

Council of Ephesus (431). Second Letter of Cyrill of Alexandria to Nestorius

De incarnatione	On the incarnation
<p>Neque enim dicimus Verbi naturam per sui mutationem carnem esse factam; sed neque in totum hominem transformatum ex anima et corpore constitutum; asserimus autem Verbum, unita sibi secundum hypostasim carne animata rationali anima, inexplicabili incomprehensibilique modo hominem factum, et hominis Filium exstitisse, non per solam voluntatem, sive per solam personae assumptionem. Et quamvis naturae sint diversae, vera tamen unione coeuntes unum nobis Christum et Filium effecerunt ; non quod naturarum differentia propter unionem sublata sit, verum quod divinitas et humanitas secreta quadam ineffabilique coniunctione in una persona unum nobis Jesum Christum et Filium constituerint. ... Non enim primo vulgaris quispiam homo ex Virgine ortus est, in quem Dei Verbum deinde se demiserit ; sed in ipso utero carni unitum secundum carnem progenitum dicitur, utpote suae carnis generationem sibi ut propriam vindicans. ... Ita (sancti Patres) non dubitaverunt sacram Virginem Deiparam appellare.</p>	<p>For we do not say that the nature of the Word through its change became flesh, nor that he was turned into a whole man made of body and soul. Rather do we claim that the Word, united to himself hypostatically the flesh enlivened by a rational soul, in an incomprehensible and unconceivable, become man, existed as a son of man, not by God's will alone, nor by the assumption of a person alone. And even if the natures were different, coming together in a true unity, they determined for us one Christ and one Son. It was not that the distinctness of the natures was reduced by the union, but divinity and humanity, for some sort of secret and inexpressible conjunction in one person, made perfect for us one Lord and one Christ. For he was not first begotten of the holy virgin, a man like us, and then the Word of God descended upon him; but from the very womb united in the flesh, he is defined as generated according to the flesh, like making his own the begetting of his own flesh. So the holy Fathers didn't doubt in giving to the Virgin the title of "Mother of God".</p>