

## **How did the Coptic Church face heresies?**

**lecture By Hegumen / Angelos Gerges**

**Translated by**



*True coptic orthodoxy*

*"the faith which was once for all delivered to the saints"*

*Jude 1:3*

### **Christian Faith is a delivered Faith:**

The divine declaration by the mouth of the Lord Himself: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit" (Matt. 28:19)

Christianity is a declaration: "God appeared in the flesh" (1 Timothy 3:16)

“The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, also the Holy One who is to be born will be called the Son of God” (Luke 1:35) •

John said in his first message: “For Those who bear witness in heaven are three: the Father, the Word, and the Holy Spirit. And these three are one” (1 John: 7)

St. Paul the Apostle said to his disciple Timothy: “Keep the good deposit by the Holy Spirit who dwells in us” (2 Timothy 1:14).

He also says: “O Timothy, guard the trust, turning away from defilement and false speech, and the transgressions of false science.” (1 Timothy 6:20)

Our teacher Paul the Apostle says: "For who has known the mind of the Lord, that he might teach him? As for us, we have the mind of Christ" (1 Corinthians 2:16).

He also says: “But if we or an angel from heaven preach to you other than what we preached to you, let him be accursed” (Galatians 1:8)

St. Peter the Apostle says: “For we did not follow fabricated fables, when we made known to you by the power of our Lord Jesus Christ” (2 Peter 1:16).

St. Judas says in his epistle: “for the faith which was once for all delivered to the saints”

Our teacher Paul the Apostle said: “If someone teaches another doctrine, and does not agree with the true words of our Lord Jesus Christ, and the teaching that is according to piety, then he has become arrogant, and he does not understand

anything, but he is lame. with arguments and quarrels of words” (1 Timothy 6:3, 4).

The Lord commands in the Book of Revelation that we hold fast to this, He says: “But what you have hold fast until I come” (Romans 2:25).

### **What is heresy?**

The word "heretics" comes from the Greek word "heretic", which means a person who chose another thought. The meaning in English means "change" or "involving in handed down teachings". So, the heretic is the one who introduces a new idea or deletes something from the faith, that is, an addition or a reduction. This includes all those whom our Church considered heretics, such as the Chalcedonians and all their followers.

We must realize that any church that embraced the apostolic faith and then deviated from it loses the apostolic character, and its faith and its sacraments are considered not recognizable until they return to the apostolic faith again.

### **The heresies started with the Jews and then the philosophers:**

#### **Christian heresy:**

They are Christians and Jews at the same time. The Christ they believe in is not God and is not the son of the Father. They deny the Trinity. Christ in their minds is a servant of the Lord. Christianity rejected this trend and was called Judaism within the Church.

#### **Judaism and the Development of Millennial Ideas:**

The Jews took some verses of the Book of Revelation that have a symbolic meaning and formulated their ideas as a fact that must be fulfilled to gather under this idea all the forces to build the Jewish temple. This idea developed in the sixteenth century with the dominance of Jewish groups, then Martin Luther came

and worked with the Jews to spread a new thought in Europe, so the Leon and Cathari group was formed. Then, at the end of the sixteenth century, a group of Purgatives appeared, who demanded the necessity of building the Temple and the return of the Jews to their homeland. Hence, Christian Zionism emerged. In the seventeenth century, the enlightened group emerged, which is the basis of Jewish Freemasonry.

### **philosophies:**

Alexandria at the end of the first century was replete with philosophies and ideas, some of which were well-established centuries ago, such as the cults and ideas of the ancient Egyptian deities.

### **Hellenistic philosophy:**

Founded by Socrates (470-399 BC), he was a student and developed his ideas from Plato (427-347 BC), and after him Aristotle (384-322 BC).

### **Epicurean philosophy:**

It is based on the idea of happiness and pleasure in life.

### **Stoic philosophy:**

The Stoic School (334-262 BC). It is the beginning of Gnosticism if it equals virtue and knowledge, and it relies mainly on the ideas of Aristotle with the development and addition of other ideas.

### **Gnostic philosophy:**

It's the developed Hellenic and Stoic thought, and it means knowledge, they say knowledge that makes a union between the knower and the known. The common idea is that all existence emanates from a divine entity, this entity created and out of it what are called ions or arachnids, a word that means one who has the authority or high rank. In Gnostic philosophy, male and female paired ions come out of the

divine entity. They said that they agree with the Holy Spirit and Christ, but the Holy Spirit is an energy of ions. Simon the magician was one of its philosophers.

### **Philon the Philosopher:**

An Alexandrian Jew was born in 20 BC in Alexandria and died in the year 50 AD. He said that Genesis, including it, is allegorical ideas that are not real. He used to say that Adam is the symbol of the intellect, and Eve is the symbol of the senses, and that he was led to the serpent that was a pleasure and whispered to Eve of the senses. She gave birth to the pride that is Cain, and the goodness that is Abel disappeared in her. He also interpreted the people's crossing of the Red Sea as a symbol of the soul's exit from the sensory life. He says that the appearance of angels in the Old Testament was one of the images of the Logos.

Philo also says that the golden lampstand with seven branches placed in the Jewish temple is the seven stars, and that the two great stones that were placed on the chest of the high priest, the Urim and the Thummim, are the sun and the moon. And that the Jewish Passover was not a lamb to be slaughtered, but it was the slaughter of lusts. And that Abraham's marriage to Sarah means the union of man with virtue, as all the Torah is a symbol, and there is not a single letter in truth.

He gave the idea of the Logos a wrong definition, saying that the Logos is a created tool for making the world, as it is an entity outside of God and is not the essence of God who is the Great Jehovah. Philon also said: "When God said, we create man in our image and likeness, he was speaking with this sentence as mediators. The word 'create' was referring to the created divine ions and mediators between God and humans, so it came here as the plural because they were many."

He said that God is the beginning and is far from any specification or identification, not like the nature of creatures, he is the greatest good, the reasonable sun.

### **The Alexandria School confronts heresies:**

- St. Mark established the Alexandria Christian Theological School. One of the philosophers brought a scientist who became a Christian and was baptized by him, Saint Justus, and appointed him as the director of the school and the director of its establishment.
- The school principals, from among the saints, presented Christianity with defenses of the faith, interpretation of the Bible, and explanation of theological issues.
- The school was replete with great scholars and holy fathers such as Clement of Alexandria and Pentinos.
- In the first five centuries, the School of Alexandria was the intellectual power of the Church in all the world, so everyone who wants to learn theology and the Bible comes to Egypt, such as St. Basil the Great and his brother, St. Gregory.
- the school formulated the first systematic theology and the first interpretation of the Bible.
- The Alexandria School remained a beacon of Christianity until it was completely ended at the hands of the Chalcedonians during the reign of Emperor Justinian 539 AD.
- Pope Cyril IV - the father of reform - came and started thinking about opening the Alexandria School again, but he was killed. After him, Pope Kyrillos V completed the school and entrusted it to one of the fathers, then Archdeacon Habib Gerges completed it, then our beloved father Pope Shenouda III published it.

### **Therapeutic group in Alexandria:**

A Jewish group called Therapioti, meaning the doctors, who are from the Jews of Alexandria. They isolated themselves in the desert of Mariott and established their

community to keep away from the quarrels between the Jews and the Greeks in Alexandria and to keep their lives away from any Greek influences. They called themselves Therapioti, that is, the place of healing.

They were a closed society living in a state of asceticism, prayers and praises, including married families, and some individuals living without marriage, and they studied the Holy Scriptures daily and lived a common life. And they were composing spiritual hymns next to the psalms.

So, when Mark preached to them, they accepted the word easily, and this community became Christian, and they had a church in which they ate every Sunday

And also spread in their midst the thought of Philo the Jew.

### **Neoplatonism:**

- **It was spread by Ammonius Al-Saqqas:**

He was born in 174 AD and died in 242 AD. He was a philosopher and teacher at the Philosophical School of Alexandria. He became a Christian for a short time, then learned about Christ as one of the Logos created by the Father, and he mixed Christianity with the philosophy he was taught, but the Church did not accept him, so he abandoned Christianity.

- **Plotinus:**

Egyptian, born in Assiut in 203 AD. He admired the ideas of the Magian, so he took them and added them to the ideas of their philosophies.

- **Hypatia:**

Which was killed in the fifth century in popular strife between Copts and pagans.

### **Their thoughts:**

-Matter and body are evil.

-They rejected the incarnation of Christ, and said that he took an imaginary body and that he was not crucified because redemption did not require a body.

-They believe in incarnation.

- Through asceticism and asceticism, the soul can see divinity and walk towards it until it rises to a degree of divinity.

- "Everything that is material is a false image of what is higher, and that the soul is temporarily imprisoned in the body, and that the heavenly bodies are also spirits and not matter."

- He said, "There are deities less than the one God who do not carry his essence, but they carry the divinity from him."

### **Hermetic Syncretism:**

-Hermeticism mixes many ideas, including those who claim that he is the Prophet Idris, and some of them refer to his story as Enoch or Noah.

- Between the second and fourth centuries, the teachings of the Egyptian Hermes came out and spread and were translated into Greek. In it, some ancient Egyptian beliefs were mixed with Platonic and Pythagorean ideas.



- it says that the soul, through its struggle in earthly life, becomes in eight levels that reach the level of divinity or bear a divine power by leaving the self and uniting with God. They were affected by both Ammonius and Plotinus.

### **Origen and his errors:**

- Alexandrian by birth, born in 185 or 184 AD. He was a student of Ammonius Al-Saqqas.
- When Pope Demetrius became aware of his genius, he summoned him and appointed him director of the Alexandria School. And he began to publish the allegorical interpretation of the Bible.

### **The heretical symbolism of Genesis:**

And he wrote: "He doubts the truth of Genesis, and that we can look at it as symbols and not reality." He says in the authenticity of Genesis: "which wise man believes that the first, second, and third days and that evening and morning were all without sun, moon, or stars." And which person with idiocy that reaches would reach the level that he believes that God has planted a paradise just as a farmer plants the land and plants in it the tree of life."

### **Heresy about the Son is a lesser degree than the Father:**

He considered divinity gradual levels and said: "The Father is the origin and according to the degree of participation and function through the Logos and the Holy Spirit they can be called gods" (1.3.5 De Principles). He also said that the hypostases are not equal, so he says: "The Son, being less than the Father, is higher than all creatures alone, and the Holy Spirit is lower than him, and he dwells in the saints alone, but in this way, the power of the Father is greater than the power of the Son and the Holy Spirit, and the power of the Son is greater than that of the Holy Spirit." Hence, the power of the Holy Spirit is superior to any other holy

being. (Butterworth, orgen first principles, Pp 33-4). And in reply to Celsus (contr Celsus v 39): He said: "Although we may call him a god in the second place, it should be understood then that we mean nothing but virtue, which includes all the virtues, and the Logos therefore includes all the Logos, and the Logos dwells in the soul of Jesus and is united with it in a union more closely than that of any other soul" (Tr. Chadwick origen contr celsum, p296 and 8.15).

### **Heresy about the Holy Spirit:**

He says: "All things were created by the Logos, and the most honorable of these things is the Holy Spirit, and it is in the order those beings brought into existence by God through Jesus Christ" (and from this the Macedonian heresy emerged later (comm hinloannemll (6) 10.)

### **The heresy of the salvation of Satan and the wicked:**

He says, "And there will be salvation for all creatures, even Satan will return to his pure origin without punishment." He also says: "After many ages, and after the renewal of things, the angel Gabriel will be in the same condition as Satan, Paul like Caiaphas, and virgins like adulterous women." And he says: "Everyone who commits sins will enter into the pure Hellfire, and they will become pure." (T. Butterworth, op-citp.57, n 1.14)

### **Adam's sin in heaven was sex:**

He says that "the sin of Adam and Eve was sex and that the subject of eating the fruit was a symbol, and he says this because the tree was in the middle of heaven and the sexual organs were in the middle of the body, so this is a symbol that their sin was sex."

### **Heresy is the creation of souls before bodies and reincarnation, and that there are other worlds:**

He says: "The soul was created before the bodies, and that the soul enters other bodies at another time." He says: "The soul of Christ was created before his body

and united with his body afterward." He also says: "God created other worlds before ours."

### **Heresies in the thought of salvation through the cross and the redemption of Satan:**

He says: "Christ, by his death, saved all mankind from judgment before God, just as Adam brought sin to the human race in whom all creatures must be saved." He says: "The goal of the New Testament is to proclaim God's love, and God's love must triumph over everything." He says: "The sacrifice of Christ on the cross was presented to Satan himself to please him, and this is because Satan has the authority over death and sin. Therefore, the sacrifice of the cross was presented by Christ to Satan." He says: "The bodies are spiritual, and after the resurrection, they will not be physical bodies." He said, "The righteous will turn into stars."

### **The councils that prohibited Origen and his ideas**

- Pope Demetrius held a council in 231 AD and summoned Origen, but he refused to attend, so he was condemned to ex-communication for his mistakes which he was preaching about and that he accepted a priesthood while he had castrated himself.
- He was also excommunicated by Ionitas, bishop of Rome in 235 AD in a council in which he condemned his ideas. And Pope Theophilus convened a council and prohibited his ideas.
- In 400 AD, Anastasius, Bishop of Rome, again condemned the teachings of Origen, and in 402 AD St. Epiphanius condemned him at the Council of Cyprus and prohibited his ideas. In 450 AD, St. Ephrem of Antioch held a council in which he condemned Origen, and in 553 AD in the Council of Constantinople he placed Origen among the heretics. And Methodius the Olympian, bishop of Cilicia in 310 AD, rejected his teachings, and Epiphanius, bishop of Salamis in 310

AD, wrote a book on the heresies in the books of Origen and said about him: "It is the root of all heresies."

-It was later influenced by Ogres, Melania, Rufinus and Palladius in the fourth century.

The Organes current appeared in Mount Nutria in the fourth century by Ogres, who came to Egypt in 382 AD and settled in Nutria. And Ogres was condemned in the Council of 553 AD, an ecclesiastical condemnation in a council in the city of Nicaea, and everyone who knew of Origen's ideas was cut off.

The Tall brothers were also influenced by the Origen thought and resorted to St. John Chrysostom, and when they found that the issue was not resolved, they returned to Nutria and offered repentance and Pope Theophilus accepted them again.

### **Heresies that were in the era of Arius:**

#### **• The Ebonyite Community:**

They are called the group of the poor, and they also call themselves Christians. They do not believe in the Trinity and monotheism. They do not believe in the idea of redemption and atonement, but rather believe that purification is by the act of asceticism. It ended in the seventh century, and reappeared again in Europe as the Cathari group.

#### **Gnosticism:**

They claim that Christ bears an intermediary entity between the Father and men, as an entity bearing the attributes of divinity and not of a divine essence; A creature of the great God. It was a tool for dealing with the universe and humans, as the great God is above dealing with material creatures because the matter is evil.

#### **Marcian group:**

He says that Christ is the loving God, who appeared in an imaginary body, and came in human likeness but is not like humans. Salvation is spiritual and not physical, and the resurrection is a spiritual and not physical activity. He confused the divinity of the Son and the Father.

### **Tabonine group:**

They proclaimed that Christ was not the Son of God by nature, but the Son of God by adoption, like angels and pious men like the prophets. He was adopted by the Father for the salvation of humanity, and this adoption took place in the womb of the Virgin, and was announced in Jordan in "Baptism". He is a human being who has been transformed into a divine being to complete the work of salvation.

### **The Sabellian group, the followers of "Sebelius":**

He says that Christ is a form of the Father. God is one substance and one hypostasis. He appears in more than one form, but He is the same substance. They were also called "the Father's sufferers" because they said that He who is on the cross is the Father.

### **Paul of Samosati:**

he had the same ideas as Sabile, but he added and said that the Son is a creature in whom the power of the Logos dwells, and he considered the Father, the Spirit, and the Logos one entity and not hypostasis.

### **Arius and the Council of Nicaea:**

- He was born in 256 AD in Libya, then came and studied in Alexandria and went to Antioch for years and became a student of Lucian.

- Arius knew that the Son is not equal to the Father, meaning that the Son is not a god, and he knew that the Holy Spirit is a creature. And that only the Father is the eternal God, and the Son and the Holy Spirit are beings that bear the attribute of divinity, but they are not of the essence of the Father. He also said that the Son's existence is not inevitable, but he came by the will of the Father.

During Pope Alexandros' sermon on "Trinitarianism and monotheism" Arius publicly attacked him in front of the people and said to him: "Your teachings are wrong, the Son is not eternal with the Father, and the Son is created from nothing."

### **Council of Nicaea:**

- The Synod was held on May 20, 325 AD.

### **Explanation of theological terms used at the Council of Nicaea:**

- **The only begotten Son (Omonogenes):**

Pope Athanasius used the term "Omonogenes", meaning "only begotten" to express that divine, entity and subjective birth.

- **Ossia meaning substance:**

To express the divine entity, Ossia is a word in Greek that means the divine essence, Ossia the Son is God, Ossia the Father is God, and Ossia the Holy Spirit is God. The essence is what Christ said about himself, "Ego Emi." I am: this word "Ego Emi" in Greek means being, and it is only mentioned about God, the Being in Himself.

### **Hypostasis:**

We can distinguish between the Father, the Son, and the Holy Spirit, that they are not states or forms, but they are a real existence of each hypostasis, which is a Greek translation of the Syriac word hypostasis, which means a special entity, but not separate from the essence.

### **The Logos of God the Word:**

Pope Athanasius explained that the Christian Logos is different from the philosophical Logos, which has no specific definition outside Christianity. In Christianity the Logos is a special divine hypostasis called the Divinity of Christ as the divine Word. Pope Athanasius used the Greek word “omosis” to explain the relationship between the Father and the Son, which is taken from the verse: “I and the Father are one” (John 10:30).

### **Assembly decisions:**

- ex-communication of Arius.
- The Synod elected three Fathers to write and formulate the Creed.
- The heresy of Sabellius again ex-communicated.

### **The heresy of deification of man:**

Eusebius of Nicomedia published this new heresy, which was the result of Arian ideas, and he said: "Just as the man Jesus is deified, we too can receive the power of God and deify him because he is our example in everything."

Pope Athanasius responded to them and said: “Eusebius and those with him among the bishops, who proclaimed the Arius heresy, and proclaimed a new heresy, are rude and daring, when they transcend illusions and do not tremble, when they call themselves what the angels desire to aspire, transgressing nature and order. These deified prophets, whether they deserve this insight or not, and it is not permissible for these bishops to attribute this alleged deification to themselves.

### **The Eunomian heresy:**

eunomios Arius, born in 385 AD in the region of Cappadocia, was a disciple of an Arian called "Antiochus." He said: "Christ is an ordinary human being used by God in certain works. And that the Son does not bear any theological image."

St. Basil, St. Gregory of Nyssa, St. Didymus the Blind, St. Ambrose, St. Serapian, and Pope Athanasius responded to his ideas.

### **Macedonian Heresy:**

- He is the Patriarch of Constantinople from 342 AD to 346 AD, and he said: "The Holy Spirit is a creature like the spirits of angels, that is, it is not a theological hypostasis, and the Holy Spirit is the power of a divine action."
- Pope Athanasius sent three messages about the Holy Spirit.

### **The heresy of Apollinaris:**

- The Bishop of Lattakia, said: "The theology of the Son replaced the human soul and spirit in the person of Christ. Christ does not have complete humanity, and the incarnation means that He took a body - only flesh - and did not take the soul and the human soul. The human soul and soul are in his person, so how can there be in Christ a mind other than the mind of the Logos?"
- Pope Athanasius responded in his book and said: "Christ is a true God in the flesh, and a true body in the Word." He added to the liturgy the word "incarnate and become human." However, the Apollinaris heresy remained a frequent occurrence until it was discussed later in the Council of Constantinople in 381 AD.



## **The Second Ecumenical Council of Constantinople 381 AD:**

- The emperor Theodosius was invited to him to discuss the heresy of Macedonius and Apollinaris, and the heresy of the hypocrisy of the inequality of the son to the father.

### **Assembly decisions:**

. The final part of the Creed added "Yes, we believe in the Holy Spirit" to model the received faith of the church on the Holy Spirit.

- He prohibited and isolated anyone who believed in the heresy of Macedonius, and they prohibited the thought of "Macedonius", that is, everyone who followed him and carried this thought.
- ex-communication of the thought of Apollinaris

### **Pelagic heresy:**

It is named after a monk named "Pelagios" of English origin, born in the middle of the fourth century in Britain. He studied Christianity in Antioch, then returned and became a monk in his country.

- And "Clestius" was a lawyer, so "Pelagios" was the heart of the Pelagian, and "Clestius" was the thought of the Pelagian, he is the one who formulated the ideas in a convincing way for the superficial, in-depth and firm mind in faith.

### **Their thoughts:**

-Adam was made mortal, and he would have died even if he had not sinned - death is not the result of sin but a natural consequence.

-That sin affected Adam alone, and the human race did not inherit any sin.

-Children are born in the same condition Adam was in before the fall.

-The human race did not die as a result of what Adam did, and will not rise as a result of what Christ did.

-Both the law and the gospel offer entry into the kingdom—there is no difference between an old covenant and a new covenant—and before the coming of Christ there were the righteous, and there were sinless people who would enter the kingdom even if Christ had not been incarnated and died for redemption.

### **Councils that condemned the Pelagia:**

-Innocent, Patriarch of Rome, convened a council in 417 AD, in which he condemned the Pelagia, and cut off Pelagius and Clesius and all those who believed in their ideas.

-And the councils condemning the Pelagia became: Cartagena 411 AD, and 416 AD in another council, and a council in Numidia 416 AD, from Innocent, the patriarch of Rome 417 AD, in Cartagena in 418 AD, and from Zosimos, the patriarch of Rome 418 AD, and was also convicted in complex in Ephesus.

### **Nestorian:**

- Patriarch of Constantinople and studied in Antioch. He was born in Germanicus, Syria.

- He said: "Those who use the title "Theotokos" know that God began in the womb of the Virgin, but to avoid this view, I suggest instead of the phrase "God was born of Mary", that we say God crossed through Mary."

- Nestorius also says: "God did not generate the Word therefore from Mary, but He dwelt in Him who was born of Mary."

-And in the fourth homily he said: "I worship this man (man) with divinity like the instruments of God's goodness, and the living purple robe of the king, that which was formed in the womb of Mary, not God himself, but because God dwelt in that which he took.

This one who took it also claims God because of the one who took it. It is not God who suffered, but God contacted the crucified body. Therefore, we will call the Blessed Virgin Theodokhos (the bowl of God), and not Theotokos (Mother of God), because only God the Father is Theotokos. But we will honor this nature which is God's trait (the humanity of Christ) with the one who used this trait. We will divide natures and unite dignity, we will recognize a double person and worship him as one.

- Pope Cyril sent him a message in which he said to him: "You do not have the right to fight one who tasted death on our behalf, and died in the body while he is alive by the power of his divinity, and at the same time he is sitting at the right of his Father and the angels and the principalities prostrate to him. If you were not a bishop, you would not know your neighbors and relatives, But because you are sitting on an apostolic seat, your reputation has spread throughout the Christian countries, and you have blasphemed the Lord... If you believe that he is a prophet like Moses or one of the prophets, why did Moses not bear the sins of mankind? He is not an ordinary man, but the Incarnate Word, then read Books to learn...be healthy."

- Pope Cyril the Great sent a letter to the Patriarch of Rome "Clestinus" explaining the mistakes that Nestorius had fallen into. So the Patriarch of Rome sent him a

message: "You have revealed to us the minutes of this heretic's thought, and you have made clear to us the faith that has filled our hearts with steadfastness, and that we add the authority of our throne to the authority of your throne, and we are confident that you will act wisely. We consider him excommunicated from the body of the church, because he did not accept the medicine offered to him by the doctors of the church, and he insisted on its error."

### **The Twelve Excommunications Against the Ideas of Nestorius:**

1. If any one confesses not, that Emmanuel is in truth God, and that the holy Virgin is therefore Mother of God..., be he anathema.
2. If any one confesses not, that the Word out of God the Father hath been personally united to Flesh, and that He is One Christ with His own Flesh, the Same (that is) God alike and Man, be he anathema.
3. If any one severs the Hypostases of the One Christ after the Union, connecting them with only a connection of dignity or authority or sway, and not rather with a concurrence unto Unity of Nature, be he anathema.
4. If any one allots to two Persons or Hypostases the words in the Gospels and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is out of God, others as God-befitting to the Word alone That is out of God the Father, be he anathema.
5. If any one dare to say, that Christ is a God-clad man, and not rather that He is God in truth as being the One Son, and That by Nature, in that *the Word hath been made Flesh*, and *hath shared like us in blood and flesh*, be he anathema.
6. If any one dare to say that the Word That is out of God the Father is God or Lord of Christ and do not rather confess that the Same is God alike and Man, in that *the Word hath been made Flesh*, according to the Scriptures, be he anathema.
7. <sup>2</sup> If anyone says that Jesus hath been in-wrought-in as man by God the Word, and that the Glory of the Only-Begotten hath been put about Him, as being another than He, be he anathema.
8. If any one shall dare to say that the man that was assumed ought to be worshipped with God the Word and co-glorified and co-named God as one in

another (for the *co-*, ever appended, compels us thus to deem) and does not rather honor Emmanuel with one worship, and send up to Him One Doxology, inasmuch as *the Word has been made Flesh*, be he anathema.

9. If anyone says that the One Lord Jesus Christ hath been glorified by the Spirit, using His Power as though it were Another's, and from Him receiving the power of working against unclean spirits and of accomplishing Divine signs towards men, and does not rather say that his own is the Spirit, through Whom also He wrought the Divine signs, be he anathema.

10. The Divine Scripture says that Christ hath been made *the High Priest and Apostle of our Confession* and that He offered Himself for us for an odor of a sweet smell to God the Father. If anyone therefore says that, not the Very Word of God was made our High Priest and Apostle when He was made Flesh and man as we, but that man of a woman apart by himself as other than He, was made, or if anyone says that in His own behalf also, He offered the Sacrifice and not rather for us alone for He needed not offering Who known not sin, be he anathema.

11. If any one confesses not, that the Flesh of the Lord is Life-giving and that it is the own Flesh of the Word Himself That is out of God the Father, but says that it belongs to another than He, connected with Him by dignity or as possessed of Divine Indwelling only, and not rather that it is Life-giving as we said because it hath been made the own Flesh of the Word Who is mighty to quicken all things, be he anathema.

12. If any one confesses not that the Word of God suffered in the Flesh and hath been crucified in the Flesh and tasted death in the Flesh and hath been made First-born of the Dead, inasmuch as He is both Life and Life-giving as God, be he anathema.

### **First Council of Ephesus 431 AD:**

**Held during the reign of Emperor Theodosius the Younger.**

### **Resolutions of the Council of Ephesus:**

First Canon: "If one of the metropolitans separates himself from this ecumenical council, and joins the group of apostates, he will not have the presidency over the

bishops of his diocese, just as the council will distance him and stop him from all communion of the Church.”

Second Canon: “If one of the bishops of the provinces abandons the Holy Synod, and continues to apostasy, or tries to find ways to deceive the Council, or if he converts and joins the group of apostates, after he has signed the dismissal of Nestorius, this bishop according to the rule of the Council The sacred is considered separate from the priesthood and stripped of its rank.”

Third Canon: “If a priest is suspended from the exercise of his priesthood by Nestorius, or one of his followers in any city or village because of the uprightness of his opinions, we judge that it is right and upright to return to his rank, and, as a general rule, we ordain that clergy who agree with the Orthodox Council and ecumenical, and they must in no way submit to bishops who have or will apostate from the faith.”

Fourth Canon: "If a priest apostate and sided with the opinions of Nestorius or Celestie's in secret or in public, then the Holy Synod considers that it is good and right to be dismissed."

Fifth Canon: "Those who have been condemned by the Holy Synod or by their bishops for reproachful acts, and those whom Nestorius and his followers will or will endeavor to bring back into communion, we judge that these persons should not benefit from it, seek but remain isolated."

Six Canon: “In any case, if one wishes to set aside what has been done in every case in the Holy Council of Ephesus, the Council has decided that if these bishops or priests are to be removed altogether from their rank, even if they are of the laity they are excommunicated.”

Seventh Canon: “After reading the creed promulgated by the three hundred and eighteen holy fathers in Nicaea, and the different infidelity creed of Theodore Mopsosti, which was presented by Carassius Priest of Philadelphia to the Council

of Ephesus, the Synod decided that no one is allowed to extract, publish, or compose another faith. He dares to form another faith, for if this person is a bishop or priest, he is removed. Carassius regarding the incarnation of the Son of God, or accepting or teaching the misleading blasphemous doctrines of Nestorius, which are related to this text, fall under the ex-communication of this sacred ecumenical council, if a bishop or priest is removed, if he is a laity excommunicated.”

Eighth Canon: “It has been reported to us by Reginus the Bishop and some of the bishops, that John of Antioch attacked everyone’s liberty (i.e., trying to impose his authority). In Cyprus, who have taken refuge in the council, they will ordain their venerable bishops without harassment or violence, according to the holy fathers, and the same is observed in the rest of the dioceses.”

### **Pope Dioscorus warned of the Nestorian bishops:**

- Pope Dioscorus sent to Demnos of Antioch to tell him: "How can you allow someone like Theodoret to preach to the people the teachings of Nestorius, which were forbidden in the Council of Ephesus?!" He replied, "I have greatly enjoyed your letter, but I will not prevent him from preaching."

### **Teachers of the Nestorian heresies:**

- “**Theodore Al-Mapsousi,**” Bishop of Tarsus 379 AD, said: “In the person of Christ we must distinguish between the essence of the Son of God by nature and the Son of God by grace. Mother of God." It is the origin of the thought of Nestorius and his teacher.

Among his sayings: "God the Word used the human race as a tool for the salvation of humanity, for God the Word has dwelt in man with a good will, and is united with him by an external union." He said: "Just as the man is united with the woman in the sacrament of marriage, and they become one body, yet they remain separated, so also the union of the Divinity and the Manhood, it was not a natural hypostatic union. It is just an external connection between the Divinity and the Manhood." He says of the union that it is: "only an external union" and uses the

Greek word "synavia" instead of "enosis" which means connection or fusion. The Greek expression "conjoining- sunafeia" he chooses here in place of the word "union" enosis (derived from the verb synapto, the two dancers holding hands in a circle; that is, they join each other) expresses only an external connection and is cemented together.

- Theodoret, Bishop of Cyrus: He was born in Antioch in 393 AD and was educated at the School of Lucianus. He said: "We can explain the union as an external union, for I may accept the union of the face of "Prosopon", i.e. one face, and then in the sense of one person, but this one person does not necessarily have a hypostatic union, but takes an external form, but has another nature.

- "Hebas, Bishop of Edessa," a disciple of Theodore of Al-Mapsousti, who sent a message to "Maris the Persian" against the teachings of "Pope Cyril" and said: "The Divinity in Christ was a prosopon, i.e. an external image and appearance, the face of a person, not the person of God."

### **The Heresy of Eutyches and the Second Council of Ephesus:**

- Eutyches, abbot of the Mar Ayoub monastery in Constantinople, and was superintendent of three hundred monks for more than thirty years. Eutyches said: "When theology is united with humanity, the divinity is unlimited and the humanity is limited, so we could not look at the humanity of Christ as real, but rather it became a fantasy. He gave an example that if we put a drop of vinegar in the ocean and then taste the water, would we feel the taste of vinegar?"

- A Local Council was held in 448 AD and was held from November 8 to 22, in which 32 bishops participated, and in it my tyrants were excommunicated.

Eutyches complained to Emperor Theodosius the Younger, who asked Pope Dioscorus to convene the Second Council of Ephesus.



## The Second Council of Ephesus 449AD:

- The Synod was attended by 127 bishops, along with 8 delegates from the bishops of the West. Father Barsoum, a father of Syriac monks, also attended.

### Resolutions of the Synod signed by 150 bishops:

The return of Eutyches after his signature on the Muslim faith from the apostles' fathers. The monks of his monastery also returned.

Flavian and Eusebius condemned, and the council approved other decisions, including excommunicating Ibas, the Nestorian bishop of Edessa. There were after administrative complaints such as:

The bishop of Haran, Daniel, who is the nephew of Ibas, was cut off for the same reason.

Arenos, bishop of Taurus (Tyre), who fell into the Athenian idea after he became a bishop and married two women.

Aquilinos, the Nestorian bishop of Mount Byblos in Lebanon, despised the altar, insulted the Church and refused communion with the priests. He insisted on his idea, and the complex denied him.

Sogron, Bishop of Tilla, who practiced magic and divination, was excommunicated.

Theodoret, Bishop of Cyrus, the most famous after Nestorius, was excommunicated. What Marcian refused.

“At the same time, Domnos agreed with the words of Theodoret, Bishop of Cyrus, and he was also excommunicated.

## **The Council of Chalcedon 451 AD, the return of the Nestorians and the exile of Pope Dioscorus:**

- "Marcian" decided to hold another ecumenical council, and inform all the bishops to attend a council, to discuss what happened in Ephesus II.

Pope Dioscorus was with 13 bishops from Egypt.

Scene one: 600 bishops, and Marcian said he called them to confirm the faith. Pope Dioscorus replied: "And what about faith needs to be reviewed and affirmed?" He said: "When Christ was stabbed in the side, blood and water came out of him, a sign that His divinity was not separated from His humanity on the cross, and in all of Christ's manhood works, divinity did not depart for a single moment or blink." Ain." This was rejected by Marcian

The Nestorians were incensed and shouted at the emperor, saying: You look like a poor man in front of him, show Leon's prism now, and if he objects, resist him and put him to shame. And the Pope replied, "I will excommunicate any heresy now a heavyweight." The Pope said: "The tsar should be busy with the affairs of the kingdom." Policaria threatened him. He replied, "I am in your hands, do what you want, and you will also receive from the Lord what your mother received."

When "Policaria" heard these words, she slapped Pope Dioscorus hard on his face, causing his teeth to fall out. And when the soldiers saw this, they seized Pope Dioscorus and beat him, pulling out his beard, and the bishops were furious over this situation.

So, Pope Dioscorus collected his beard and his teeth, kept them, and sent them after the assembly with the delegation returning to Alexandria, and with an accompanying letter in which he said: "This is the fruit of my struggle for faith. As for you, whose faith is the rock of true faith, do not be afraid of heretical torrents, nor of whirlwinds of heretics."

- The synod was attended by all the Nestorian bishops who were excommunicated by order of the emperor and the patriarch of Rome.

### Assembly decisions:

Council Resolution: "From the Holy Synod which, by the grace of God, and by order of our emperors assembled at Chalcedon to Dioscorus for your contempt for holy laws, and your contempt for this holy Ecumenical Council, even though, in addition to the other transgressions for which you were condemned, three times refused to respond to our summons, which was made to you according to divine laws, until the charges against you are returned, that you may know that on the thirteenth day of October, by the holy Ecumenical Council, you have been spun from your episcopal rank, and stripped of all priestly rank." Then they wrote: "We, the deputies of the Pope of Rome, the head of the universal Church (changed to (the Great Archbishop of Rome), excommunicate Dioscorus with the approval of the Council."

Granting the Bishop of Constantinople, the rank of a patriarch, and having the same rank as the patriarch of Rome, and granting him powers to appoint the bishops of Thrace, Pontus, and Asia Minor, and the patriarch of Rome follows in the ecclesiastical ladder. Lawn objected to this statement. The other side of the Rome community said: We will declare in Chalcedon that the Christian faith is what the patriarch of Rome Leo declared in this publication.

They affirmed Leon's belief in violence, and said: "Christ is one nature in two natures, without mixing, mixing, or changing."

The head of a battalion went to Pope Dioscorus in his prison, with him the decisions of the council, and Leo's pamphlet, and they gave him the choice between going ahead with Leo's pamphlet, or exiling him. Pope Dioscorus read Leon's pamphlet, and said to them: "If I cut off my hand, and my blood flowed, I would not go on this paper." Under the signature of the bishops, it was written

thus: "Deprived of this faith, and deprived of all who fell upon it, and Dioscorus departed." They sent it to Marcian, who ordered his exile to the island of Gagra.

### **The gravity of the Lawn prism:**

- In one of the phrases of Thomas Law: "Each of the two natures performs what pertains to it by participation (not union) with the other, that is, the Word does what pertains to the Word, and the body does what pertains to the body, the one shining with wonders, and the other subject to various kinds of harm." He said: "One nature in two natures", rejecting what the Fathers taught of one nature of two natures or one nature of God the Incarnate Word "Miaphysis Tutheologo Cesarcomen".

### **Henotecon:**

This document was written with the consent of our Church the Church of Constantinople and Emperor Zenon. It is a theological formula that recognized the nature of Christ from two natures, without mixing, mixing, or changing the one nature of Christ.

### **Messages exchanged between Pope Peter and Patriarch Acacius:**

The letters initially contain a reprimand from Pope Peter to Acacius, because the latter did not support the sound faith, and who asked him to restore communion between the two churches. These are excerpts from:

Patriarch Acacius: "Shine us with your light, O lamp of Orthodoxy, and light the way for us who have strayed from the true faith."

- Pope Peter: "Why do you add me to grief over grief, for you were girded with the emperor's sword, and when you made yourself safe from all evil and the sanctuary

was destroyed? Now, if you are certain of the truth, you saw that you make me responsible for you before the pulpit of Christ, glory be to Him, and not to become deaf. Permit me not to accept your repentance, even if you have made yourself alien to the dignity of the priesthood by what you did in Chalcedon.

- Patriarch Acacius: "O brother, be like Moses, and shout with him to God: Forgive my people their iniquity, or else erase me from your book... So, hold our hands, as Moses did, and put our feet on the rock that cannot be shaken, which is none other than the Lord Christ, as the Apostle Paul said. "

- Patriarch Acacius: "Now my heart rejoices, because you have accepted to share with me the heavy burdens I bear - which are Chalcedonian - and I thank God Almighty, who has given me the opportunity to repent with your prayers."

### **. The struggle of Saint Severus of Antioch and St Felexinus against Chalcedon:**

Saint Severus of Antioch was born in the city of Sozopolis in the city of Asia Minor in the year 465 AD.

St Felexinus was born in the middle of the fifth century. Saint Peter al-Qassar ordained him bishop of Manbij. He suffered many adversities by Flavianus and Macedonius, the Chalcedonians. Banished by Justinian.

- The Chalcedonians collected 250 quotes from the sayings of Pope Athanasius and Saint Cyril the Great and cut out part of the idea to reflect on their ideas, and this book spread greatly, so Saint Severus of Antioch wrote the book "Lovers of Truth" to respond to these ideas.

- The bishop of Constantinople was "Macedonius" of Chalcedon, and the emperor was orthodox. Saint Severus and Saint Felexinus informed the emperor of the truth of the faith of the Bishop of Constantinople.

Saint Severus was elected as the successor to Flavianus, and in the Mass of the surrender of the Antiochian See, he performed the homily in the excommunication of Chalcedon, and Leon's Prism. He refuted the errors of Leon and Chalcedon.

Another council was held in Tyre in 514 AD, in which St. Severus of Antioch confirmed that everything in Chalcedon is heretical.

### **Emperor Anastasius abolishes Chalcedon:**

The Patriarch of Rome sent him delegates to congratulate him and beg him to issue a pamphlet abolishing the Henotecon. The emperor decided to bring together the delegates of Rome and the ambassadors of Pope Athanasius II in the capital, and they were sent to the Pope, so he sent a detailed note about what happened and the reason for the split of the two churches and the danger of Thomas Leon to the faith. The emperor refused the request of the patriarch of Rome to abolish the Henotekon and rejected Chalcedon.

### **The New Chalcedonians:**

Julian: He taught that the body of Christ is incorruptible, that is, perishable. In Saint Severus' defense against the Julians, he quoted St. Polycarp's statement: "If the Word of God did not suffer in the body and die, then faith is vain that it was born of the Virgin.

- Julian: That Christ's sufferings were apparent, and that he took an immortal and corruptible body.
- John the Nahwe: Ophilionos (490-570) is an Alexandrian philosopher who said: "The human nature of Christ was general and not private, meaning that he was not a human person, but a general nature." St. Severus of Antioch responded to him and was later condemned in the Council of Constantinople in 680 AD. It is based on all the thoughts of the Chalcedonians, and he was exiled to Egypt and participated in the New Chalcedonian Synod in Syria in 518 AD.

- John of Damascus: a Chalcedonian monk, who died in the middle of the eighth century. the Dimashq does not acknowledge that the humanity of Christ had a human hypostasis of its own. It is like the grammarian who says that the humanity of Christ was not an independent human being. He says that Christ is one hypostasis, known as hypostasis in two natures.

- Sergius the Nahwe: He called for the union of natures until Christ became the third nature.

- Leonidus of Byzantium: (sixth century) was a fanatical Origen of the Council of Chalcedon, and an enemy of the non-Chalcedonians. He wrote a book attacking St. Severus, and he was the first to use the term “the personification.”

**For two hundred years, the Chalcedonians, emperors and clergy, persecuted the non-Chalcedonian churches (Anba Samuel the Confessor / Anba Daniel hems the Skete / Pope Benjamin 38).**

**Heraclius appointed Muqawqis as a Malkani patriarch with civil authority.**

**The entry of the Arabs in 640 AD and the beginning of a new era of persecution.**

**In the middle of the ninth century, the icon revolution occurred in the West and invaded Byzantium. Pope Cosmas II sent letters to Constantinople in which he defended the presence of icons in the church during the days of Caliph Al-Moutawakel.**

**The Pope of Rome in the Middle Ages and the Crusades and the attempt to control Europe and the East, ecclesiastical and politically.**

**The Church of Rome's attempt to get closer to the Arabs:**

- Peter, the abbot of a Catholic monastery in Cologne, translated the entire Qur'an into the Latin language in use as the language of scholars and scholars at that time (1156 AD). It was at that time that the Frankish wars, which the Muslims called the Crusades, were a war dyed with a religious tint.

- Thomas Aquinas appeared when he was born in 1225 AD. He has a book called "Theological Compendium" in which he comments on what John 3:8 said: "The wind blows where it wants, and you hear its sound, but you do not know where it comes from or where it goes. So is everyone who is born of the Spirit." He said: The Spirit blows where it wants, any of It can inspire anyone. And that the Holy Spirit is what inspired Buddha and Confucius. And he said: "Everything that has been said is of truth, whoever said it is from God, and upon it, Buddha, Confucius, the Prophet of Islam and those who preceded them and those who followed them, any word of truth they said from the Holy Spirit."

- Francis of Assisi in 1182 AD in the Italian city of Assis. His father is an Italian textile merchant and his mother is French. He joined the army and joined the cavalry group, fell ill and began to be religious and go to serve the needy, participated in the service of a hospital for lepers and began wandering as a poor person.

Being a brotherhood is any group that lives as a brotherhood, they have a specific approach without retiring to the monastery. They preach Christianity, preach and serve the sick and the needy.

At this time, he was preoccupied with the Crusades led by the Church of Rome, so he called: "What do we gain from the oppression of the Sultan, and why do we not win him by love instead of fighting?"

In 1218 AD, he sailed with a group calling for love and peace with the army of the Crusaders who came to Egypt. He secretly infiltrated the Muslim army, and he and another brother were captured by them in Damietta. He told the officer: "He came



carrying a message of love instead of the war that his country and his people are waging." So, they sent them to the Ayyubid sultan al-Kamil, the older brother of Salah al-Din, and he admired him and hosted him for three weeks and permitted him to preach in Egypt and Jerusalem. Assisi says: "He discovered, with the light of God, a new aspect in Muslims, for they are brothers in the company of prayer for the One God." He continued to pray next to the imam, each of them praying his prayer. Assisi called the full sultan the saintly sultan. (Stephen Howarth, the English historian, book "The Knights Templar")

### **Rome's Attempts to Control the Church of Egypt:**

In 1583 AD, during the pontificate of Pope Yoannis XIV, the Copts were subjected to the most heinous forms of persecution with the Ottoman occupation, Rome sent a delegation to the Pope offering him protection in return for his consent to enter under the authority of the Church of Rome. He said to them: "We present the matter to the Holy Synod, because this matter is not possible without a unanimous decision of the Holy Synod." The synod said: "We are ready to die also, like our fathers, and not surrender our faith to heretics, and we can never abandon our faith." The Roman delegation departed, and the synod violently attacked the pope, merely agreeing to present this matter to the council, and the pope departed a few days later.

In 1603, the patriarch of Rome, Pope Sixtus V, sent a delegation to Pope Gabriel VIII and said to him: "We are following with great sadness the persecution of your Church and the Copts, and we offer you our protection in return for your submission to the authority of the Catholic Church." Pope Gabriel replied to them and said: "When we feel that the Lord of the Church has abandoned her, we will resort to the Pope of Rome so that he does not abandon her. As for us, we are still ready to die and not neglect the Orthodox faithfulness under any persecution."

In 1769, during the days of Pope Yoannis the eighteenth, the Pope of Rome sought to attract the Copts, so he printed a book on the Chalcedonian faith and distributed it to the people.

In the era of Pope John XVI, Patriarch 103, a French consul named Moleri came to Egypt in 1692 AD, and the consul wrote a book about the Copts in which he said: "Although the Latin missionaries are of a high degree of merit, they were not able to attract not one of the Copts, despite their long stay." They did everything in their power, but they were unable to convince them even of the trick that they found might benefit the simple, which is that they distributed cash alms to those who attend their church, and some did attend, but as soon as they stopped paying until they refused, showing their lack of conviction in their faith and they were They did not leave their churches or their faith." He also said that Louis IV of France asked to elect three Copts and send them to France to gain Western education and Catholic thought and then return to Egypt, but no one agreed.

At the beginning of the nineteenth century, in the pontificate of Pope Cyril IV, the Pope of Rome sent a delegation calling on the Coptic Church to enter into the authority of Rome. When they entered the cathedral, they found Pope Cyril standing among the workers who were building, and they asked the Pope, and they brought them. They presented him with what the Pope of Rome wanted. Pope Cyril replied to them: "The truth is, I am busy building the church and the money has run out, and my loved ones advised me to follow the example of the Pope of Rome and sell indulgences so that I can get the money. And since you have come, can you point me to a verse in the Bible that will help me, as you did in Rome?"

The Pope of Rome sent a message with Cyril Macarius, a Coptic Catholic patriarch during the era of Muhammad Ali, in which he says: "Christianity is based on the two principles of Christ and the Pope of Rome is his deputy, so it must enter the Catholic community so that it is called a Christian." Pope Kyrillos V got up and wrote a pamphlet for the churches warning the Copts against the corruption of this teaching. During the reign of Pope Shenouda III, Pope Paul offered him the same offer in exchange for Pope Shenouda to have the presidency over all the activities of the Catholic Church, including associations, schools and bodies, and he also refused.

Hegumen : Angelos Gerges