THE GREEK TRANSLATION OF THE TOME OF ST LEO

The sentence in Leo's Tome § 4 'agit enim utraque forma cum alterius communione quod proprium est', is sometimes translated as if 'forma' were nominative (correctly), sometimes as if it were an ablative and the subject of 'agit' were Christ.

The following lists make no pretence at completeness, but merely indicate the variations which I have happened to notice.

(a) προδέχεται γὰρ ἑκατέρα μορφή μετὰ τῆς βαθέρου κοινωνίας ὑπὲρ ἰδιον ἔσχηκε [N.B. no τοῦτο before ὑπὲρ except in Sophronius's paraphrase]. So in whole or part

Leon ad Flav. 4 (inter conc. Chalc. act. 2, Hard. 2. 293 E).

Sev. ad Occumen. ep. 2 (inter conc. Const. III act. 10, Hard. 3. 1241 D, Labb. 6. 834 D) τῶς ἑκατέραν μορφὴν ἐνεργεῖν τὰ ἱδια δύσομεν;

ad Paul. (ib. 1244 A, Labb. 6. 835 B) [Leo's statement implies a συνάφεια σχετική and is blasphemous: quotation stops at κοινωνίας].

Serg. ad Cyr. ep. 1 (inter conc. Const. III act. 12, Hard. 3. 1309 C, Labb. 6. 915 D) ἐπειδὴ δὲ φησιν ἡ θεοφιλία ὑμῶν τὸν . . . Λέοντα, διὰ τοῦ λέγειν, Ἐνεργεῖ . . . κοινωνίας, δύο ἐνεργείας ἑπὶ Χριστῷ . . . κρύπτειν, χρεὶν αὐτὴν εἰδέναι ὡς . . . οὐδένα ἵσμεν ἐκείνων [sc. τῶν ἐκκρίτων διδασκάλων] εἰπόντα ἐπὶ τοῦ προκειμένου ῥητοῦ δύο ἐνεργείας τῶν ἐν ἁγίοις εἰρηκέναι Λέοντα [Cyrus had written (act. 13, 1337 D, Labb. 6. 950 E) Λέοντος . . . ἐπιστόλην δύο ἐνεργείαις μετὰ τῆς ἀλλήλων δηλαδὴ κοινωνίας . . . ἀναφαίον βοῶσαν].

ad pap. Honor. (ib. 1317 D, Labb. 6. 926 E) [dative would give much better point to the argument, but τοῦτο is omitted].

Sophron. ep. syn. (ib. act. 11, 1273 A, Migne 87. 3169 A) μὴ σκιρτάτω διὰ τοῦτο Νεατόριος . . . ὑπὲρ ἑκατέρα μορφήν ἐν τῷ ἐνὶ Χριστῷ καὶ νῦν μετὰ τῆς βαθέρου κοινωνίας τοῦτο ὑπὲρ ἰδιον ἔσχηκεν ἐπραττένει,


Joh. Dam. fid. orth. 3. 15 (236 E) [quotation stops at κοινωνίας], ib. 235 C ἐνεργεί τοῖς ὑπὸ Χριστοῦ καθ' ἑκατέραν αὐτῶν τῶν φύσεων, καὶ ἐνεργεῖ ἑκατέρα φύσις ἐν αὐτῷ μετὰ τῆς βαθέρου κοινωνίας.

(b) . . . ἑκατέρα μορφὴ . . . τοῦτο [sic] ὑπὲρ ἰδιον ἔσχηκε [the occurrence of τοῦτο with μορφῇ and its absence with μορφή suggests the probable currency of two different versions of Leo].

Sev. ad Occumen. ep. 1 fr. (inter conc. Later. act. 5, Hard. 3. 893 B, Labb. 6. 316 C) [context not decisive though nominative would give better point, and cf. supra (a): but τοῦτο is included here. Perhaps
the reading in this fragment should be attributed to copyists, or to the Greek translator of the Lateran acts, on whom see below].

Serg. ad Cyr. ep. 2 (ib. act. 3, 777 D, Labb. 6. 177 D) τὸν αὐτὸν ἐν Ἐφραίμ ἐνεργεῖν ὡς θεοπρεπῆ καὶ ἀνθρώπων μία ἐνεργεῖα: . . . κατὰ ταύτην τὴν εὐσεβὴ διάνοιαν καὶ Δέων . . . ἐδίδαξεν, εἰπόν, Ἐνεργεῖ ἑκάτερα μορφῇ . . . κοινωνίας [this looks genuine: perhaps Sergius had looked up the passage in the second version since writing the letter quoted supra (a)].

conc. Later. act. 5 (inter testimonia in concilio relecta, Hard. 3, 877 C, Labb. 6. 297 B) τοῦτο included.

Mart. pap. ap. conc. Later. act. 3 (Hard. 3. 788 D, Labb. 6. 189 C) ἐνεργεῖ . . . τοῦτο . . . ἐσχήκεν καὶ οὐκ ἔπει, Ἐκμειοῦ, Ἡ Ἐκτρέπει, Ἡ Ἐμφανίζεται, τοῦτο ὅπερ ἤδην ἐσχήκεν ἑκάτερα μορφαὶ τῶν . . . ἤνωμένων, ἀλλ' ἐνεργεῖ μὲν μετὰ τῆς θατέρου κοινωνίας, ἕνα καὶ τὴν διαφορὰν γνωσθῇ διὰ τοῦ ἐνεργεῖν τοῦτο ὅπερ ἤδην ἐσχήκε, καὶ τὴν ἔνωσιν παραστήσῃ διὰ τῆς μετὰ θατέρου κοινωνίας [it is obvious that Pope Martin understood 'utraque forma' as nominative; the Greek translator of the acts erred through following a version of Leo already familiar to himself which read ἑκάτερα μορφαὶ and added τοῦτο].

Joh. Dam. Jacob. 81 (417 B) ἐνεργεῖ . . . τοῦτο ὅπερ ἤδην ἐσχήκε, διὸ δὴ καὶ ὁ κύριος τῆς δόξης ἐσταυρώθη εἰς αὐτόν . . . καὶ ὁ νῖς τοῦ ἀνθρώπου ἀνεκλειπθὲν ὅπου ἦν ὅπερ μὲν ἐκ τοῦ συμμφοτέρου Ἐκκλησίας ὁνομάζομεν, ὅτε δὲ εἷς ἦν τῶν μερῶν.

About the above extracts it may be said:—

The Greek version of Leo's Tome quoted from the acts of Chalcedon is also printed among his works, and is a genuine ancient translation then read.

Severus, the famous Monophysite leader, held the patriarchal See of Antioch from 512 to 519. He naturally condemns Leo outright.

Sergius, leader of the Monothelite movement, and author of Heraclius's Ecthesis which forbade teaching either one or two ἐνεργεῖα, was patriarch of Constantinople from 610 to 638. In seeking to make the best of Leo he would naturally prefer the (b) version, which is far more favourable to his own views.

Sophronius, who with Maximus Confessor was the chief opponent of Monothelitism, became patriarch of Jerusalem in 634 and issued this encyclical upon his elevation to the See.

The Lateran Council was held under Pope Martin in 649 to condemn the Monothelites. The third Council of Constantinople, sixth General Council, was held in 680.

John of Damascus belongs to the next century. His apparent use of two versions is important, since all my other instances of the (b) version come from the acts of the Lateran Council.