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| non oportet perpetuo et una sententia pro iis. quae sibi prius  placuerint vel amplexus fuerit decertare, sed si praestantius  quid et magis proficuum visum fuerit, illud libenter suscipere.  Praestantiora enim ubi nobis demonstrantur, non devincimur  sed docemur, praesertim in iis, quae conducunt ad unitatem 5 ecclesiae et ad spem et ad veritatem fidei nostrae '.»  "p.20. \* At iste Grammaticus moabita vel ammonita et alienus a le- gibus Israel, eui ne ingredi quidem lieet im synagogam Do- mini, declarationem doctorum ad praestantiora et accuratam advérsus haereses custodiam spiritualis eoneordiae, quae unam 10 eandemque mentem ecclesiae servat, bellum intestinum vocat, atque ex amenti ignorantia ea quoque, quae in orationibus, quas ad Nephalium seripsi, habentur, stulte reprehendere audet. Sic autem se habent: PATRIARCHAE, EX orationibus AD NEPHALIUM : «Rursus post abscissionem Nestorii, reprehensioni subiacet dieere 15 Christum esse duplicem, quia iste dixit: NEsToRIUS: « Duplices apud Christum naturas distinguo : duplices enim sunt secundum naturam, sed seeundum dignitatem singulares \*. » Ideo ergo et Cyrillus in epistula sua ad Nestorium apparet dicens : CYRILLUS:  « Voces autem in evangelio de Salvatore nostro prolatas neque 20 duabus hypostasibus, neque duabus personis dispertimus; non enim duplex est unus et solus Christus, quamvis ex duabus re- bus in unitatem indivisibilem coaluisse intelligatur, quemad modum etiam homo ex anima et eorpore constitutus intelligi- tur, non tamen duplex est, sed potius unus ex utroque\*.» Et 25 iterum, in libris adversus blasphemias Nestorii, in tomo seeundo, dieit: CvRILLUS: « Non enim quia Verbum, quod ex Deo est. eum earnem assumpsit, prodiit homo nobis similis, ideo et du- plex appellandus est\*.» Attamen videtur Gregorius Nazianze- nus, in oratione de nativitate Christi, hac voce »rreprehensibi- 30 liter usus, dicendo: GREGORIUS NAZIANZENUS: « Missus quidem est, sed ut homo; duplex enim est \* », postquam paulo ante dixe-  \* P 21, rat: « Progressus autem \* Deus cum assumptione, unus ex duo- bus inter se contrariis \*. »  ! Edit. HaRTEL, t. II, p. 773. — ? Loors, Nestoriana, p. 354. — \* P. Gr., LXXVII, 116. — \* P. Gr., LXXVI, 84. - Gr., XXXVI, 328. — \* Ibid.. 325. Totus locus ut excerptus ex orationibus Severi ad > philium graece non servatus est, | It is not proper to contend forever and with one opinion for those things which first pleased him or which he had embraced, but if something more excellent and more useful seems to be the case, to accept that gladly. For where more excellent things are shown to us, we are not overcome but taught, especially in those things which conduce to the unity of the church and to the hope and to the truth of our faith '.»  p.20. \* But that Grammarian, a Moabite or Ammonite and alien to the laws of Israel, to whom it is not even permitted to enter into the Lord's synagogue, calls the doctors' declaration toward the more excellent things and the accurate guard against heresies of spiritual concord, which preserves one and the same mind of the church, an internal war, and out of mad ignorance even dares foolishly to reproach those things which are contained in the orations which I wrote to Nephalium. Thus however they stand: PATRIARCHS, FROM the orations TO NEPHALIUM: «Again, after the cutting off of Nestorius, he is subject to reproach for saying that Christ is double, because this man said: NEsToRIUS: «I distinguish double natures in Christ: for they are double according to nature, but single according to dignity\*.» Therefore likewise Cyrillus in his letter to Nestorius appears saying: CYRILLUS:  «Moreover the words in the gospel concerning our Savior we do not divide into two hypostases, nor into two persons; for the one and only Christ is not double, although he is understood to have coalesced from two things into an indivisible unity, just as a man constituted from soul and body is understood, yet he is not double, but rather one from both\*.» And again, in the books against the blasphemies of Nestorius, in the second volume, he says: CVRILLUS: «For not because the Word, which is from God, assumed flesh and appeared to us like a man, is he therefore to be called double\*.» Yet Gregory Nazianzenus seems to have used this expression, in the oration on the nativity of Christ, saying: GREGORIUS NAZIANZENUS: «He was indeed sent, but as man; for he is double \*», after having said a little before—  \* P 21, rat: «Progressus autem \* Deus cum assumptione, unus ex duobus inter se contrariis\*.»  ! Edit. HARTEL, t. II, p. 773. — ? Loors, Nestoriana, p. 354. — \* P. Gr., LXXVII, 116. — \* P. Gr., LXXVI, 84. - Gr., XXXVI, 328. — \* Ibid., 325. The whole passage as excerpted from the orations of Severus to >philium in Greek has not been preserved, |