Himself from the highness of heavens, without being away from the chair of the Father, and came down to us, by the end of the ages. (25: 12) - He came into the womb of the Ever-Virgin who is truly the Mother of God (<i>Theotokos</i>), and assumed a flesh for Himself from her and from the Holy Spirit, without copulation with a man. [This] flesh is equal to us and resembles us in passions; has a speaking and rational soul. (25: 13) - After the union He did not separate, thus, the hypostatic union was proved, one nature; one hypostasis of God the Word. (25: 14) - The one Son is not known in two natures; one is worshiped and the other is not worshiped; but one nature of God the Word before and after the incarnation. (25: 25) - He endured the period of pregnancy for nine months, and came from her [Virgin Mary] true God in flesh. Therefore, her virginity was not lost because the one born from her is ineffable God. (25: 28) - He is God and Man altogether. He is consubstantial (<i>homoousios</i>) with the Father as to His Godhead and consubstantial (<i>homoousios</i>) with us as to manhood. He is passible and He Himself is impassible. He suffered in the flesh and is impassible in Godhead. (25: 29)
26	Sanotius (Shenute) of Alexandria (1032–1046)	Dionysius of Antioch (1034-1044)	In the year Seven Hundred and Fifty one of the martyrs ⁸	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in and confess the Father, the Son, and the Holy Spirit; the Trinity that is equal in one Godhead, one Lord and one king. They are different in <i>hypostases</i>, <i>prosopa</i> and characteristics and they are connected in the oneness of <i>ousia</i>, glory, and majesty. (26: 1) - [They are] Trinity of three existent <i>hypostases</i>; three perfect equal <i>prosopa</i>; neither of them is reduced from the other in glory,

⁶ It is equivalent to 1012-1013 in the Julian calendar.

⁷ It is equivalent to 1035-1036 in the Julian calendar.

⁸ It is equivalent to 1034-1035 in the Julian calendar.

				<p>brightness, majesty or height, but one nature, one <i>ousia</i>, one Lord, one worship, and one glory. (26: 3)</p> <ul style="list-style-type: none"> - We confess the Father in the rank of fatherhood and in being the cause of all causes without being existent from anybody else; He is existent and un-begotten. [We confess] the Son in the rank of sonship; He is not a Father and not a Holy Spirit but begotten from the Father before all ages. The Holy Spirit also is not a begetter or a begotten, but proceeding from the Father through the Son. (26: 4) - The Father never at any time not even at a blink of an eye is existent without His Son; also, the Father and the Son never are existent without the Holy Spirit (26: 6) - If we say Godhead or God, then we mean the Father, the Son, and the Holy Spirit; the uncreated and the un-physical <i>ousia</i>; the known by the three un-mixed and un-separated <i>hypostases</i>. He is one Godhead and one <i>ousia</i> that is not divided or portioned as we have said before. The One is Three and the Three are One. (26: 7) - One of this Holy Trinity, the Word of God the Father, for us, humans, and for our salvation, bowed the heavens and came down at the end of ages, and was incarnate from the Holy Spirit and from the flesh and the blood of the holy Virgin Mary. He became perfect and complete Man having a mind and an intelligent soul. (26: 24, 26) - The two natures were united in the womb of the holy virgin. She gave birth to Him as one nature, one <i>hypostasis</i>, one <i>prosopon</i>, one person, one volition, and one will. (26: 29) - Mentioning the two natures was eliminated through the ineffable union that is without change, alteration, hugger, disruption, mix, confusion, separation, or corruption. But, it is a natural union as the union of the soul to the flesh. The one born from her is God the Word. He is the Savior of His people; He is Emmanuel with one nature composed of two natures, as was mentioned by our virtuous teacher of good discern, the blessed Cyril, in his first letter to Succensus. (26: 30) - Godhead did not alter from His nature into flesh, and the flesh did not alter into the divine nature; but the eternal Son, the blessed and exalted from any corruption or change, became man without alteration from Himself, or change in His Godhead as being God. (26: 32) - The flesh did not exist before its union to the divine nature; otherwise we would make man incomplete, but he is complete with a <i>hypostasis</i> and a nature. It is not permitted to separate what Emmanuel was united from into two natures and two <i>hypostases</i>, or two persons, two <i>prosopa</i>, two wills, two operations, or two volitions after the wondrous incomprehensible union; otherwise, we deduct the union in all aspects. But, with one incarnate nature of the eternal Son as we have said. (26: 38) - He is now God who became man, equal to the Father in the <i>ousia</i> of His Godhead, and equal to us in manhood. (26: 49)
27	Dionysius of Antioch (1034-1044)	Sanotius (Shenute) of Alexandria (1032-1046)	Not mentioned 1034-1044	<ul style="list-style-type: none"> - The Trinitarian faith: We confess one Holy Trinity; equal in <i>ousia</i>, equal in holiness, equal in eternity, I mean one God, one nature and one <i>ousia</i> of Godhead, which is the same indeed. They are called, the Father, the Son, and the Holy Spirit. (27: 1) - For Godhead is one in three, and the three are one; in them is Godhead, I mean what is more convincing is to say that they are Godhead. (27: 2) - The one who was begotten from God the Father before all times and ages, without separation or decanting, is God the Word, the one of the Holy Trinity. He bowed the heavens, and came down to us, though He never left the Father's bosom. He came with a blessed advent, in the womb of the blessed virgin, who did not experience marriage, Mary, the Mother of God (<i>Theotokos</i>). (27: 4) - He is consubstantial with us, equal to us in race, and resembles our deeds except in human reproduction. Thus, He assumed it by a natural and a hypostatical union; free of any change, confusion, separation or division. (27: 5) - He is from two natures; I mean two <i>hypostases</i> that are fully perfect; one Son; one Lord; one Christ; one face (<i>prosopon</i>); one nature, I

				<p>mean the hypostasis of God the Word Incarnate. He continues as one; His operation is known as one divine human. (27: 10)</p> <ul style="list-style-type: none"> - After thinking of the ineffable hypostatic natural union let us exclude all bowing, I mean each dualism, separation, and division. (27: 11) - For the one Christ, if after the union is known as two natures or in two natures, according to the saying of the impious, then He, in all the aspects, would be two <i>hypostases</i> or in two <i>hypostases</i>, because there is no nature without a <i>hypostasis</i>, neither above heavens nor below on earth, so Christ as well, would become two faces (<i>prosopa</i>), two sons, two Christs, and two lords; hence, the Trinity would not be a triad but a quadrinity. This situation is beyond all hypocrisy and opposes God. (27: 13) - He is not separated at any place after the ineffable union. He is the same who suffered and died for us as man, He is the impassible and the immortal and who is not liable to passions or death whatever they are. He had killed death and stole hell by His Resurrection after the three days, and enlightened life and [gave] the incorruption; and He as God fulfilled giving such things to our entire race. (27: 16)
28	Christodoulus of Alexandria (1047–1077)	John VIII of Antioch (1049-1057) Or John IX of Antioch (1063-1073)	Not mentioned 1049-1057 Or 1063-1073	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in and confess the Father, the Son, and the Holy Spirit; one divine nature of dignity, majesty and glory; three holy and <i>homoousios hypostases</i>; with three different names. (28: 1) - The Father is truly the cause of all causes; everlasting, begetter and un-begotten. His <i>hypostasis</i> has the characteristic of fatherhood and begetting. The Son is eternally begotten from the Father before all ages and everlasting until the end of times. His <i>hypostasis</i> has the characteristic of Sonship; begotten from the Father and is not called a Father or a begetter. The Holy Spirit that proceeds from the Father is not called a Father or a Son. His <i>hypostasis</i> has the characteristic of procession from the Father. When each one of these three <i>hypostases</i> is understood, He is Lord and God. For the <i>ousia</i> is one in the three, never separated or divided, and the lordship is one. (28: 2, 3) - The eternal Son of God; the one of the Holy Trinity; at the end of times when He wanted to save the mankind, He descended from the highness of His heaven, without being away from the chair His Glory, in order to bring them back to their original image. (28: 9) - He was incarnate from the Holy Spirit and from Virgin Mary, and became Man without alteration or confusion, but by natural hypostatic union. His mother remained virgin indeed, for she is the mother of God (<i>Theotokos</i>); and the One born from her is perfect incarnate God and completely became Man. (28: 11) - He is one from two, Godhead and manhood; one Christ; one <i>hypostasis</i>; one Lord; one face (<i>prosopon</i>); one incarnate nature of God the Word. He did not add a fourth number or a second nature to the Trinity. (28: 12) - Through the dispensation of His high wisdom, He made His passions by His will. He accepted death on the cross. He revealed the miracle of His Resurrection which is proper to His Godhead, and made His body after His Resurrection to be impassible and incorruptible. (28: 13) - After the union, He was not inflicted by separation; thus, the true hypostatic union of God the Word was kept. We do not say that our Lord, the Christ, is of two natures after the union. (28: 14)
29	John VIII of Antioch (1049-1057) Or John IX of Antioch (1063-1073)	Christodoulus of Alexandria (1047–1077)	Not mentioned 1049-1057 Or 1063-1073	<ul style="list-style-type: none"> - The Trinitarian faith: We affirm the belief in the Father, the Son, and the Holy Spirit. They are themselves one holy triad; equal in ancientness, and eternity. All are worshipped, prostrated, and glorified; praised, dignified and fearful; equal in rank and status. (29: 1) - The Father is not a Son or a Spirit, although they are forever one in everything. For the Father is a Father in his own and capable of fatherhood. The Father is not a Son or a Spirit although they are united in one forever. The Son [as well] although He has the likeness and the power, He is one at all times. The Spirit, because He is only and by power, a Spirit. For the three of them are one in Godhead and one with a triad in the characteristics. (29: 4)

				<ul style="list-style-type: none"> - The eternal Son, who is before the world and the created creatures; God who is from God; God the Word, [who is] <i>homoousios</i> with the Father and the Holy Spirit; who for us, humans, and for our salvation; became incarnate with a flesh like us, with a speaking and a rational soul, as He did not move away from His Godhead, nor had His personal flesh that He united with, changed Him to what He is not. (29: 7) - One He is the famous Emmanuel, we believe in Him as a true Son and God; one person; one composite face [<i>prosopon</i>]; one <i>hypostasis</i>; one nature of the Word Incarnate; as He is not divided into two natures after the incomprehensible union that is beyond miracles. And what were united and organized did not change or mix. (29: 8) - He is God the Word, the impassible, the immortal, who is before the world and the creator of the world. How could He come with another character to our passions and our features unless He assumed a passible mortal flesh of ours? Only with this, He became changeable with a rational soul and [can] experienced passions. He was unchangeable until He became passible, and by Godhead He is impassible. (29: 11) - We do not believe or think like Leo of Rome [who claims] that there are two natures, two persons (<i>hypostases</i>), two faces (<i>prosopa</i>), two operations, two likes, and two wills. (29: 17)
30	John VIII of Antioch (1049-1057) Or John IX of Antioch (1063-1073)	Christodoulus of Alexandria (1047–1077)	Not mentioned 1049-1057 Or 1063-1073	<ul style="list-style-type: none"> - When He became flesh and a perfect human, He resembled us in all our affairs except sin. For the first Man was living of dust, and earthly, and the second man is the Lord from heavens, the one who was incarnate from the virgin maiden. (30: 1) - we should fully say in the church that neither flour, water, nor leaven are a perfect symbol for the perfect body of Christ. (30: 2) - If this body, which is sacrificed according to faith, over the holy table is truly His, then His body without doubt or division as it was said, then, it should be composite of five things, lest it would be far from perfection. So, we add wheat flour as an analogy to earth, water like the water used to form dough, salt as an analogy to fire, oil as an analogy to air, and leaven [as an analogy] to the soul. (30: 9)
31	John VIII of Antioch (1049-1057) Or John IX of Antioch (1063-1073)	Christodoulus of Alexandria (1047–1077)	Not mentioned 1049-1057 Or 1063-1073	<ul style="list-style-type: none"> - The Trinitarian faith: We believe in the Father, the Son, and the Holy Spirit, one eternal exalted Trinity; perfect Godhead; equal in <i>ousia</i>, power and nature. (31: 1) - One is the Father that is not begotten from another one and does not get begetting from any other one. One is the Son, begotten from the Father. Also, one is the Holy Spirit that proceeds from the Father and from the Son; timeless, but eternal and co-existent with the Father; not limited or created, but creator, incomprehensible, and beyond any understanding. (31: 2) - When we say God, we mean the Father, the Son, and the Holy Spirit; one Godhead in triad; triad in oneness. This is Godhead and I prefer indeed [to say] this is the Trinity. And when we mean each one of the <i>hypostases</i>, we mean a perfect <i>ousia</i>, and then the particularity of His characteristic. As for the <i>ousia</i>, there is no particularity; it is in the three <i>hypostases</i>, as being the congregated common <i>ousia</i>. (31: 4) - God the Word; the one of the Trinity; the worshipped; the begotten Son from the Father; the unbounded and eternal without change; the unaffected by any separation or division. He became man while He is still God. (31: 10) - He [the Son], for our salvation, renewal and our bringing back to our initial situation, was incarnate and became Man from the Holy Spirit and from Virgin Mary, the <i>Theotokos</i>. (31: 12) - Before the beginning, He was simple without flesh like the Father and the Holy Spirit, and when He wanted, He became incarnate. After the incarnation, He is not simple [anymore] or not incarnate, but He is composite; one from two, complete Godhead and perfect manhood. (31: 14) - He was one and remained one as He was, for He is composite and not simple. (31: 15)

				<ul style="list-style-type: none"> - He united hypostatically and naturally to a flesh with a rational soul, was called Emmanuel. He is one person, one <i>hypostasis</i> and one incarnate nature of God the Word, without change, mix, alteration, or separation between the two natures from which was the inseparable union. (31: 16) - Therefore, the one who was intangible and impassible, suffered in the flesh. He did not say [suffered] in Godhead, nor did he mention also that the flesh was apart from Godhead. His saying signifies the union, for Godhead united [to the manhood]; and because God became incarnate, they (Godhead and manhood) were not divided, for the incarnate God is the passible one. (31: 21) - Also, while He was doing the miracles He was not outside the flesh; but all His operations were divine and human through one person; and therefore, He was united in performing all operations. (31: 23) - He is one, with one lordship and one will. Through this, He performs miracles and accepts passions, because the flesh is His; and if it is united to Him, then passions attributed to flesh are His. Now, it is not permitted to double or divide the natures after the union. He did not appear by nonsense imagination or by intangible Godhead. (31: 24)
32	John IX of Antioch (1063-1073)	Christodoulos of Alexandria (1047–1077)	It was read in the Hanging [Church] and Abo Serga [Church] on Meshir of the year Seven Hundred Eighty Two of the martyrs ⁹ .	<ul style="list-style-type: none"> - The eternal Son, who is before the world and the created creature; God from God; God the Word who is consubstantial (<i>homoousios</i>) with the Father and the Holy Spirit; who for us, humans, and for our salvation, became incarnate with a flesh like ours that has a speaking and a rational soul. (32: 1) - For He did not move away from His Godhead, or [from] His own flesh which He united with. He did not change at all to what He is not or by phantasy. He confirmed His bringing of the nature which came together into union from two natures, perfect and complete Godhead and manhood, according to their own names. (32: 2) - One is the famous Emmanuel. We believe in Him as a true Son and God; one person; one face [<i>prosopon</i>]; composite; one <i>hypostasis</i>; one nature of the Word Incarnate; as He is not divided into two natures after the incomprehensible union which is beyond miracles. There is no change or mix whatsoever in what are united and organized. (32: 3) - He is God the Word, the impassible, the immortal, and the timeless; He is before the world and is the creator of the world. How could He come with another character to our passions and our features unless He became incarnate with a flesh with a rational soul like our persons? (A flesh which is) passible and mortal, and experienced passions when He suffered, and by Godhead, [He] was impassible. (32: 6)

⁹ It is equivalent to 1065-1066 in the Julian calendar.

Excerpts from the fathers of Church in the synodical letters included in the manuscript of “The confession of the fathers” (i’tirāf al-ābā’)

Total No. of fathers quoted in each letter		Paragraph Number																			
Severus of Antioch (465 – 538)																					0
Jacob of Serugh (451 – 521)																					0
Proclus of Constantinople (?? – 446/447)																					0
Theodotus of Ancyra (5 th Century)																					4
Cyril of Alexandria (378 – 444)																					2
John Chrysostom (349 – 407)																					1
Amphilochius of Pisidia (340 – 394)																					0
Gregory of Nyssa (335 – 395)																					6
Gregory of Nazianzus (329 – 390)																					1
Basil of Caesarea (329 – 379)																					0
Cyril of Jerusalem (313 – 386)																					6
Epiphanius of Salamis (310/320 – 403)																					2
Ephrem the Syrian (306 – 373)																					1
Athanasius of Alexandria (296/298 – 373)																					3
Peter of Alexandria (?? – 313)																					1
Gregory Thaumaturgus (213 – 270)																					3
Hippolytus of Rome (170 – 235)																					4
Melito of Sardis (?? – 180)																					1
Ignatius of Antioch (35 – 108)																					4
Letter	1																				0
	2																				0
	3																				0
	4																				4
	5																				2
	6																				1
	7																				0
8																				6	
9																				1	
10																				3	
11	35																			10	
12																				2	
13																				7	
14																				1	
15																				3	
16																				4	
17																				1	
18																				4	
19																				3	
20																				3	
21		17	9	17	14	10; 11			17	2; 15; 16; 18	15		13; 18	12; 15							10
22																				0	
23	13					13	15			3; 14	18		15			16				7	
24						6														1	

25				25		8; 25; 26; 27				6; 26	8; 23; 24				22				7	6
26	55					10	56				8; 29; 32; 54; 55; 59			56	30		53		2	8
27						7					3				11					3
28																				0
29										2										1
30							6; 20							18				22		3
31	26					3; 22				27	4; 28				25				29	6
32																				0
Total No. of letters	4	1	3	3	1	18	4	3	1	9	15	5	1	5	11	1	2	2	11	

No. of Quotes	10 Quotes	9 Quotes	8 Quotes	7 Quotes	6 Quotes	5 Quotes	4 Quotes	3 Quotes	2 Quotes	1 Quote	0 Quotes
No. of letters	2	0	1	2	3	0	3	6	2	6	7

The Alexandrine (non-Chalcedonian) interpretation of the terms and expressions used in the Christological controversy and included in the synodical letters

1. The Christological terms¹⁰:

In order to expound the non-Chalcedonian Christology included in the Synodical letters, we should start by explaining the way the Alexandrine tradition interprets the theological terms used in the Christological controversy. Our focus here will be mainly based on Severus of Antioch who is considered a faithful defender of non-Chalcedonian Christology.

***ousia* and *hypostasis*:**

In the letter to Eusebius, Severus of Antioch expresses *ousia* as what is common and *hypostasis* as the particular¹¹. In his treatise *Contra Grammaticum*, Severus states that, when God warned Noah and his sons that whoever sheds blood will be killed by man, He does not refer to ‘a specific man’ but to the entire mankind, as ‘man’ here implies the entire humanity with all its properties. However, when referring to particular being like Job or Elkanah we consider him a particular individual belonging to the same *ousia*¹².

Samuel concludes that “*ousia* is real; it refers to what may be called the is-ness or being of a thing. It does not, however, have concrete existence; for everything that exists concretely is a particular. *Ousia* is, so to say, the reality which when individuated gives rise to particular objects or *hypostasis*¹³.” Thus, *ousia* is the abstract reality of a class with all its properties and existence, and unless becomes concrete or ‘hypostasized’, it cannot enter into the reality of time and space.

***hyparxis* and *physis*:**

hyparxis means existence and *physis* means nature; thus, both may be employed to imply either the common or the particular. An *ousia* has its *hyparxis* or existence (as real and not imaginary being) and *physis*, the properties which give the *ousia* its identity. Like *ousia*, *hypostasis* (i.e. the individuated *ousia*) possesses its *hyparxis* and *physis*¹⁴. In Cyrillian Christology, if *physis* were to be used in general terms as an abstract reality, it would imply the *ousia*; however, if *physis* were to be used in particular terms, then it would refer to *hypostasis* as a means to define the concrete and particular reality. Severus thinks *physis* is to be understood as *hypostasis* or *hypostatic* reality, which refers to a concrete being such as a specific man like Christ¹⁵.

***hypostasis* and *prosopon*:**

prosopon is a Greek word meaning “face”¹⁶ or looking towards the other, which in the past was used to denote the mask covering the face of actors; however, its meaning further developed into ‘the status’ of the individual. *prosopon* in the Holy Scriptures¹⁷, however, has different meanings that are all consistent with face, appearance or presence:

¹⁰ The following discussion is mainly based on Samuel, V., C., op.cit. pp.277-341.

¹¹ Samuel, V. C., op.cit. p.277.

¹² Severus of Antioch, *Contra Grammaticum*, I, pp.57-59, as cited by Samuel, V. C., op.cit. p.277.

¹³ *ibid.* p.278.

¹⁴ *ibid.* p.279.

¹⁵ *ibid.* p.279.

¹⁶ Liddell, H. G., and Scott, R., *Greek-English Lexicon* (Oxford: Clarendon Press, 1996), p.1327.

¹⁷ The Bible translation used here is the New King James Version (NKJV).

- 1 Thessalonians 2:17 “But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.”
- 2 Corinthians 5:12 “For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.”
- 2 Corinthians 4:6 “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Initially, *prosopon* was used to refer to the three persons of the Holy Trinity; however, its usage declined following the Sabellian heresy which regarded the three persons in the Trinity as three different states of the one person of God. Thus, the fathers of the church preferred the usage of *hypostasis* instead of *prosopon*, to affirm the triune persons of the Trinity. Severus, however, states that: “When it comes into specific concreteness of existence, whether simple or composite, a *hypostasis* signifies a distinct *prosopon*¹⁸.”

Samuel explains the point made here: “*hypostasis* is the concrete being resulting from the individuation of an *ousia*. In the individuation, the *ousia* in its perfection comes into concrete existence, and when this happens the *hypostasis* receives its *prosopon*¹⁹.” Therefore, being the *ousia* on becoming individuated, the *hypostasis* signifies the internal reality of an entity, and the *prosopon* signifies its external characteristic. “Every member of a class, for instance, is the *ousia* individuated fully, so that as a *hypostasis* it cannot be distinguished from another member of the same class except by means of *prosopon*²⁰.”

Severus followed Cyril, closely, when he used the term *proposton* to refer to the external characteristics, which differentiate *hypostases* from one another: “And do not think that *hypostases* in all cases have a distinct *prosopon* (external mark) assigned to them, so that we should be thought, like the impious Nestorius, to speak of a ‘*prosopic* union’... For the Scripture did not say that God the Word united to himself the *prosopon* of a man, but that he became flesh²¹.”

hypostasis therefore, is the individualized person who is the subject of the actions: this is milieu in which *ousia*, along with its *physis* and *hyparxis*, come into concrete existence²².

Simple *hypostasis* and Composite *hypostasis*:

According to Severus, the three persons of the Holy Trinity are simple *hypostases*, whereas man is a composite *hypostasis* since he is composed of body and soul. In man, the two *ousias* of body and souls (as abstract realities) come into concrete existences (individuated) together at the same time in a union of both. Each of them remains as it is according to its *physis*, but they come together into a composition. At the same moment of individuation of the body-*ousia* and the soul-*ousia*, man exists as the body-soul entity, which is a composite *hypostasis*, and receives its *prosopon*. The body and soul do not come into union as *ousias* but in their very union, they both become *hypostatic* realities. Severus expresses why man has only one *prosopon* although he composed from two *hypostases*: “The body and soul, writes Severus, of which a man is composed, each of them preserves its *hypostasis*, without either being confused,

¹⁸ Severus of Antioch, *Contra Grammaticum*, I, p.76, trans. Samuel, V. C., op.cit. p.281.

¹⁹ Samuel, V. C., op.cit. pp.281-282.

²⁰ *ibid.* p.282.

²¹ Brooks, E. W., *A Collection of Letters of Severus of Antioch from numerous Syriac manuscripts*, in *Patrologia Orientalis*, tomus 12 (Paris: Firmin-Didot et cie, 1919), p.17.

²² Samuel, V. C., op.cit. p.284.

or changed over to the other. Since, however, they came into concrete existence in composition and not separately, to neither of them can be assigned a distinct *prosopon*²³.”

Like Cyril, Severus compares Christ to the man model and in so-doing he explains that it is impossible to ascribe a particular *prosopon* to either Godhead or manhood: “When God the Word, who is before the worlds, united to himself manhood unchangeably, it is not possible that a specific *prosopon* is predicated either to the Godhead of the Only begotten or to the manhood which is united to Him. For they are perceived as in composition, and not as having come into concrete existence separately. By the coming together of the Godhead and manhood, one *hypostasis* has been completed from both, and with it the incarnate Word has received his *prosopon*. Godhead and Manhood, of which Emmanuel has been composed, continue in their *hypostases* without change²⁴.” According to Severus, Christ is ‘from two natures’ or ‘from two *hypostases*’ but not ‘from two *prosopa*’²⁵.

2. The Christological expressions:

The Alexandrine (non-Chalcedonian) Christology can be further expounded by seven expressions or formulations used by non-Chalcedonian leaders throughout the Christological controversy.

a. One incarnate nature of God the Word:

The fifth century adopted the Cyrilline Christological formula, ‘one incarnate nature of God the Word’, formulated in opposition to Nestorius’ teaching; this formula was promulgated post-Chalcedon, especially amongst the non-Chalcedonians not to eliminate one of the two natures but to emphasize the dynamic realities of both without confusion, mixture, change or separation in the one Christ. Thus, manhood did not exist inseparably from the union to God the Word. Severus of Antioch expresses this by saying that the Incarnate Logos is “one, not because the two natures were reduced to one ‘simple nature’, but because the coming together, without confusion, of the two natures into unity, namely of the one person, is indicative of the concurrence of both of them²⁶.”

The Chalcedonians, however, were unwilling to adhere to this formula which they perceived as monophysitic. Severus quotes from Cyril the following passage: “While affirming that the nature of the Word is one, had we satisfied ourselves by saying only that, without adding the ‘incarnate’ thereby keeping the dispensation as something unimportant. They would probably have had a basis, not without justification, to raise the question concerning the perfection of the manhood or how the fullness of the humanity and the signification of our *ousia* have been conserved? Since we have confessed the word ‘incarnate’, let them put away the cudgel which they have raised against us²⁷.” Thus, Cyril maintains that ‘one nature’ is not a ‘single’ but a composite nature.

b. One composite nature or one composite *hypostasis* without confusion, mixture, change or separation:

The non-Chalcedonians reject a single-nature for a composite-nature Christology, as evident in a theological statement by Cyril, which Severus quotes: “It is not merely with reference to those that are simple by nature that the word ‘one’ is employed, but it is used also with reference to those that have come into being in composition, for which man is a good example²⁸.” Non-

²³ Severus of Antioch, *Contra Grammaticum*, I, p.77, trans. Samuel, V. C., op.cit. p.281.

²⁴ *ibid.* I, p.77, trans. Samuel, V. C., op.cit. p.283.

²⁵ *ibid.* I, p.181, trans. Samuel, V. C., op.cit. pp.282-283.

²⁶ Severus of Antioch, *Contra Grammaticum*, I, p.24, trans. Samuel, V. C., op.cit. p.303.

²⁷ *ibid.* I, p.34, trans. Samuel, V. C., op.cit. p.306.

²⁸ *ibid.* I, p.91, trans. Samuel, V. C., op.cit. p.307.

Chalcedonians like Cyril and Severus understood the word *physis*, with respect to Christ, as referring to *hypostatic* reality; they took the formula of ‘one incarnate nature’ as one referring to a *hypostasis* or a concrete individual. Cyril writes in his letter to Acacius of Melitene: “For confessedly there is one nature of the Word but we know that he has been made flesh and was made man, as I already said... And according to this and only this is the difference of natures, that is, of *hypostases*, to be understood, for divinity and humanity are doubtless not the same in natural quality²⁹.”

The non-Chalcedonian leaders after Severus added ‘one *hypostasis*’ after the word ‘nature’ in the phrase, becoming “one incarnate nature or *hypostasis* of God the Word³⁰”, indicating that they consider nature to refer to a concrete particular. This was expressed by Theodosius of Alexandria in his letter to Paul the Black of Antioch: “But from two, Emmanuel was formed for us indivisibly, and His nature, namely *hypostasis*, is one which has been formed in composition³¹.”

The non-Chalcedonian formula ‘one composite nature’ implies that it is not a new nature consisting of a mixture between Godhead and manhood; rather, there is a dynamic coexistence of Godhead and manhood, without confusion, change, mixture, or separation. Each nature retains its principle in the union as both natures converge to form the one composite nature of Christ. Dioscorus makes this matter clear in the Council of Chalcedon in that “there is no mingling of the natures³².” Hovorun states that Severus adopts the term composition, which was previously used by Gregory of Nazianzus and Cyril of Alexandria. However, Severus viewed the expression of the ‘one composite nature and *hypostasis*’ as synonymous with the ‘one incarnate nature of the Word.’ Gregory of Nazianzus made σύνθεσις (composition) comparable with ἑνωσις (unity), which was contrasted to μίξις (mixing)³³. Allen, and Hayward deduce that, “in using the term ‘composition’ and the phrase ‘one composite nature and *hypostasis*,’ Severus attempted to avoid two extremes, that of division and that of mixture or confusion in Christ. This can be obviously seen in his second letter to Sergius³⁴.”

c. The *hypostatic* union:

The Antiochenes, however, unlike the Alexandrines, adopted a two-nature Christology which postulated that the two concrete individuals, persons or *hypostases* were conjoined in Christ, following their individualization³⁵. Thus, the union between two separate *hypostases* (with their two separate *prosopa*) could only be fathomed in light of a conjunction of two *prosopa* (God the Word and the assumed man). Thus, this model postulated that there are two separate *hypostases* (persons) which maintain unity on the basis of external conjunction (*prosonon*)³⁶ but not a real internal union; thus, Christ, according to this model, possessed two centers of being³⁷ as opposed to the Alexandrine Christology of ‘*hypostatic* union’, which the eternal *hypostasis* of God the Son united to Himself a manhood, which did not exist as a separate *hypostasis* but received its *hypostatic* reality in becoming united to the Son. According

²⁹ McEnerney, J. I., op.cit. Letter 40:15.

³⁰ Samuel, V. C., op.cit. p.308.

³¹ Theodosius of Alexandria, C. S. C. O., vol. 17, p.121, trans. Samuel, V. C., op.cit. p.308.

³² Hefele, C., op.cit. vol. 3, p.309.

³³ Hovorun, C., *Will, action, and freedom: Christological controversies in the seventh century* (Leiden & Boston: Brill, 2008), p.20.

³⁴ Allen, P., and Hayward, C.T.R., *Severus of Antioch (The Early Church fathers)* (London & New York: Routledge, 2005), p.35.

³⁵ Samuel, V. C., op.cit. p.365.

³⁶ *ibid.* p.353.

³⁷ *ibid.* p.351.

to the Alexandrines, *hypostatic* union was internal compared to the external one of the ‘*prosopic*’ union.

According to Cyril of Alexandria, Jesus Christ, the one and composite *hypostasis* was a perfect man and God, simultaneously, who performs both divine and human actions. Not only does Cyril insist that Christ suffered and died in flesh but that He, the Word experienced human sufferings and death on the cross³⁸.

Theodosius of Alexandria states: “We confess that God the Word in the latter days became incarnate. In Him there was no change or confusion; neither did the flesh which he united to himself hypostatically undergo confusion or mixture after the ineffable and indissoluble union. The *hypostatic* union did not affect the difference and otherness of the natures which came together into the union, nor were the natures divided or separated from each other³⁹.” Severus also clarifies this point along the same lines: “So we speak of the union as *hypostatic*, for it was in the very union with the Word Who is before the ages, that the flesh was formed and came to be and in concurrence with Him the flesh received concreteness into the union⁴⁰.”

The virginal conception involved conceiving Jesus Christ as the one and composite *hypostasis*. Samuel highlights that “this one person is not simply God the Son. Whereas God the Son is merely divine, Jesus Christ as one person has been formed of a union of Godhead and manhood. Thus at the very moment, when Godhead and manhood converged in the womb of the Virgin, they came together to form a focal point, as it were, in which all that is essentially divine and all that is essentially human were there in a state of union⁴¹.”

This concept can be further comprehended in light of what is called *communicatio idiomatum* or ‘sharing of properties’: The Word becomes perceivable and visible through the body, which shares in the Word’s glory, without mixing or mingling in the properties of each, as in Cyril and Severus’ teachings. This does not encompass a static sharing but a dynamic sharing of properties in the composite Incarnate Logos for the sake of man’s salvation. Thus, the Word experiences sufferings and death, not as un-incarnate but as the Incarnate Word: Christ’s body becomes divine not because it is intrinsically divine, but by becoming the Word’s own body⁴², which is, hypostatically, united with himself.

d. From two natures after the union:

The non-Chalcedonians did not accept two natures before or after the union, as ‘before union’ implied that manhood comes into existence prior to a union and ‘after union’ implied that manhood remains existent following the union as a separate particular. Aside from this, they adopted the ‘from two natures’ formula to suggest that the one nature of the Incarnate Logos is composed of two natures. However, this formula does not suggest the existence of manhood before the union as Severus confirms: “It is not that two *hypostases* were formed and then they come together as one *hypostasis*. This is objectionable and not even possible; for those which have been formed separately and exclusively remain two. Therefore, he was formed unchangeably in composition from those that are different which are not consubstantial with each other⁴³.” To prove that manhood existed only in, and never before the union to God the Word, the non-Chalcedonians added ‘after the union’ following ‘from two natures’ since manhood cannot exist except in the union with God the Word. Severus follows Cyril’s

³⁸ McKinion, S. A., op.cit. p.181.

³⁹ Theodosius of Alexandria, (C. S. C. O., vol. 17), p.121, trans. Samuel, V. C., op.cit. p.308.

⁴⁰ Severus of Antioch, *Contra Grammaticum*, II, pp.239-240, trans. Samuel, V. C., op.cit. p.309.

⁴¹ Samuel, V. C., op.cit. p.311.

⁴² Torrance I. R., *Christology after Chalcedon* (Wipf & Stock Pub, 1998), p.77.

⁴³ Severus of Antioch, *Contra Grammaticum*, I, p.185, trans. Samuel, V. C., op.cit. p.309.

approach in interpreting the phrase ‘from two natures’ “as being tantamount to ‘two natures in contemplation’, and thereby sets the tone for his successors⁴⁴.”

e. After the union, the natures can be distinguished only in contemplation:

Non-Chalcedonian Christology cannot distinguish the two natures as separable from one another since manhood came into existence in its union with God the Word (i.e. the Savior’s one composite nature). But we can only fathom them as distinguishable in contemplation, alone.

Non-Chalcedonians affirm that both divine and human things are maintained in the one Christ and that we can distinguish them in our own mind. Severus, in accordance with Alexandrine thought, says: “when we meditate on the realities of which the one Christ is composed, we shall see in our minds the two natures which have converged into the indivisible union. After the thought of union, it is not correct to affirm two natures, because the natures have not come into concrete existence, separately, but from them both it is the one *hypostasis* and one nature of the Word incarnate that had been completed⁴⁵.”

To categorize sayings and actions of the Incarnate Logos as divine or human, can only occur in our contemplation; however, we cannot ascribe certain sayings and actions to each nature, independently, rather they are performed by the one composite *hypostasis*. Cyril refuses to ascribe certain words and deeds to Godhead or manhood, separately: “to one person must all the statements in the Gospels be ascribed, to the one incarnate *hypostasis* of the Word, for the Lord Jesus Christ is one according to the Scriptures⁴⁶.”

f. Consubstantial with the Father as to Godhead and consubstantial with us as to manhood:

Samuel summarized the Severus of Antioch’s teaching regarding ‘Jesus Christ Who is God the Son incarnate’ in the following five points⁴⁷:

1. In the Incarnation, the divine nature did not mutate to something other than what it was; rather, the Word became flesh, who is both perfect God and man at the same time.
2. The Word of God accepted the incarnate state for the divine economy of salvation.
3. For the sake of this economy, the Son accepted a second birth, which did not affect His eternal being as one that has an eternal birth from the Father.
4. In the Incarnation, the Son accepted a form self-limitation;
5. The Incarnation is the mystery of faith; therefore, we profess that the *hypostasis* of God the Word became Incarnate according to the apostolic tradition.

Christ’s consubstantiality with the Father and with man is clearly articulated in the confession submitted by the non-Chalcedonians to emperor Justinian in 531: “One of the persons of the Holy Trinity, namely God the Word, by the will of the Father and for the salvation of men, assumed flesh in the later days from the holy Virgin Mary *Theotokos* by the Holy Spirit, flesh endowed with a rational and intelligent soul... God the Word became man and ‘was not changed from what He was. Therefore, He is consubstantial with the Father as to Godhead, who became consubstantial with us as to manhood. In this way, He who is the perfect Word, the Son of God, became perfect man without change’... He who is like the father in

⁴⁴ Allen, P., and Hayward, C.T.R., op.cit. p.36.

⁴⁵ Severus of Antioch, *Contra Grammaticum*, I, p.119, trans. Samuel, V. C., op.cit. pp.476-477.

⁴⁶ McEnerney, J. I., op.cit. Letter 17:14.

⁴⁷ Samuel, V. C., op.cit. pp.293-294.

everything except in fatherhood became of the same nature with us and came to be called the Son of man⁴⁸.”

g. One will and one operation:

Chalcedonian Christology gave rise to the doctrine of a two-fold set of natural properties, wills, and operations in Christ belonging to the two natures. However, they maintained that these dual modes of operations are performed by the same subject: “and although there are two wills and two operations in Christ, the human will was subjected and obedient to the divine will, and the human operation conformed itself completely with the divine operation. On this account there was no conflict in Christ⁴⁹.” However, non-Chalcedonian Christology opposed this and maintained that Christ had one will and operation. The Chalcedonians, for their part, interpreted this as to imply that Christ’s manhood was devoid of will and operation.

The non-Chalcedonian Christology of one will and operation did not suggest a loss in one of the two realities in Christ, rather it emphasized the continued reality of Godhead and manhood in the one Christ, without change, division, or confusion. The two ‘wills’ and ‘operations’, according to the non-Chalcedonian tradition imply two persons (two *hypostases*).

Samuel summarizes the non-Chalcedonian position in this point as follows: both ‘will’ and ‘operation’ are not the faculties of the natures, but expressions of the faculties. So, will and operation are “expressions of the volitional and conative faculties innate in every nature, and it is the person or the *hypostasis* that brings them out. The volitional and conative faculties of Godhead and manhood are there irreducibly and un-confusedly in the one Christ, whose one *hypostasis* expressed them⁵⁰.” Thus, the ‘will’ in Christ is the composite expression of the volitional faculties of Godhead and manhood, and the ‘operation’ is the composite expression of their conative faculties⁵¹.

Through this Christology, the non-Chalcedonians affirmed the reality of both natures without repudiating the unity in the one Christ, a formulation with which Severus agreed: “all these characteristics of the composite nature-*hypostasis* can be applied to the composite *energia* of Christ. As such, the *energia* is not a mixture, but a dynamic unity of its divine and human components. In fact, it is an entirely new modus of activity, which can be identified as neither purely (only) divine nor purely (only) human. Severus, a devotee of Cyril, ardently struggled to emphasize the unity that is in Christ⁵².”

Conclusion:

In the Christological teaching of the non-Chalcedonian side the major emphasis was: (1) to affirm that God the Word incarnate is one Lord, one Christ, one Son, one *hypostasis* and one *prosopon*. This was expressed by ‘one incarnate nature of God the Word’, ‘one will and one operation’ and ‘the natures can be distinguished only in contemplation, after the union’; (2) not to eliminate either natures of the one Christ, but to stress on the dynamic realities of both Godhead and manhood without confusion, change, mixture, or separation. This was adopted in the ‘one composite nature or one composite *hypostasis* without mixture, change, confusion, or separation’ formula, in addition to ‘consubstantial with the Father as to Godhead and consubstantial with us as to manhood’ and the emphasis on seeing ‘the difference of the natures in contemplation’; (3) to emphasize that manhood became individuated and obtained a *hypostatic* status only upon the union to God the Word; this was affirmed by the formula, ‘from

⁴⁸ *ibid.* pp.294-295.

⁴⁹ *ibid.* p.339.

⁵⁰ *ibid.* p.323.

⁵¹ *ibid.* p.341.

⁵² Hovorun, C., *op.cit.* p.20.

two natures after the union'; and (4) to affirm that the union was *hypostatic*. This implies that the '*hypostatic* union' was internal and real (in contrast to the *prosopic* union which is a mode of external conjunction).

Part IV

The linguistic transition after the Arab Conquest and its implications for the exposition of non-Chalcedonian Christology in the synodical letters in the manuscript of “The confession of the fathers” (i‘tirāf al-ābā’)

The linguistic transition after the Arab Conquest

Arabization

The time of the composition of the thirty-two synodical letters included in the manuscript: ‘The Confession of the Fathers’, was from Severus of Antioch (512) until Christodoulus of Alexandria (†1077), i.e. from the early 6th century to the third quarter of the 11th century. The *terminus post quem* for compiling this manuscript would be 1077 since the last letters mentioned in the manuscript are those of Christodoulus.

In regard to the linguistic development during this period, both Coptic and to a lesser extent Greek were used in Egypt at the time of the Arab conquest in the mid-7th century¹. In the following one and a half century (until the end of the 8th century) the use of Coptic language increased extensively². In spite of this development, the paschal letter of Alexander II (705–730), was written in Greek³. This has been explained by the fact that non-Chalcedonian speakers of Coptic at this time considered the Greek language as both the language of theology and heresy, and were keen to preserve it in certain theological and liturgical contexts⁴. “From the 9th century onwards, the use of the Coptic language declined and even stopped, and from the 10th century onwards, Christian authors in Egypt would write their works in Arabic⁵.” Wilfong describes that Arabic became widely used for legal purposes amongst the Christians, and Arabic contracts can be found in the 10th century. The Coptic Language, however, continued to be used for many centuries as the main spoken language of Egyptian Christians⁶.

Rubenson divides the process of transitioning from Coptic to Arabic into three phases in which the first phase encompasses the preliminary translations between the 8th and the 11th century. While Rubenson lets the first phase start with the 8th century, he is convinced that the process of translation became evident in the 10th century with Sāwīrus ibn al-Muqaffa‘ (905–987)⁷. This first phase of Coptic-Arabic conversion is characterized by translations of liturgical and biblical texts of very poor quality since the translators had insufficient command of the Arabic language. Hagiographical and apocalyptic texts seem to have been among the earliest texts translated during this period⁸. The second phase spans the middle of the 11th century until the early 13th century, a period in which a large collection of Coptic text was translated into Arabic⁹. Many canonical works were published in Arabic during this period, near the end of the eleventh century. This stage of arabization involved the “gathering, translating, and reworking Coptic canon law¹⁰.” The second phase also encompasses our main source, ‘The Confession of the fathers’ (i‘tirāf al-ābā’), which includes the synodical letters between the Coptic and Syriac patriarchs¹¹. Since ‘The Confession of the fathers’ was most probably translated into Arabic during the era when speakers of Coptic had relatively poor command of

¹ Papaconstantinou, A., op. cit. p.273.

² ibid. p.273.

³ MacCoull, L. S. B., *The Paschal Letter of Alexander II, Patriarch of Alexandria: A Greek Defense of Coptic Theology under Arab Rule*, Dumbarton Oaks Papers, Vol. 44 (1990), p. 28.

⁴ Mikhail, M. S. A., *From Byzantine to Islamic Egypt: Religion, Identity and Politics after the Arab Conquest*, Library of Middle East History 45, (London-New York: Tauris, 2014), pp.90-91.

⁵ Papaconstantinou, A., op. cit. p.273.

⁶ Wilfong, T.G., *The non-muslim communities: Christian communities*, The Cambridge History of Egypt, vol. 1: Islamic Egypt 640-1517, (Cambridge: Cambridge University Press, 1998), p.185.

⁷ Rubenson, S., *Translating the Tradition. Aspects on the Arabization of the Patristic Heritage in Medieval Egypt*, Medieval Encounters. Jewish, Christian and Muslim Culture in Confluence and Dialogue, 2, 1, (Leiden: 1996), p.3.

⁸ ibid. p.4.

⁹ ibid. p.3.

¹⁰ ibid. p.6.

¹¹ ibid. p.6.

the Arabic language, its language is inconsistent with formal Arabic language¹². Rubenson's characterization of this second phase of arabization was also shared by Richter who states that the effects of arabization on written documents in Egypt become obvious in the eleventh century and afterwards, the time when the Coptic texts started to be translated into Arabic¹³. The third phase is the 'golden age' where large volumes of Coptic literary texts continued to be translated into Arabic. By then, Coptic as a language was extinct and the knowledge of Arabic had much improved, thus previous more primitive Arabic translations of Coptic texts were revised to eliminate their inaccuracies¹⁴. We can summarize the linguistic and literary production of Christian texts in Arabic in this period in the words of Rubenson, "During the period of two centuries (between the last decades of the 11th century and 14th century) a language, Coptic, with a long history and an important Christian heritage died, and during the same centuries the Copts created the bulk of the Christian Arabic literature of the Middle Ages¹⁵."

A similar transition, but maybe somewhat earlier, happened in Syria from Syriac to Arabic. As Papaconstantinou states, "Arabic in Egypt, since it was practically ignored by Egyptian Christian authors until the tenth century, contrary to their Syrian counterparts who adopted it as early as the eighth century¹⁶." Griffith points out that by mid-ninth century, Arabic became widely used by the Christians in Palestine and Syria¹⁷.

Islamization

The third phase of linguistic transition, in the form of 'arabization', included also what may be called 'literary islamization'¹⁸. Although the term 'islamization' is generally used to refer to the increasing numbers of conversions to Islam in the Muslim empires, here it is used to describe a different form of islamization, which encompasses the influence of Islamic vocabulary, culture, and thought on theological articulation in the East. Parker notes that the lack of theological-lexical equivalency between the Coptic and Arabic languages forced the Copts to write using Islamic concepts and forms¹⁹. The Coptic perception of theological concepts was slowly becoming changed by the 10th century, and it is evident that Coptic theological articulation was influenced by 'literary islamization' during the late Fātimid and Ayyūbid dynasties (late 12th to 13th century)²⁰. The dangers of the islamization of Coptic theological expression, which resulted from arabization, were highlighted by *the Apocalypse of Samuel of Qalamun*, as Parker points out: "Although the Apocalypse condemns Christians for the sin of apostasy to Islam, its greater concern seems to be with them imitating Muslims and their 'sinful' lifestyle, i.e. their adaptation of the Arabic language and culture²¹." Samuel's rejection of the Arabic language corresponds to the fact that he considers it anathema to not speak the language of the ancestors, Coptic, in the church, since it is the traditional vehicle of

¹² *ibid.* p.10.

¹³ Richter, T. S., *Greek, Coptic and the language of the Hijra: the rise and decline of the Coptic language in late antique and medieval Egypt*, in: Hannah M. Cotton, Robert G. Hoyland, Jonathan J. Price and David J. Wasserstein (Hg.), *From Hellenism to Islam: cultural and linguistic change in the Roman Near East*, (Cambridge: Cambridge University Press, 2009), p.404.

¹⁴ Rubenson, S., *op. cit.* p.8.

¹⁵ *ibid.* p.1.

¹⁶ Papaconstantinou, A., *Confrontation, Interaction, and the Formation of the early Islamic Oikoumene*, in *Revue des études byzantines*, tome 63, (2005), p.180.

¹⁷ Griffith, S. H., *op. cit.* p.60.

¹⁸ This term has been suggested to me by H. Behlmer.

¹⁹ Parker, K. S., *Coptic Language and Identity in Ayyūbid Egypt*, in *Al-Masaq: Islam and the Medieval Mediterranean*, 25:2, (2013), p.224.

²⁰ *ibid.* p.239.

²¹ *ibid.* p.232.

expression for the faith of the fathers²². In the 13th century *Martyrdom of John of Phanijoit*, it is implied that the cultural assimilation of the Christian faith into Islamic culture, which had emerged in this period, was detrimental²³.

The massive decline in the Coptic population was another reason behind the cultural and literary islamization in Christian Egypt. O'Sullivan states that the decline occurred in two main peaks: the 9th century and the 14th century, due to the growing conversion of the Copts to Islam, which began to increase in magnitude between the 9th and reached its peak in the 14th century²⁴. The islamization in Egypt may not have been mediated only by the conversion of Christians to Islam but may also be due to "Arab-Muslim settlement, intermarriage, and Coptic demographic decline²⁵."

Thus, it is apparent that the main effects of islamization on Coptic literature occurred in later centuries, following arabization. Therefore, it was not until the 13th and 14th centuries that Christian theological texts were heavily influenced by the Coptic theologians who were becoming highly competent in the Arabic language, thereby infusing Arabic terminology and Islamic imagery into their writings²⁶. "Nothing happened overnight" as MacCoull states²⁷. We can, therefore, conclude that arabization preceded islamization by almost two centuries.

Impact of arabization and islamization on the synodical letters included in this study

Since our focus in this study is on the synodical letters from the early 6th century to the third quarter of the 11th century, we can confirm that these synodical letters have been influenced by arabization but not literary islamization, which can only be noticed in subsequent Christian writings starting from the late 12th or 13th century.

The Arabic-language theological manuscript 'The confession of the fathers', as we have mentioned above²⁸, was compiled around 1078. The argument has been put forward that this manuscript is a translation from a Coptic original²⁹. Based on the chronological progression in linguistic transition summarized above, we suggest that although the thirty-two synodical letters included in this manuscript were all preserved in Arabic, most of them were translations into Arabic while some, especially those after the 10th century, were most probably original compositions in Arabic.

One of the arguments supporting this claim is that the last five letters of those thirty-two were sent from and to Christodoulos of Alexandria (1046–1077), in whose reign we can date the compilation of this manuscript in Arabic. Christodoulos also issued canons in Arabic shortly after 1046³⁰. It seems therefore logical to assume that the letters he sent and received were also composed in Arabic.

Thus we have two groups of synodical letters: Group A includes the letters 1 – 20 from the early sixth century to the end of the tenth century and can be assumed to have been translated into Arabic; Group B includes the letters 21 – 32 from the beginning of the eleventh century and was probably composed originally in Arabic.

²² MacCoull, L. S. B., *Three cultures under Arab rule, The Fate of Coptic*, Bulletin de Société d'Archéologie Copte 27, (1985), p.66.

²³ Zaborowski, J. R., *The Coptic Martyrdom of John of Phanijoit: Assimilation and Conversion to Islam in Thirteenth-Century Egypt*, (Leiden: Brill, 2004), pp.32.

²⁴ O'Sullivan, S., *Coptic Conversion and the Islamization of Egypt*, Mamluk Studies Review, Vol. 10, No. 2, (2006), pp.66, 71.

²⁵ *ibid.* p.75.

²⁶ Rubenson, S., *The transition from Coptic to Arabic*, *op.cit.* p.80.

²⁷ MacCoull, L. S. B., *The strange death of Coptic culture*, Coptic Church Review, Vol. 10, No. 2, (1989), p.36.

²⁸ p.8.

²⁹ Youssef, Y. N., *The Life*, *op.cit.* p.206.

³⁰ Swanson, M. N., *op.cit.* p.61.

Non-Chalcedonian Christology as expressed in the synodical letters included in the manuscript of “The confession of the fathers” (i‘tirāf al-ābā’)

The Non-Chalcedonian side, has used seven expressions to explain its Christological teaching. We will start here to define the paragraphs where those expressions were used in the synodical letters included in the manuscript of “The confession of the fathers” (i‘tirāf al-ābā’, in regard to frequency, distribution, and usage.

I. In regard to frequency and distribution:

Letter	Paragraphs that include the non-Chalcedonian Christological expressions						
	“One incarnate nature of God the Word”	“One composite nature or one composite hypostasis without confusion, mixture, change or separation”	“The hypostatic union”	“From two natures after the union”	“After the union, the natures can be distinguished only in contemplation”	“Consubstantial (homooousios) with the Father as to Godhead and consubstantial (homooousios) with us as to manhood”	“One will and one operation”
1			5			6	
2			4	6		3; 4	8
3	23		8; 22	9; 22; 23; 25		9; 22	
4		23	19; 20; 35	23		22; 29	25
5	22; 25; 26; 31	22	19; 36	31; 32		18; 37	19
6			8	9		8	
7	5		3; 9	5		2; 3; 7	7; 11
8	14; 16		8; 9	9		10	14
9	7; 12		10			10; 11	12
10			9			9; 10	12
11	14	45	14; 15; 18; 22	13; 15; 45		16; 21	
12		13; 14				12	14
13	16; 17; 21; 26; 28; 29	16; 17; 21; 24; 25; 27; 31	13; 17; 30	15; 17; 31			27; 28
14	12	13; 15		12			13; 15
15	15	15	15	15; 18		14; 15; 16	15
16	7; 14; 20; 21; 23; 26; 27; 29; 32	7; 14; 31		7; 13; 25; 26; 29; 31; 32	29; 31		14; 23; 33
17			14	6		5	
18			3; 14				
19		11	8; 12	11; 12		10	11
20	12; 14; 16		12; 16	15; 16		9; 17	16
21	8						
22	2			2			
23	10		6; 7			10	
24	9	5				8	
25	14; 25		14; 27			29	26
26	29; 38; 43			30		49	29; 38
27	10		5; 11	10		5; 14	10
28	12		11; 14	12			
29	8			8			

30							
31	16	15		14			24
32	3	3		2			
Total No. of letters out of 32	Mentioned in 22 letters	Mentioned in 12 letters	Mentioned in 21 letters	Mentioned in 22 letters	Mentioned in 1 letter out of the 32 letters	Mentioned in 21 letters	Mentioned in 18 letters
Total No. of repetitions	Repeated 45 times	Repeated 22 times	Repeated 39 times	Repeated 39 times	Repeated 2 times	Repeated 34 times	Repeated 24 times

	7 expressions	6 expressions	5 expressions	4 expressions	3 expressions	2 expressions	1 expression	0
No. of letters	0	2	9	7	8	3	2	1

Letter	Estimated Year	Number of expressions (out of the 7)	Total number of expressions (including repetitions)	Comments
1	Not mentioned 535	2	2	
2	Not mentioned 512-516	4	5	
3	Not mentioned 535-538	4	9	
4	Not mentioned 793-799	5	8	
5	Not mentioned 799-817	6	12	The highest number of expressions (6 out of 7)
6	Not mentioned 887-896	3	3	
7	Not mentioned 897-907	5	9	
8	Not mentioned 910-921	5	7	
9	Not mentioned 921-922	4	6	
10	Not mentioned 923-933	3	4	
11	Not mentioned 923-933	5	11	
12	Not mentioned 936-953	3	4	
13	Not mentioned 958-961	5	21	
14	Not mentioned 965-974	4	6	
15	Not mentioned 958-961	6	9	The highest number of expressions (6 out of 7)
16	in the year 1280 of Alexander the Macedonian	5	24	The only letter that mentioned the expression No. 5
17	Not mentioned 965-974	3	3	
18	Most probably it was sent on 987	1	2	The least number of expressions (1 out of 7)
19	Not mentioned 986-1002	5	7	

20	Not mentioned 986-1002	5	10	
21	Not mentioned 1004-1032	1	1	The least number of expressions (1 out of 7)
22	Not mentioned 1004-1032	2	2	
23	Not mentioned 1004-1032	3	4	
24	1012-1013	3	3	
25	1035-1036	4	6	
26	1034-1035	4	7	
27	Not mentioned 1034-1044	5	7	
28	Not mentioned 1049-1057 Or 1063-1073	3	4	
29	Not mentioned 1049-1057 Or 1063-1073	2	2	
30	Not mentioned 1049-1057 Or 1063-1073	0	0	The subject of this letter was not related to the Christological controversy which was the topic usually addressed in the synodical letters. That is why we do not find any Christological expressions here.
31	Not mentioned 1049-1057 Or 1063-1073	4	4	
32	1065-1066	3	3	

II. In regard to usage:

In order to show how the Christological teaching was illustrated in the synodical letters included in the manuscript of “The confession of the fathers” (i‘tirāf al-ābā’), we will examine now the way the seven expressions were used. We will try to analyze a few examples from each century during the timespan of the thirty two synodical letters (6th century - 11th century). At the same time, we will also examine the impact of arabization on the exposition of non-Chalcedonian Christology in the synodical letters from the beginning of the eleventh century (Group B: 21 – 32) and whether this differed from the one used in the letters from the early 6th century to the end of the 10th century (Group A: 1 – 20).

Group A: Letters 1 – 20

(from the early 6th century to the end of the 10th century)

Letter 2: From Severus of Antioch (512-538) to John of Alexandria (505-516) – estimated date of composition: (512-516)

Paragraph 2: 3

“We also confess one Son, our Lord Jesus Christ, before and after he became incarnate. This unchangeable and unalterable, neither brought the body with Him from heaven nor out of anything else like imagination or phantasy, but He became flesh, that is He became incarnate and became man without alteration.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The Son remains as He was without change or alteration in the incarnation.
- The Son is one before and after the incarnation. He is the same one: the same in His non-incarnate state from eternity and in His incarnate state after incarnation.
- The body that the Son united to Himself, is real and is the same manhood like ours.

Paragraph 2: 4

“God the Word the bodiless, [who] accepted a body of our one *ousia*. He assumed it out of the holy Mother of God (*theotokos*) the Ever-Virgin Mary, and it [the body] has a speaking and rational soul. And He became one with it [the body] in her womb as the *hypostasis*.”

The main emphasis of this paragraph is to highlight the following Christological points:

- God the Word assumed a body that is consubstantial with us.
- The assumed body is a perfect manhood (flesh and a rational soul).
- The Virgin Mary is the mother of God ‘*Theotokos*’.
- God the Word is hypostatically united to His body.

Paragraph 2: 6

“Therefore, we say that the holy Virgin is truly the Mother of God (*theotokos*), because God the Word became incarnate from her, and she conceived and brought Him forth. He is one person [*hypostasis*] from both Godhead and manhood, according to the doctrine of truth. We acknowledge Emmanuel as being the only one Lord, one Christ, God the Word who became flesh.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The Virgin Mary is the mother of God ‘*Theotokos*’, because the one born from her is not a man united to God the Word, but He is God the Word Himself who became flesh.
- God the Word incarnate is one (composite) *Hypostasis* from both Godhead and manhood.

Paragraph 2: 8

“He is the one who had performed God-befitting wonders and endured the human passions. This one is the only same one who spoke Godhead-befitting sayings and who had also spoken with modesty according to the economy of the manhood which He assumed. Because of this, we do not divide His deeds into two natures or two forms, like those who divide the one Christ into two natures.”

The main emphasis of this paragraph is to highlight the following Christological points:

- He who had performed God-befitting wonders and endured the human passions is the same one composite person (*hypostasis*).
- God the Word incarnate is one will and one operation as He is one (composite) hypostasis.

Letter 4: From John IV of Alexandria (777–799) to Quryaqus of Antioch (793-817) – estimated date of composition: (793-799)

Paragraph 4: 19

“He became incarnate from the Holy Spirit and from her, I mean Mary, the mother of God (*theotokos*), He took [the body] from her ... and made it one with Him hypostatically. [That

body] has a rational knowledgeable soul, which was not before His coming. The one [body] that united with Him, was never existed before.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The Son of God made the body which He took from Virgin Mary one with Him hypostatically. So it is a hypostatic union and not a prosopic union.
- The body is a perfect manhood (flesh and a rational soul).
- The body of Christ existed only in the incarnation and never before.

Paragraph 4: 20

“God the Word... added the body to Himself through a hypostatic union that is incomprehensible, ineffable, and no human logic can know or speak of how He was born.”

The main emphasis of this paragraph is to highlight the following Christological points:

- God the Word united to His body through a hypostatic union.

Paragraph 4: 22

“He is consubstantial (*homoousios*) with His Father as to Godhead and He is consubstantial (*homoousios*) with us as to manhood. He is heavenly and He is earthly; He is visible, and He is invisible; He is touchable and He is untouchable; He is tangible and intangible; He is comprehensible and incomprehensible; He is passible and impassible; He is passible in the flesh and impassible in Godhead.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Christ is consubstantial (*homoousios*) with His Father as to Godhead and He is consubstantial (*homoousios*) with us as to manhood.
- The one Christ is one person (*hypostasis*): the Son of God and the Son of Man; heavenly and earthly; visible, and invisible; touchable and untouchable... etc.

Paragraph 4: 23

“We loudly condemn those who separate Him or divide Him into two natures, or describe Him in two natures, or two *hypostases*, or two *prosopa*, or two operations, or two likenesses, after the incomprehensible and unknown union, as had been done by the Jewish Council convened in Chalcedon and the tome of Leo the miscreant; and according to its sayings they do not confess that He is from two natures and two perfect *hypostases* and they [the two natures or *hypostases*] became one composite nature, one [composite] *hypostasis*, one *prosopon*, one Christ, one Son and one Lord. They produce something different from the faith that was handed to us from our fathers the theological teachers who spoke by the Holy Spirit.”

The main emphasis of this paragraph is to highlight the following Christological points:

- After the incarnation, and the incomprehensible union, it is prohibited to divide Christ into two natures, or describe Him in two natures, or two *hypostases*, or two *prosopa*, or two operations, or two likenesses.
- Christ is from two perfect natures and two perfect *hypostases* and those two natures (or *hypostases*) became one composite nature, one composite *hypostasis*, one *prosopon*, one Christ, one Son and one Lord.

Paragraph 4: 25

“Godhead did not alter from His nature into the body which He formed in the union, nor altered the body into Godhead. The body as well did not exist before that union... We cannot separate those, from which Emanuel is, into two natures, two *hypostases*, two likenesses, two *prosopa* or two operations as thought by that malicious council which spoke about two natures and two *prosopa* after the ineffable union.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Neither Godhead nor manhood did change in the union.
- The body existed only in the incarnation and never before.
- Emanuel is not divided into two natures, two *hypostases*, two likenesses, two *prosopa* or two operations.

Paragraph 4: 29

“He became consubstantial (*homoousios*) with us, identical to us in this race and sharing us in being passible, as He made himself subject to thirst, fatigue, sleep and other similar things of natural symptoms, which are blameless to come on Him.”

The main emphasis of this paragraph is to highlight the following Christological points:

- He is consubstantial (*homoousios*) with us as to manhood.
- He shares with us the blameless passions such as, thirst, fatigue, sleep and other similar things of natural symptoms (belong to our nature).

Paragraph 4: 35

“Then, how did He suffer, when He willed to suffer for us, although He is still definitely impassible? That is because He is God; for unless He has united hypostatically to a truly passible body and it remained passible until it has risen... But since His resurrection it has become impassible, immortal, and uncorrupted in all aspects.”

The main emphasis of this paragraph is to highlight the following Christological points:

- When God willed to suffer for us, He hypostatically united to a passible body.
- Since His resurrection, the body has become impassible, immortal, and uncorrupted in all aspects.

Letter 5: From Quryaqus of Antioch (793-817) to Mark of Alexandria (799–819) – estimated date of composition: (799-817)

Paragraph 5: 18

“He became incarnate and became man, from the *ousia* of the holy Virgin Mary... He neither brought His body with Him from heaven as had been ignorantly said by some people, nor passed through the Virgin Mary like water through a gutter; but He became a man in reality.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, God the Word took His body from the same *ousia* of the holy Virgin Mary (consubstantial to us as to manhood).
- The humanity of Christ is a real: God the Word did not brought it from heaven, nor it came from outside Mary and just passed through her, but it is taken from her and it is of her same *ousia*.

Paragraph 5: 19

“The living Word is the one who became incarnate in the womb of the Virgin, with a body having a rational and knowledgeable soul, in an incomprehensible hypostatic and natural union. Therefore, He is one *hypostasis* of God the Word that became incarnate with a perfect body. He is of one operation and one will without confusion, mixture, or separation into two natures or two *hypostases*... holy Virgin Mary is the Mother of God (*theotokos*).”

The main emphasis of this paragraph is to highlight the following Christological points:

- The Word of God is the same one who became incarnate and born from Virgin Mary. That is why she is the mother of God (*theotokos*).
- The Word of God united to the body taken from Virgin Mary in a hypostatic and natural union.
- His body is a perfect manhood (flesh and a rational soul).
- God the Word incarnate is one composite *hypostasis* (person) without confusion, mixture, or separation into two natures or two *hypostases*. Thus He has one will and one operation.

Paragraph 5: 22

“The hypostatic status is in His soul and in His body, for we look at a composite *hypostasis* and one incarnate nature; perfect Godhead and manhood each in its own.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, God the Word and the body that He assumed are not in the abstract form (as *ousia*), but in the individuated concrete form (as *hypostases*).
- Because of the hypostatic union, Christ is a composite hypostasis and one incarnate nature.
- This does not mean that any of the natures (*hypostases*) is reduced, disappeared, or changed, in the union, but each nature continued as it is according to its original *ousia*.

Paragraph 5: 25

“He is God the Word, who truly became man and He did not alter into manhood or into the nature of the soul; thus [the body] who has a soul remained a body and did not alter into the nature of Godhead, but the union is perfect; one nature and one *hypostasis* of God the Word Incarnate.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, neither the Godhead changed to manhood, nor did the manhood change to Godhead, but each one retains its own entity.
- As a result of the hypostatic union, it is one (composite) nature and one (composite) hypostasis of God the Word incarnate. However, He is one not because any of the natures was lost or changed in the incarnation, but because the union is perfect, so the word “one” here does not mean simple one (single) but composite one.

Paragraph 5: 26

“We preach Him as one Son, I mean the living Word who became flesh, one nature and one *hypostasis*.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The perfect union in the incarnation means that God the Word who became flesh is one Son, one composite nature and one composite hypostasis.

Paragraph 5: 31

“but we know that the pattern of the union was from two natures that come together into the ineffable union, and thereby their separation into two had been eliminated, for they are not yet two after the union, but became one [composite] nature and one *hypostasis* from which God the Word became incarnate.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The pattern of the union is that “from two natures” God the Word incarnate was composed.
- Thus they are not two natures anymore after the union, but one composite nature and one composite *hypostasis*.

Paragraph 5: 35 and 36

“He became incarnate... Thus, the passions of His body and His death, I mean the Word, were attributed to Himself and no one else. That is why His body does not alter to the nature of Godhead, nor does the Word alter to the nature of the body, for the true hypostatic union. But He is the Word [who] remains as He is, unchangeable in His nature; also, the body remains as it is as a body, without alteration or change. It is truly the body of God the Word because of the union that happened.”

The main emphasis of this paragraph is to highlight the following Christological points:

- If we confess that God the Word suffered in the flesh for our sake, this means that in the *hypostatic* union, God the Word (who we say that He suffered) did not change to manhood but remains as He is, and at the same time, His body (in which He suffered) did not also change to Godhead but remains as it is.

Paragraph 5: 37

“The Word that became incarnate wanted by His will to let His body suffer. That body is of our nature, so it is passible like us, and He truly endured the passions that He accepted in His body for our sake, I mean the Word of God.”

The main emphasis of this paragraph is to highlight the following Christological points:

- As the Word of God wanted to save us and to suffer for our sake, He took a true body of our nature, passible like us, to accept the passions in this body.

Letter 7: From Dionysius of Antioch (897-909) to Kha'il of Alexandria (880–907) – estimated date of composition: (897-907)

Paragraph 7: 2

“We do not know but only one Son before and after His incarnation... He did not bring the body with Him from heaven or from anywhere else; He never altered nor changed it through a bodily density or through phantasy but a true incarnation without alteration; God who became man.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, God the Word did not bring the body he assumed from heaven. This body is not also a form of phantasy, but a real human body as it is a true incarnation of God the Word who became man.

Paragraph 7: 3

“He was the Word without a physical body and then assumed manhood from holy Mary, consubstantial (*homoousios*) with us as to manhood which has a soul and mind, an intellectual rational soul. He [the Word] made it [the body] one with Him hypostatically.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The body that the Word assumed from Virgin Mary is consubstantial (*homoousios*) with us. It has an intellectual and rational soul.
- God the Word united to the body He made in a hypostatic union.

Paragraph 7: 5

“Therefore we say that Virgin Mary is the Mother of God (*theotokos*) because she had conceived and brought forth to us our God incarnate, whom we know as one from two; Godhead and manhood. He is a unique one, Emmanuel; one Son; one Lord; one Christ; one image [*prosopon*]; one *hypostasis*; one incarnate nature of God the Word and this is how we proclaim it. We do not speak of confusion, mixture, or separation in any of the aspects after the union.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The reason behind calling Virgin Mary “the mother of God (*theotokos*)” is that the one born from her is not a man united to God the Word, nor is the manhood of Christ separate from Godhead; rather, God the Word himself became incarnate.
- God the Word incarnate is one from two: Godhead and manhood.
- Emmanuel is not two but one Son; one Lord; one Christ; one *prosopon*; one *hypostasis*; one incarnate nature of God the Word.

Paragraph 7: 7

“We curse... those who speak of two natures after the ineffable union and those who say that the one Jesus Christ is two sons with two operations and two wills. But for us, we confess that He is consubstantial (*homoousios*) to the Father as to Godhead and equal to us as to manhood; we do not say that the union by which He was united is a mixture or confusion.”

The main emphasis of this paragraph is to highlight the following Christological points:

- After the union, it is not allowed to speak of Christ as two sons with two operations and two wills. He is one through an ineffable union without mixture or confusion.
- Christ is consubstantial (*homoousios*) to the Father as to Godhead and equal to us as to manhood.

Paragraph 7: 9

“He was planning to come from our nature and blot out the deed of Adam’s disobedience by the cross for which He was patient to have it in body, so that He accepted death and suffered while He is impassible. He suffered by becoming hypostatically one with the body and He did not suffer in Godhead.”

The main emphasis of this paragraph is to highlight the following Christological points:

- God the Word is impassible as to Godhead, but He suffered and died in the body that He took from our nature.
- Because of the hypostatic union between God the Word and the body, there became a “sharing of properties”. So the body became life-giving and we can say that God the Word suffered in the flesh.

Paragraph 7: 11

“He is the one who did the miracles by His Godhead and who suffered as man in His manhood; the one who was saying by His Godhead that He is God and who was saying the weakness [things] as appropriate to His dispensation, therefore, we do not divide Him into two natures, two sayings and two operations like those who sorted this one Christ into two.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Because of the hypostatic union, God the Word incarnate is one composite person (*hypostasis*) and one composite nature. So, He is the one who performs the miracles by His Godhead and suffers in the flesh.
- The nature and operation is one and not two because after the union He is one composite person (*hypostasis*) and not two.

Letter 9: From Cosmas of Alexandria (921–932) to John of Antioch (910–922) – estimated date of composition: (921-922)

Paragraph 9: 7

“This one Son does not have two natures, one is worshipped and the other is not; but one incarnate nature of God the Word, thus He is worshipped along with His body.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, the Son of God is not two natures, where one is worshipped and the other is not, rather, He is one incarnate nature.
- God the Word who became man is worshiped as one along with His own body.

Paragraph 9: 10

“We certainly know that the Word, the living Son of God, became hypostatically incarnate from the Holy Spirit and the holy Virgin Mary without the seed of man; with a body consubstantial (*homoousios*) with us, passible like us without phantasy or imagination, [this body] has a speaking and rational soul, and united to Him [to the Word] hypostatically. He is [still] the Son of God the Father, after His virtuous birth from the Virgin Mary that is ineffable and beyond understanding.”

The main emphasis of this paragraph is to highlight the following Christological points:

- God the Word became hypostatically incarnate. This means that the incarnation happened through a hypostatic union between God the Word and the body he assumed.
- The body that God the Word assumed is consubstantial (*homoousios*) with us. It is a true manhood without any phantasy or imagination.
- The manhood is a perfect one (flesh and a rational soul).
- God the Word did not experience any change after the incarnation.

Paragraph 9: 11

“He is consubstantial (*homoousios*) with God and consubstantial (*homoousios*) with us through His body... We say that the signs, the passions and the sayings that He had said, which were proper to His Godhead and to His manhood, belong to Him.”

The main emphasis of this paragraph is to highlight the following Christological points:

- As Christ is the same one who is consubstantial with God the Father as to Godhead and consubstantial with us as to manhood, so all the sayings and deeds proper to His Godhead and proper to His manhood, belong to His same self.

Paragraph 9: 12

“We do not separate Him without justification into two natures, two *hypostases*, or two *prosopa*, and we do not describe Him with two operations or two characters after the union; but we say that He is one Christ now and at every time, and we believe that He is one nature, God the Word who became flesh. We do not glorify two (sons) according to what had been wisely written by our holy fathers, because they did not accept to glorify except one without separation.”

The main emphasis of this paragraph is to highlight the following Christological points:

- After the union occurred in the incarnation, we do not speak of God the Word incarnate as two natures, two *hypostases*, two *prosopa*, or two operations.
- Christ is one composite nature and one Son. We glorify Him as one Son and not two.

Letter 15: From Dionysius of Antioch (958-961) to Menas of Alexandria (956-974) – estimated date of composition: (958-961)

Paragraph 15: 14

“From her virgin blood and the Holy Spirit, He (God the Word) formed for Himself a flesh which is consubstantial with us, passible like us, with a speaking and rational soul. The virginity of the Virgin [Mary] was never lost by the birth of the Savior. He became a real and natural man, from the seed of Abraham and David. The Word became flesh and dwelt in us as the Evangelist John wrote. He saved us with His incarnate *hypostasis*; with the soul that He was conceived of and was born from the Virgin Mary without the loss of her virginity.”

The main emphasis of this paragraph is to highlight the following Christological points:

- From Virgin Mary and the Holy Spirit, God the Word formed a body which is consubstantial with us.
- This body is a real perfect human body with flesh and rational soul.
- In the incarnation, the Son of God became an incarnate *hypostasis*. This means that He did not become two separate hypostases but a composite incarnate hypostasis.

Paragraph 15: 15

“He is composite of two natures; the perfect eternal Word [incarnate] is from two, Godhead and manhood. Consubstantial (*homoousios*) with the Father as to Godhead and consubstantial (*homoousios*) with us as to manhood. He is one Lord; one Christ; one person; one *hypostasis* and one nature of God the Word Incarnate. As He is truly one, He has also one will, and one might. He is the unchangeable God; He did not make any deduction to His Godhead; and what

He assumed from us He made it in Himself by dispensation, I mean the natural hypostatic union.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, God the Word became composite from two natures: Godhead and manhood. None of the two natures was subject to any deduction or change.
- God the Word united to the manhood he assumed through a natural hypostatic union.
- Because of the hypostatic union, He is one Lord; one Christ; one person; one *hypostasis* and one nature of God the Word Incarnate.
- He is Consubstantial (*homoousios*) with the Father as to Godhead and consubstantial (*homoousios*) with us as to manhood.

Paragraph 15: 18

“Now, we do teach and say that this condition lead to one [composite] nature from Godhead and manhood. We do not separate them from each other; we do not say two natures; we do not divide Him into two; but He is one and is undivided.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, the Son of God has a composite nature from Godhead and manhood.
- As he is one composite *hypostasis* and one composite nature, we do not separate them from each other; we do not say two natures; we do not divide Him into two; but He is one composite and undivided.

Letter 18: From Philotheus of Alexandria (979-1003) to Dionysius of Antioch³¹ – date of composition: 987.

Paragraph 18: 3

“In the incarnation, God the Word created for Himself a flesh in the womb of Virgin Mary and united to it; a flesh that has a speaking and rational soul; that is the perfect manhood which He assumed without any reduction. The perfect manhood is a flesh with a separate speaking and rational soul. When God [the Word] united to them; I mean the soul and the flesh, the united in one *hypostasis* by unity without dissolution.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, God the Word formed for Himself a body in the womb of Virgin Mary and united to it through a hypostatic union.
- The body God the Word assumed is a perfect manhood endowed with a flesh and a rational soul.

Paragraph 18: 14

“He, by His will alone, separated His soul from His flesh that [both] were hypostatically united to Him. The perfect inseparable one Word; the abolisher of the corruption of the tombs by His flesh; who appeared in the places of hell by His soul that is united to Him; [is the one] who cut the ties that were found in those places.”

The main emphasis of this paragraph is to highlight the following Christological points:

³¹ As we mentioned before in Part II, most probably this is Athanasius IV (986-1002) and not Dionysius.

- In the incarnation, God the Word hypostatically united to a perfect manhood. This means that he hypostatically united to both the flesh and the soul.
- In His death, His human soul separated from the flesh; however, each of them continued to be hypostatically united to God the Word. His human soul (which was united to God the Word) descended to hell to save those who were there.

Group B: Letters 21 – 32

(from the beginning of the eleventh century)

Letter 22: From John of Antioch (1004-1033) to Zacharias of Alexandria (1004-1032) – estimated date of composition: (1004-1032)

Paragraph 22: 2

“He fulfilled the entire dispensation of the salvation as He is one from two; from Godhead and manhood, stable as their operation. By that, He is one Lord, one face [*prosopon*], and one incarnate nature of the Word.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The writer intended to say that the two natures did not change and they are stable: instead of saying “stable according to their original principles (*ousias*)”, he used the phrase “stable as their operations”. The natures are stable according not to their activity or operation but to its original principles or *ousias*. Even though he confirmed in the same paragraph that God the Word incarnate is one incarnate nature and not two, he used the phrase “stable as their operations” which might be contradictory to that as it mentioned the word “operations” and not “one operation”. We suggest that this would be a result of an incompetency in expressing the correct meaning in Arabic language.

Letter 23: From Zacharias of Alexandria (1004-1032) to John of Antioch (1004-1033) – estimated date of composition: (1004-1032)

Paragraph 23: 6

“Inside her (Virgin Mary), He united with the body; hypostatically united with it – with the flesh and the soul that is intellectual and rational.”

The main emphasis of this paragraph is to highlight the following Christological points:

- God the Word united hypostatically with a body in the womb of Virgin Mary.
- The human body is a perfect manhood (flesh and intellectual soul).

Paragraph 23: 7

“For He did not bring down a body with Him from heavens, but He united with it; a flesh from the seed of Abraham. Therefore, the Word became flesh without being changed from His *ousia* to [the *ousia* of] soul and flesh... with the one divine nature, [He] united to it [the body] and became hypostatically one.”

The main emphasis of this paragraph is to highlight the following Christological points:

- God the Word united hypostatically with a perfect human body (flesh and soul).
- He did not bring this body from heaven.

Paragraph 23: 8

“He united to the flesh, like the union of the light to the eye, the hearing to the ear, the ray to the sun, heat to fire. Because the simple that nothing contains Him and containing everything united with the dense [physical] and became one; not like the simple addition or the confusing sharing which resembles the non-subsistent dye color.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The writer wanted to give examples that explain the union between God the Word and His body. He tried to give examples of the unity that takes place between non-dense and dense elements, so he used the union of the light to the eye, the hearing to the ear, the ray to the sun, and the heat to fire. In fact, these examples were not used by the fathers of the Church as they are not examples of real and intimate union (hypostatic) but only a juxtaposition. I suggest that the writer was not aware of the examples/teachings used by the fathers as a result of Arabic linguistic transition that occurred in the 11th century.

Paragraph 23: 10

“He remained God when He became man; therefore she is truly the Mother of God (*theotokos*), and the born from her is perfect God united with perfect man; one Christ; one nature; one *hypostasis* of God the Word that became incarnate³² and also after [incarnation], without adding to the Trinity a flesh like ours. He is equal to the Father in *ousia* and lordship and equal to us in the flesh; the nature of the flesh did not alter into Godhead.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Virgin Mary is truly the mother of God (*theotokos*) as the one born from her remained God when He became man.
- The writer rightly expressed the Alexandrine teaching that God the Word remained as He was when He became man, and He is one Christ, one nature, one *hypostasis* of God the Word that became incarnate. Awkwardly, he failed to express the union through the Alexandrine way as he stated that “the born from her is perfect God united with perfect man.” This phrase might imply that man was formed and then God the Word united to it. From the Alexandrine perspective, this is not a real hypostatic union but mere juxtaposition. Severus of Antioch says: “So we speak of the union as hypostatic, for it was in the very union with the Word who is before the ages, that the flesh was formed and came to be, and in concurrence with him the flesh received concreteness into the union³³.” We suggest that this contradiction would be a result of the difficulty in expressing theological teaching in Arabic language which was characteristic of the arabization happened in the 11th century.
- The same incompetency met when the writer wanted to express the double consubstantiality of Christ with God the Father and with us. Instead of saying the usual “Consubstantial (*homoousios*) with the Father as to Godhead and consubstantial (*homoousios*) with us as to manhood”, he said: “He is equal to the Father in *ousia* and lordship and equal to us in the flesh.”

³² Although the phrase “perfect God united to a perfect Man” implies the Nestorian notion, what he meant here would be “a perfect Godhead united to a perfect manhood”, as it is obvious in the following words.

³³ Severus of Antioch, *Contra Grammaticum*, II, pp.239-240, quoted in Father V. C. Samuel, op.cit. p.309.

Letter 25: From Sanotius (Shenute) of Alexandria (1032–1046) to Dionysius of Antioch (1034–1044) – date of composition: (1035–1036)

Paragraph 25: 14

“He remained as He is perfect God and became perfect man, as he was perfect God and became perfect man. His Godhead did not change or mix with the human nature, nor did His manhood change to be divine *ousia* because He is beyond all changes. After the union, He did not separate, thus, the hypostatic union was proved, one nature, and one *hypostasis* of God the Word, as the fathers, the wearers of God, taught us.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The Son remained as He was without change or alteration in the incarnation. He was a perfect God and became a perfect man.
- “After the union, He did not separate, thus, the hypostatic union was proved, one nature, and one *hypostasis* of God the Word”. Here we can see some difficulty in expressing the meaning, as the logic of the argument was reversed. For it is not because the natures of Christ did not separate that the hypostatic union was proved, but rather because of the hypostatic union, Christ did not separate and He is one nature, and one *hypostasis* of God the Word.

Paragraph 25: 25

“The one Son is not known in two natures; one is worshiped and the other is not worshiped; but one nature of God the Word before and after the incarnation.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The Son is not known in two natures but one nature.
- “one nature of God the Word before and after the incarnation” is a misleading expression because God the Word was not the same one nature before and after the incarnation: He was one simple divine nature before the incarnation but in and after the incarnation He is one composite nature from divine and human natures. Severus quotes from Cyril the following passage: “While affirming that the nature of the Word is one, had we satisfied ourselves by saying only that, without adding the ‘incarnate’ thereby keeping the dispensation as something unimportant. They would probably have had a basis, not without justification, to raise the question concerning the perfection of the manhood or how the fullness of the humanity and the signification of our *ousia* have been conserved? Since we have confessed the word ‘incarnate’, let them put away the cudgel which they have raised against us³⁴.”

Paragraph 25: 26

“Our Lord, Jesus Christ, is one nature and is one *hypostasis*, one operation, and one characteristic.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Jesus Christ is one nature and one hypostasis and one operation.

Paragraph 25: 27

³⁴ Severus of Antioch, *Contra Grammaticum*, I, p.24, trans. Samuel, V. C., op.cit. p.306.

“if one teaches something different from the books, and says that the flesh of God is from heavens and not from Virgin Mary, or says that His Godhead changed to flesh, or that Godhead of the Word is passible in its own, this one is condemned by the Catholic Church... therefore, the flesh of God the Word has a rational soul, united hypostatically [with Godhead].”

The main emphasis of this paragraph is to highlight the following Christological points:

- The flesh of God the Word is a real human body from Virgin Mary and not from Heaven.
- The manhood that God the Word assumed is a perfect manhood (flesh and a rational soul).
- The Godhead of the Son remains as He was without change or alteration in the incarnation.
- The Son united to His body through a hypostatic union.

Paragraph 25: 29

“He is God and man altogether. He is consubstantial (*homoousios*) with the Father as to His Godhead and consubstantial (*homoousios*) with us as to manhood. He is heavenly and He is earthly; visible and invisible; tangible and intangible; close while He is far; passible and He Himself is impassible. He suffered in the flesh and is impassible in Godhead.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Christ is God and man altogether. Thus, He is heavenly and earthly; visible and invisible; tangible and intangible... etc.
- He is consubstantial (*homoousios*) with the Father as to His Godhead and consubstantial (*homoousios*) with us as to manhood.

Letter 26: From Sanotius (Shenute) of Alexandria (1032–1046) to Dionysius of Antioch (1034–1044) – date of composition: (1034–1035)

Paragraph 26: 29

“Those two natures were united in the womb of the holy Virgin. She gave birth to Him as one nature, one *hypostasis*, one *prosopon*, one person, one volition, and one will.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In the incarnation, the two natures (divine and human) united. The born from Virgin Mary is one (composite) nature, one (composite) *hypostasis*, one *prosopon*, one operation, and one will.

Paragraph 26: 30

“Mentioning the two natures was eliminated through the ineffable union that is without change, alteration, hugging, disruption, mix, confusion, separation, or corruption. It is a natural union as the union of the soul to the flesh. The one born from her is God the Word. He is the Savior of His people; He is Emmanuel with one nature composed of two natures.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The union between the two natures in the incarnation is without change, alteration, mixture, confusion, or separation.
- Emmanuel is one nature composed of two natures.

- The phrase “the one born from her is God the Word” is incomplete. To affirm the incarnation and the reality of the manhood of Christ, the phrase should read “the one born from her is God the Word incarnate”.

Paragraph 26: 36

“Thus, Christ our Lord is one *ousia*, composed of two *ousias*, divine *ousia* and human *ousia*, without change from divine *ousia* into manhood; but the flesh, to which He is united, became the body of God when they became one *ousia*.”

The main emphasis of this paragraph is to highlight the following Christological points:

- The writer intended in this paragraph – as he did before in 26: 30 - to highlight the Alexandrine formula that Christ, after the incarnation, is one nature from two natures. But compared to previous Church fathers like Severus, he was wrong, when he stated that Christ became one *ousia* (out of the two *ousias*). According to Severus of Antioch, as we have mentioned before, *ousia* is the abstract dynamic reality of a certain class. It includes the characteristics (*physis*/ nature) that differentiate this class from other ones. So every member (*hypostasis*) of this class has the same characteristics (*physis*/ nature) of his original *ousia*. Christ is one hypostasis which means a composite hypostasis, composed of two hypostases: divine and human. Each one of the two hypostatic realities from which the composite hypostasis of Christ have been formed reserves its own characteristics (*physis*/ nature) according to its original *ousia*. So Christ is one composite hypostasis and one composite nature but two *ousia*. If we say that Christ is one *ousia* from two *ousias* this would mean that Christ has a unique class of essence that is not divine nor human, but a third mixed class. Both Chalcedonian and non-Chalcedonian sides reject this notion. We suggest here that the writer might not be aware of the different Arabic words equivalent to *ousia* and *hypostasis*. Consequently, he used the Arabic equivalent of the word *ousia* to translate the word *hypostasis*. This linguistic inability is characteristic of arabization in the 11th century

Paragraph 26: 38

“It is not permitted to separate what Emmanuel was united from, into two natures and two *hypostases*, or two persons, two *prosopa*, two wills, two operations, or two volitions after the wondrous incomprehensible union.”

The main emphasis of this paragraph is to highlight the following Christological points:

- After the union, Emmanuel could not be separated into two natures, two *hypostases*, two *prosopa*, two wills, or two operations.

Paragraph 26: 49

“He is now God who became man, equal to the Father in the *ousia* of His Godhead, and equal to us in manhood.”

The main emphasis of this paragraph is to highlight the following Christological points:

- Christ is equal to the father as to Godhead and equal to us as to manhood.

Letter 29: From John of Antioch (1049-1057) or (1063-1073) to Christodoulus of Alexandria (1046-1077) – date of composition: (1049-1057) or (1063-1073)

Paragraph 29: 8

“By a nail He fixed His natural qualities that came together into union from the two natures, perfect and complete Godhead and manhood according to their names. one He is the famous Emmanuel, we believe in Him as a true Son and God; one person; one composite face [*prosopon*]; one *hypostasis*; one nature of the Word Incarnate; as He is not divided into two natures after the incomprehensible union that is beyond miracles. And what were united and organized did not change or mix.”

The main emphasis of this paragraph is to highlight the following Christological points:

- In order to show the strength and stability of the union, the writer used a strange expression: “By a nail He fixed His natural qualities that came together into union from the two natures, perfect and complete Godhead and manhood according to their names”.
- The union is incomprehensible without change or a mixture of natures.
- When the writer wanted to express that Christ is one after the union, he stated that He is one person, one *hypostasis*, and one nature of the Word Incarnate. However, compared to other non-Chalcedonain fathers like Severus, he incorrectly mentioned that He is one composite face (*prosopon*). In the incarnation, as we explained before, Christ became one composite nature and one composite *hypostasis*, and on becoming a composite *hypostasis* He had His external aspect (face/ *prosopon*). Thus, the *hypostasis* is composite but the *prosopon* is not. The expression “composite *prosopon*” would mean that each *hypostasis* has its existence separately and has its own face/*prosopon* before the union and then they become conjugated together to form the composite *prosopon*. This would imply that the body was formed separately and then became conjugated to God the Word which means the presence of two centers of existence and operations in Christ. The formation of the body was in the union with God the Word. Thus, did not have a separate existence and a separate face/*prosopon* before the union, but rather in the union with God the Word the composite *hypostasis* of God the Word incarnate has its face/*prosopon*.

Summary of the seven non-Chalcedonian Christological expressions in the synodical letters included in this study:

It becomes now obvious that both group A and B explicitly expressed the non-Chalcedonian Christology through the previously mentioned seven expressions. Those seven expressions were used in the letters in variant ways of explanations:

1. One incarnate nature of God the Word:
 - a. The one nature doesn’t imply any reduction, disappearance or change to any of the two natures, rather it affirms the unity between the two natures.
 - b. In the incarnation, the Son remained as He was, and the body remained as it is. In other words, neither the Godhead changed to manhood, nor did the manhood change to Godhead, but each one remains as it is.
 - c. It is one nature but more specifically an ‘incarnate’ one.
2. One composite nature or one composite hypostasis without confusion, mixture, change or separation:
 - a. Nature is not single but composite.

- b. Nature here means concrete hypostatic reality. In the incarnation, God the Word and the body that He assumed are not in the abstract form (as *ousia*), but in the individuated concrete form (as *hypostases*).
 - c. In the incarnation, God the Word incarnate became one (composite) Hypostasis from both Godhead and manhood without change, mix, confusion, or separation.
- 3. The hypostatic union:
 - a. God the Son, the eternal hypostasis, united to himself a manhood which although had not existed as a separate hypostasis, it receives its hypostatic reality in becoming united to God the Son.
 - b. The hypostatic union was inward, intimate, and real as opposed to the prosopic union, which is external and a type of conjunction.
 - c. The Virgin Mary is the mother (bearer) of God (*theotokos*), because the one born from her is not a man united to God the Word, but He is God the Word Himself who became flesh.
 - d. Because of the hypostatic union between God the Word and the body, there became a “sharing of properties”. So the body became life-giving and God the word suffered in the flesh.
 - e. Christ is not two natures, two sons, two *hypostases*, two *prosopa*, two wills or two operations after the ineffable union, but He is one Son, one composite nature, one person (*hypostasis*), one *prosopon*, one will and one operation.
- 4. From two natures after the union:
 - a. From the two natures of Godhead and manhood, Emmanuel became incarnate, as one composite nature or hypostasis.
 - b. The two natures continue in their perfection in the one Christ, but the human nature came into being only in the union.
- 5. After the union, the natures can be distinguished only in contemplation:
 - a. Since the manhood came into existence only in its union with God the Word, namely in the composite nature of our Savior, we cannot then discern the two natures apart from one another.
 - b. We can only distinguish them (as being different from each other) only in our contemplation, because in reality, they are in the unity of the one composite nature of the one Christ.
- 6. Consubstantial (*homoousios*) with the Father as to Godhead and consubstantial (*homoousios*) with us as to manhood:
 - a. He who is the perfect Word of God, became perfect man as well without change.
 - b. He who is like the Father in everything except in fatherhood became of the same, real, and perfect nature with us (not from heaven nor through imagination or phantasy). He came to be called the Son of man.
 - c. The assumed body is a perfect manhood (flesh and rational soul).
 - d. Christ is one person (*hypostasis*): simultaneously, He is the Son of God and the Son of Man; heavenly and earthly; visible, and invisible; touchable and untouchable... etc.
- 7. One will and one operation:
 - a. Both will and operation are not the faculties of the natures, but expressions of the faculties. So, ‘will’ and ‘operation’ are expressions of the ‘volitional’ and ‘conative’ faculties innate in every nature, and it is the person or the hypostasis that brings them out.

- b. Will, in Christ is the united expression of the volitional faculties of Godhead and manhood, and operation is the united expression of their conative faculties -both expressed by the composite person of God the Word incarnate.
- c. He who had performed God-befitting wonders and endured the human passions is the same one composite person (*hypostasis*).

The explicit decline in the synodical letters included in the manuscript of ‘The confession of the fathers’ (i‘tirāf al-ābā’) after the tenth century

Although both group A and B of the synodical letters used the same seven Christological expressions to affirm their non-Chalcedonian teaching, the exposition of non-Chalcedonian Christology, which we examined in the previous section of this study, differs among the two groups of letters.

The arabization which took place after the 10th century had an impact on the letters of Group B. As stated above, Parker notes that the lack of theological-lexical equivalency between the Coptic and Arabic languages during this period forced the Copts to write using Islamic forms and imagery³⁵. As a contemporary, Bishop Sāwīrus ibn al-Muqaffa‘ (905-987) points out that the Copts became subconsciously assimilated into Arabic-speaking society “due to the loss of their original Coptic language, in which they used to become acquainted with their own doctrine³⁶.”

As we can see in the following table, there is a decline in the average number of Non-Chalcedonian Christological expressions in each letter in group B. While the average number of Christological expressions (out of the 7 examined) per letter is 3.65 for the entire 32 letters, we can observe that it is 4.15 for group A and only 2.83 for group B. Again, while the average total number of Christological expressions (including repetitions) per letter is 6.40 for the whole 32 letters, it is 8.1 and 3.58 for group A and group B respectively, thereby showing the obvious decline in group B.

Letters/ Time	1 – 32 (535 – 1066)	Group A Letters 1 – 20 Until the end of 10 th century (535 – 1002)	Group B Letters 21 – 32 Starting from 11 th century (1004 – 1066)	comments
Average number of Christological expressions (out of the 7 ³⁷) per letter	3.65	4.15	2.83	The average in Group A is higher than the general average and much higher than the average in Group B.
Average total number of Christological expressions (including repetitions) per letter	6.40	8.1	3.58	- The average in Group A is higher than the general average and almost double the average in Group B.

Not only can a decline in the average number of Christological expressions be observed in group B letters but also a decline in the way of expressing the Christological teachings, which can be seen as a result of arabization. This decline can be summarized as follows:

1. Low ability to express the correct meaning in Arabic. (See letters 22: 2; 29: 8)
2. Lack of awareness of the teachings of the fathers which were preserved in Greek language (and to a lesser extent in Coptic language) as a result of the linguistic transition into Arabic that happened in the Eleventh century. (See letters 23: 8; 25: 25)
3. Difficulty in expressing theological teachings in Arabic language. (See letters 23: 10; 25: 14; 26: 30)

³⁵ Parker, K. S., op.cit. p.224.

³⁶ Griffith, S. H., trans., *The Kitab Misbah al-‘Aql of Sāwīrus ibn al-Muqaffa‘: A Profile of the Christian Creed in Arabic in Tenth-Century Egypt*, Medieval Encounters 2, (1996), 15–42, p.29.

³⁷ See footnote 10 in this part.

4. Inability to use the proper Arabic words equivalent to the different Greek theological terms, especially the ones with very fine differences. (See letter 26: 36).

This decline in the way of expressing theological teachings, which happened as a result of arabization, is not limited to the Christological exposition but can also be observed in the other theological doctrines included in the letters of group B. Here we will give some additional examples of the exposition of the Trinitarian doctrine in the letters of group B:

Letter 25: From Sanotius (Shenute) of Alexandria (1032–1046) to Dionysius of Antioch (1034–1044) – date of composition: (1035-1036)

Paragraph 25: 3

“We believe, confess and worship this eternal *ousia*; the Holy Trinity that is different by the *hypostases* without separation; the conjoined by the divine *ousia* that is beyond all counting and division; one in Trinity and triad in oneness; conjugated separation and separated conjugation. Thus, we say that God is one, one *ousia*; a Holy Trinity, a Father, a Son, and a Holy Spirit.”

Paragraph 25: 6

“For the Holy Trinity is united without separation and separated with union.”

- The writer in paragraphs 25: 3 and 25: 6 intended to highlight that the Trinity is one and a triad in oneness. The *ousia* of the Trinity is one *ousia*.
- But when he wanted to highlight the distinction of the three *hypostases* and their oneness in *ousia*, he used phrases like “conjugated separation and separated conjugation” and “united without separation and separated with union”. Using the word “separation” instead of “distinction” and “separated” instead of “distinct” is an indication of the writer’s incompetence in Arabic. The very same writer stated in paragraph 25: 3 that “the *hypostases* are different without separation” but when he wanted to use an equivalent Arabic word for the word “distinction” he did not find but the word “separation”, which he rejected before.

Letter 28: From Christodoulus of Alexandria (1047-1077) to John VIII of Antioch (1049-1057) or John IX of Antioch (1063-1073) – date of composition: (1049-1057) or (1063-1073)

Paragraph 28: 1

“We believe in and confess the Father, the Son, and the Holy Spirit; one divine nature of dignity, majesty and glory; three holy and *homoousios hypostases*; with three different names; congregate without separation; one Godhead, one lordship, one will, one might, one majesty and one kingship; oneness in triad and triad in oneness, separated congregation and congregated separation.”

- The writer here, similar to the author of Letter 25, used the phrase “separated congregation and congregated separation” where the word “separated” was employed to express the distinction. This again would be a result of the writer’s incompetence in expressing the theological teaching in proper Arabic terminology.

Letter 31: From John VIII of Antioch (1049-1057) or John IX of Antioch (1063-1073) to Christodoulus of Alexandria (1046-1077) – date of composition: (1049-1057) or (1063-1073)

Paragraph 31: 2

“One is the Father that is not begotten from another one and does not get begetting from any other one. One is the Son, begotten from the Father. Also, one is the Holy Spirit that proceeds from the Father and from the Son; timeless, but eternal and co-existent with the Father; not limited or created, but creator, incomprehensible, and beyond any understanding.”

- Here it is mentioned for the first time that the Holy Spirit is proceeding from the Father and from the Son. There are two probabilities: Either this statement is really intentional, which means that, for the first time, the non-Chalcedonian church of Antioch mentions the double procession of the Holy Spirit (*filioque*), or it was an unintended expression, or incorrect transcription. We suggest here the second probability for the following reasons:
 - In the manuscript M3 it reads “proceeds from the Father and with the Son”.
 - In letter 28 from Christodoulus of Alexandria, which might be the same sender as letter 31, Christodoulus of Alexandria did mention and confirm twice that the Holy Spirit proceeds from the Father: “The Holy Spirit that proceeds from the Father is not called a Father or a Son. His *hypostasis* has the characteristic of procession from the Father” (28: 3). If letter 28 was a reply to the letter 31, it should note and highlight the difference in the Trinitarian doctrine. On the contrary it mentioned at the end: “[This is] the precious gem, the doctrinal order that we all won, and [through] which we found His divine and languid knowledge. We hold tight to this, and we rely on it. This is the proper belief and reliance and the faithful unfearful faith in this mortal life, by which we hope to live in the everlasting afterlife... This is the best legacy and the great wealth that we inherited from our great and holy fathers, which we received from the lords who handed it to us enlightening the whole world, whose teachings illuminated the entire population.” (28: 16-18). On the other hand if letter 31 was a reply to the letter 28 it should also highlight the difference in the Trinitarian doctrine. However, we do not find this note.

Conclusion

The results obtained by a careful examination of the Christological expressions used in the synodical letters exchanged between the sees of Alexandrian and Antioch in the 6th to 11th centuries can be summarized as follows:

1. The synodical letters examined in this thesis are extracted from the manuscript of 'The confession of the fathers' (i'tirāf al-ābā'), which was compiled in the 11th century. These letters cover the period from Severus of Antioch (512) to Christodoulus of Alexandria (1077), i.e. from the early 6th century to the third quarter of the 11th century.
2. When exactly the synodical letters started being composed in Arabic remains unclear since following the Arab conquest, Arabic gradually began to dominate and slowly replace the native languages of Egypt and Syria. The synodical letters from the 6th century to the mid-7th century and maybe later, were most probably composed in Greek, as e.g. the letters of Severus of Antioch and Theodosius of Alexandria. Greek was common in both Egypt and Syria during this period. Although the transition from local languages to Arabic may have started in Syria a little bit earlier than what happened in Egypt, Arabic definitely became the primary language in both regions from the 11th century onwards. This would suggest that the synodical letters as well started being composed in Arabic from the beginning of the 11th century. This assumption is supported by the course of arabization and the development of the theological language of the letters.
3. With regards to the intermediate period between the domination of the Greek and the Arabic languages respectively in both Egypt and Syria, i.e. from the mid-7th to the late 10th century, it is unclear whether the synodical letters exchanged between the two regions, were composed in Greek or in the local language of each region: Coptic in Egypt and Syriac in Antioch. In case of the earlier, there is a probability that either church would have translated the synodical letters into their local language upon receiving them.
4. Thus, we have two groups of synodical letters: Group A includes letters 1 – 20 (early 6th century - late 10th century) and can be assumed to have been translated into Arabic (after an intermediate translation into local languages of the either regions; Group B includes letters 21 – 32 (from the early 11th century) which were most probably composed originally in Arabic.

Period	Probable language of composition	Translation	
		Phase I (for A & probable B1)	Phase II (from phase I)
6 th to Mid-7 th century (and may be later)	A. Greek		
Mid-7 th to late 10 th century: (two probabilities)	B1. Greek	Coptic in Egypt and Syriac in Syria	
	B2. Coptic in Egypt and Syriac in Syria		

Early 11 th century onwards (May be earlier in Syria)	C. Arabic (letters 21-32)		Arabic (letters 1-20)
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5. The exposition of non-Chalcedonian Christology in the synodical letters differs amongst Group A and Group B. The arabization which took place after the 10th century had a clear impact on Group B.
6. Not only can a decline in the average number of Non-Chalcedonian Christological expressions in each letter be observed in group B, but also a diffidence in the expression of theological teachings. While in Group A theological terminology was clear and precise, the inability and lack of awareness of the terminology is obvious in Group B.

Appendix

**Table of the Patriarchs of Alexandria and Antioch, and the Emperors/
Caliphs from the 5th to the 11th century**

Year	Patriarchs of Alexandria³⁸	Patriarchs of Antioch³⁹	Emperors/ Caliphs⁴⁰
408			Theodosius II (408-450)
412	Cyril I (24) (412-444)	Alexander (28) (412-417)	
417		Theodotus (29) (417-428)	
428		John I (30) (428-442)	
442		Domnus II (31) (442-449)	
444	Dioscorus (25) (444-454)		
449		Maximus II (32) (449-455)	
450			Pulcheria (450-453) Marcian (450-457)
457	Timothy II Aelurus (26) (457-477)		Leo I “the Thracian” (457-474)
459		Martorus (33) (459-468)	
468		Peter II the Fuller (34) (468-488)	
474			Leo II (474) Zeno (474-475)
475			Basiliscus (475-476)
476			Zeno (476-491)
477	Peter III Mongus (27) (477-489)		
488		Bladius (35) (488-498)	
489	Athanasius II (28) (489-496)		
491			Anastasius I (491-518)
496	John I (29)		

³⁸ Meinardus, O. F. A., *Two Thousand Years of Coptic Christianity*, (Cairo: American University in Cairo Press, 2016), pp. 273–276.

³⁹ Saaka I., *kanīsatī as-Suryānīyah*, (Damascus: 1985), Syrian Orthodox Resources:
<http://sor.cua.edu/Patriarchate/PatriarchsChronList.html>

⁴⁰ Meinardus, O. F. A., op.cit. pp.273-276.

	(496-505)		
498		Flavin II (36) (498-512)	
505	John II (30) (505-516)		
512		Severus (37) (512-538)	
516	Dioscorus II (31) (516-518)		
518	Timothy III (32) (518-536)		Justin I (518-527)
527			Justinian I (527-565)
536	Theodosius I (33) (536-567)		
544		Sargius of Tella (38) (544-546)	
550		Paul II the Black (39) (550-575)	
565			Justin II (565-578)
567	Peter IV (34) (567-576)		
576	Damian (35) (576-605)		
578			Tiberius II (578-582)
581		Peter III of Raqqa (40) (581-591)	
582			Maurice (582-602)
591		Julian I (41) (591-595)	
595		Athanasius I (42) (595-631)	
602			Phocas (602-610)
605	Anastasius (36) (605-616)		
610			Heraclius (610-641)
616	Andronicus (37) (616-623)		
623	Benjamin I (38) (623-662)		
631		John II of the Sedre (43) (631-648)	
634			ʿUmar (634-644)
644			ʿUṭmān (644-656)

649		Theodore (44) (649-667)	
656			‘Alī (656-661)
661			Mu‘awīyah I (661-680)
662	Agathon (39) (662–680)		
667		Severus II bar Masqeh (45) (667-681)	
680	John III (40) (680–689)		Yazīd I (680-683)
683		Athanasius II (46) (683-686)	Mu‘awīyah II (683-684)
684			Marwān I (684-685)
685			‘Abd al-Malik (685-705)
686		Julian II (47) (686-708)	
690	Isaac (41) (690–692)		
692	Simeon I (42) (692–700)		
704	Alexander II (43) (704–729)		
705			al-Walīd ibn ‘Abd al- Malik (705-715)
709		Elias I (48) (709-723)	
715			Sulaymān ibn ‘Abd al- Malik (715-717)
717			‘Umar ibn ‘Abd al-‘Azīz (717-720)
720			Yazīd II (720-724)
724		Athanasius III (49) (724-740)	Hišām ibn ‘Abd al-Malik (724-743)
729	Cosmas I (44) (729–730)		
730	Theodore I (45) (730–742)		
740		Yu‘annis I (50) (740-754)	
743	Kha’il I (46) (743–767)		al-Walīd ibn Yazīd (743-744)
744			Yazīd III (744) Ibrahim ibn al-Walīd (744)

			Marwān II (744-750)
750			al-Saffah (750-754)
754			al-Mansūr (754-775)
758		George I (51) (758-790)	
767	Menas I (47) (767-776)		
775			al-Mahdī (775-785)
777	John IV (48) (777-799)		
785			al-Hadī (785-786)
786			Harūn al-Rašīd (786-809)
790		Joseph (52) (790-792)	
793		Quryaqus of Takrit (53) (793-817)	
799	Mark II (49) (799-819)		
809			al-Amīn (809-813)
813			al-Ma'mūn (813-833)
817		Dionysius I of Tellmahreh (54) (817-845)	
819	James (50) (819-830)		
830	Simon II (51) (830)		
831	Joseph (52) (831-849)		
833			al-Mu'tasim (833-842)
842			al-Wāṭiq (842-847)
846		John III (55) (846-873)	
847			al-Mutawakkil (847-861)
849	Kha'il II (53) (849-851)		
851	Cosmas II (54) (851-858)		
859	Shenute I (55) (859-880)		
861			al-Muntasir

			(861-862)	
862			al-Mustaʿīn (862-866)	
866			al-Muʿtazz (866-869)	
868			ʿAbbāsīd caliphate in Baghdad	Ṭūlūnīd Dynasty: The first local dynasty of Egypt and Syria to exist independ- -ly of the ʿAbbāsīd caliphate in Baghdad, (868-905). Aḥmad ibn Ṭūlūn (868-881)
869			Abū Ishāq (869-870)	
870			al- Muʿtamīd (870-892)	
878		Ignatius II (56) (878-883)		
880	Khaʿil III (56) (880–907)			
881				Ḥumarawayh (881–896)
887		Theodosius Romanos (57) (887-896)		
892			al-Muʿtaḍid (892-902)	
896				Jayš (896) Harūn (896- 904)
897		Dionysius II (58) (897-909)		
904			al-Muktafī (904-908)	Šaybān (904) The state reverted to the Abbāsīds in 905 and continued

				for thirty years (905-935).
908			al-Muqtadir (908-932)	
910	Gabriel I (57) (910–920)	John IV Qurzahli (59) (910-922)		
920	Cosmas III (58) (921–932)			
923		Basil I (60) (923-935)		
932			al-Muhtadī (932-934)	
933	Macarius I (59) (933–952)			
935			al-Radī (935)	
936		John V (61) (936-953)	‘Abbāsīd caliphate in Baghdad Abul-‘Abbās (936-940)	Ikhshīdids Dynasty, ruled Egypt and Syria (935 to 969) al-Iḥšīd (936-946)
940			Abū Ishāq Ibrāhīm (940-944)	
944			‘Abdullah (944-946)	
946			Abul-Qāsim (946-974)	Abul-Qāsim (946-960)
952	Theophanes (60) (952–956)			
954		Yu’annis II (62) (954-957)		
956	Menas II (61) (956–974)			
958		Dionysius III (63) (958-961)		
960				Abul-Hasan (960-966)
962		Abraham I (64) (962-963)		
965		John VI Sarigta (65) (965-985)		
966				Kafur (966-968)
968				Abul-Fawaris

				Ahmad (968-969)
969			‘Abbāsīd caliphate in Baghdad	The rise of an Isma‘īlī Shi‘ī rival to the ‘Abbāsīd Sunni caliphate. During al- Mu‘izz (972-975)
974			‘Abd al- Karīm (974-991)	
975	Abraham (62) (975–978)			al-‘Azīz (975-996)
979	Philotheus (63) (979–1003)			
986		Athanasius IV of Salah (66) (986-1002)		
991			Ahmad (al- Qādir) (991-1031)	
996				al-Hakīm (996-1021)
1004	Zacharias (64) (1004–1032)	John VII bar ‘Abdun (67) (1004-1033)		
1021				al-Zahir (1021-1036)
1031			(al-Qā’im) (1031-1075)	
1032	Shenute II (65) (1032–1046)			
1034		Dionysius IV Yahya (68) (1034-1044)		
1036				al-Mustansir (1036-1094)
1047	Christodoulus (66) (1047–1077)			
1049		John VIII (69) (1049-1057)		
1058		Athanasius V (70) (1058-1063)		
1063		John IX bar Shushan (71) (1063-1073)		
1074		Basil II (72) (1074-1075)		
1075			Abul- Qāsim (1075-1094)	

1077		Dionysius V Lazarus (73) (1077-1078)		
1078	Cyril II (67) (1078–1092)			
1080		Yu'annis III (74) (1080-1082)		
1088		Dionysius VI (75) (1088-1090)		
1091		Athanasius VI bar Khamoro (76) (1091-1129)		
1092	Michael IV (68) (1092–1102)			
1094			Abul- ‘Abbās (1094-1118)	Al-Musta‘li (1094-1101)

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