

Letter of Alexander of Alexandria to Arius and his followers (*Dok* 2.2)

Reference	<i>Dok. 2.2; Urk. 4b; CPG 2000</i>
Incipit	Ἐνὸς σώματος
Date	319-320
Ancient sources	Athanasius, <i>De decr. Nic.</i> 35.1-21 Socrates, <i>H.E</i> 1.6.4-30
Modern edition	<i>AW</i> 2.1:31-35; <i>AW</i> 3.1:6-12

Sometime during the early period of the Arian controversy, the bishop of Alexandria, Alexander, held a regional council with nearly 100 Egyptian and Libyan bishops which excommunicated Arius (§11 below and the list of 80 priests and deacons in §21). This happened sometime fairly soon after 318 when Eusebius left Berytus to become bishop in Nicomedia (§4) and yet was already issuing letters in support of Arius (§20). The number of local supporters for Arius was still somewhat limited as well (§6). The letter contains Alexander’s listing of the chief tenets of Arius (§7-10), followed by a rebuttal (§11-15) and a general warning against false teachers (§16-18).

Many scholars now consider this to have been written by Alexander’s young assistant, Athanasius (see G. C. Stead, “Athanasius’s Earliest Written Work,” *Journal of Theological Studies*, New Series 39 (1988):76-91. Ayers (*Nicaea*, 43) finds it quite possible that Athanasius drafted it (p. 43), while Williams and Parvis are convinced he did (see below). Barnes attributed the letter to Alexander (*Constantine and Eusebius*, 202-03), but changed his mind by the time he wrote *Athanasius and Constantius* (16). Heil places this letter several years earlier than Alexander’s other letter (Ἡ φίλαρχος, *Dok. 17, Urk. 14*; see R. Williams, and S. Parvis, *Marcellus*, 68-81 for summaries of the chronological and authorial issues involved). R. Williams (*Arius*, 48-59) would date this letter closer to the Council of Nicaea, and move Ἡ φίλαρχος back a few years, reversing their order. Parvis (*Marcellus*, 68-81) thinks both of these letters were written at the same time, circulating together.

The text below is from *AW* as edited by H.-G. Opitz (as found at <https://pta.bbaw.de/en/reader/9d05b688/pta0022.pta003.pta-grc1:b102>). The text in Socrates is similar, but does not contain the concluding list of Alexandrian clergy. The translation by G. Thompson is adapted from that of A.C. Zenos (NPNF2 vol. 2, p. 3-5).

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1. Τοῖς ἀγαπητοῖς καὶ τιμωτάτοις συλλειτουργοῖς τοῖς ἀπανταχοῦ τῆς καθολικῆς ἐκκλησίας Ἀλέξανδρος ἐν κυρίῳ χαίρειν.	1. Alexander, to our beloved and most honored fellow-ministers of the catholic church everywhere. Greetings in the Lord!
2. Ἐνὸς σώματος ὄντος τῆς καθολικῆς ἐκκλησίας ἐντολῆς τε οὕσης ἐν ταῖς θεαῖς γραφαῖς τηρεῖν τὸν σύνδεσμον τῆς ὁμονοίας καὶ εἰρήνης	2. Since the catholic church is one body, and we are commanded in the divine Scriptures to maintain “the bond of unity and peace” [Eph 4:3],

<p>ἀκόλουθόν ἐστι γράφειν ἡμᾶς καὶ σημαίνειν ἀλλήλοις τὰ παρ' ἐκάστου γινόμενα, ἵνα εἴτε πάσχει εἴτε χαίρει ἐν μέλος ἢ συμπάσχωμεν ἢ συγχαίρωμεν ἀλλήλοις.</p>	<p>it follows that we should write, and mutually acquaint one another with the things that have happened among each of us, so that if one member suffers or rejoices, we may either sympathize or rejoice with one other [1 Cor 12:26].</p>
<p>3. ἐν τῇ ἡμετέρᾳ τοίνυν παροικία ἐξῆλθον νῦν ἄνδρες παράνομοι καὶ χριστομάχοι διδάσκοντες ἀποστασίαν, ἣν εἰκότως ἂν τις πρόδρομον τοῦ ἀντιχρίστου ὑπονοήσῃ καὶ καλέσειεν.</p>	<p>3. In our diocese lawless and anti-Christian men have recently arisen, teaching an apostasy which one might reasonably consider and label the forerunner of the Antichrist.</p>
<p>4. καὶ ἐβουλόμην μὲν σιωπῇ παραδοῦναι τὸ τοιοῦτον, ὅπως ἐν τοῖς προστάταις μόνις ἀναλωθῇ τὸ κακὸν καὶ μὴ εἰς ἑτέρους τόπους διαβὰν τὸ τοιοῦτον ῥυπάνη τινῶν ἀκεραίων τὰς ἀκοάς. ἐπειδὴ δὲ Εὐσέβιος ὁ νῦν ἐν τῇ Νικομηδεῖᾳ νομίσας ἐπ' αὐτῷ κεῖσθαι τὰ τῆς ἐκκλησίας, ὅτι καταλείψας τὴν Βηρυτὸν καὶ ἐποφθαλμίσας τῇ ἐκκλησίᾳ Νικομηδέων [καὶ] οὐκ ἐκδεδίκηται κατ' αὐτοῦ, προίσταται καὶ τούτων τῶν ἀποστατῶν καὶ γράφειν ἐπεχείρησε πανταχοῦ συνιστῶν αὐτούς, ὅπως ὑποσύρῃ τινὰς ἀγνοοῦντας εἰς τὴν αἰσχίστην ταύτην καὶ χριστομάχον αἵρεσιν, ἀνάγκην ἔσχον εἰδὼς τὸ ἐν τῷ νόμῳ γεγραμμένον μηκέτι μὲν σιωπῆσαι, ἀναγγεῖλαι δὲ πᾶσιν ὑμῖν,</p>	<p>4. I wished indeed to treat this matter with silence, that if possible the evil might be confined to its supporters alone, and not spread into other regions and contaminate the ears of innocent people. But Eusebius, now bishop in Nicomedia, thinks that the affairs of the church lay under his control; after abandoning his office at Beirut and coveting the church at Nicomedia without being punished for it, he has now established himself at the head of these apostates, daring even to write letters in all directions in support of them, hoping to drag down some of the ignorant into this shameful and anti-Christian heresy. Thus, since I know what is written in the law, I could no longer keep silent, but I had to inform you of all of these things,</p>
<p>5. ἵνα γινώσκητε τοὺς τε ἀποστάτας γενομένους καὶ τὰ τῆς αἰρέσεως αὐτῶν δύστηνα ῥήματα καί, ἐὰν γράφῃ Εὐσέβιος, μὴ προσέχητε. παλαιὰν γὰρ αὐτοῦ κακόνοιαν τὴν χρόνῳ σιωπηθεῖσαν νῦν διὰ τούτων ἀνανεῶσαι βουλόμενος σχηματίζεται μὲν ὡς ὑπὲρ τούτων γράφειν, ἔργῳ δὲ δείκνυσιν, ὅτι ὑπὲρ ἑαυτοῦ σπουδάζων τοῦτο ποιεῖ.</p>	<p>5. so that you would be made aware of which people have fallen into apostasy and also of the terrible threats caused by their heresy, and pay no attention to anything that Eusebius writes to you. For now wishing to use these events to resurrect his old ill-will, which seemed to have been silenced over time, he pretends to write on their behalf, while the facts show that he does this to promote his own cause.</p>
<p>6. Οἱ μὲν οὖν ἀποστάται γενόμενοι εἰσιν Ἄρειος καὶ Ἀχιλεὺς καὶ Ἀειθαλῆς καὶ Καρπώνης καὶ ἕτερος Ἄρειος καὶ Σαρμάτης οἱ ποτὲ πρεσβύτεροι· καὶ Εὐζώιος καὶ Λούκιος καὶ Ἰούλιος καὶ Μηνᾶς καὶ Ἑλλάδιος καὶ Γάιος οἱ ποτὲ διάκονοι· καὶ σὺν αὐτοῖς Σεκοῦνδος καὶ Θεωνᾶς οἱ ποτὲ λεχθέντες ἐπίσκοποι.</p>	<p>6. These then are those who have become apostates: Arius, Achilles, Aithales, and Carpones, a second Arius, Sarmates, who were all once priests; Euzebius, Lucius, Julius, Menas, Helladius, and Gaius, who were all once deacons; and with these also Secundus and Theonas, who were once called bishops.</p>

<p>7. ποῖα δὲ παρὰ τὰς γραφὰς ἐφευρόντες λαλοῦσιν, ἔστι ταῦτα.</p>	<p>7. The dogmas which, going beyond Scripture, they have invented and asserted, are the following:</p>
<p>“Οὐκ ἀεὶ ὁ θεὸς πατὴρ ἦν, ἀλλ’ ἦν ὅτε ὁ θεὸς πατὴρ οὐκ ἦν. οὐκ ἀεὶ ἦν ὁ τοῦ θεοῦ λόγος, ἀλλ’ ἐξ οὐκ ὄντων γέγονεν. ὁ γὰρ ὢν θεὸς τὸν μὴ ὄντα ἐκ τοῦ μὴ ὄντος πεποίηκε. διὸ καὶ ἦν ποτε ὅτε οὐκ ἦν. κτίσμα γὰρ ἔστι καὶ ποίημα ὁ υἱός. οὔτε δὲ ὁμοιος κατ’ οὐσίαν τῷ πατρί ἔστιν οὔτε ἀληθινὸς καὶ φύσει τοῦ πατρὸς λόγος ἔστιν οὔτε ἀληθινὴ σοφία αὐτοῦ ἔστιν, ἀλλ’ εἷς μὲν τῶν ποιημάτων καὶ γενητῶν ἔστι, καταχρηστικῶς δὲ λέγεται λόγος καὶ σοφία, γενόμενος καὶ αὐτὸς τῷ ἰδίῳ τοῦ θεοῦ λόγῳ καὶ τῇ ἐν τῷ θεῷ σοφίᾳ ἐν ᾗ καὶ τὰ πάντα καὶ αὐτὸν πεποίηκεν ὁ θεός.</p>	<p>“God was not always the Father, but there was once when God was not the Father. The Word of God was not always in existence, but came into being from nothing, for ‘the God who is’ made ‘him who did not previously exist’ out of nothing. For this reason, there was once when he did not exist; for the Son is a creature and a created being. He is neither like the Father in essence, nor is he by nature either the Father’s true Word or his true Wisdom, but rather one of the things he made and one of those he begot. He is called Word and Wisdom only by analogy, since he himself came into being from the actual Word of God and the Wisdom which is in God, by which God made all things including him.</p>
<p>8. “διὸ καὶ τρεπτός ἐστι καὶ ἀλλοιωτὸς τὴν φύσιν ὡς καὶ πάντα τὰ λογικά. ξένος τε καὶ ἀλλότριος καὶ ἀπεσχοινισμένος ἔστιν ὁ λόγος τῆς τοῦ θεοῦ οὐσίας καὶ ἄρρητός ἐστιν ὁ πατὴρ τῷ υἱῷ. οὔτε γὰρ τελείως καὶ ἀκριβῶς γινώσκει ὁ λόγος τὸν πατέρα, οὔτε τελείως ὁρᾷ αὐτὸν δύναται. καὶ γὰρ καὶ ἑαυτοῦ τὴν οὐσίαν οὐκ οἶδεν ὁ υἱὸς ὡς ἔστι.</p>	<p>8. His nature is mutable and susceptible of change, as are all rational beings. And thus the Word is alien to, other than, and excluded from the essence of God; and the Father is invisible to the Son. For the Word neither knows the Father perfectly and accurately, nor can he see him perfectly. For the Son does not even know his own essence as it exists,</p>
<p>9. “δι’ ἡμᾶς γὰρ πεποιήται, ἵνα ἡμᾶς δι’ αὐτοῦ ὡς δι’ ὄργανου κτίσῃ ὁ θεός.”</p>	<p>9. since he was made for our sake, in order that God could create us through him, as through an instrument, and he would never have existed if God had not wanted to create us.”</p>
<p>10. καὶ οὐκ ἂν ὑπέστη, εἰ μὴ ἡμᾶς ὁ θεὸς ἠθέλησε ποιῆσαι. ἠρώτησε γοῦν τις αὐτούς, εἰ δύναται ὁ τοῦ θεοῦ λόγος τραπῆναι ὡς ὁ διάβολος ἐτράπη, καὶ οὐκ ἐφοβήθησαν εἰπεῖν, ὅτι δύναται· τρεπτῆς γὰρ φύσεώς ἐστι γενητὸς καὶ κτιστὸς ὑπάρχων.”</p>	<p>10. Someone asked them whether the Word of God could turn to evil, like the devil has. And they were not afraid to answer, “Yes, he could. Since he is begotten, his nature is able to change.”</p>
<p>11. Ταῦτα λέγοντας τοὺς περὶ Ἄρειον καὶ ἐπὶ τούτοις ἀναισχυνοῦντας αὐτούς τε καὶ τοὺς συνακολουθήσαντας αὐτοῖς ἡμεῖς μὲν μετὰ τῶν κατ’ Αἴγυπτον καὶ τὰς Λιβύας ἐπισκόπων ἐγγύς</p>	<p>11. We then, assembled with almost one hundred bishops of Egypt and Libya, have anathematized these things that were said by the group around Arius and those who have shamefully followed</p>

<p>ἐκατὸν ὄντων συνελθόντες ἀνεθεματίσαμεν. οἱ δὲ περὶ Εὐσέβιον προσεδέξαντο σπουδάζοντες ἐγκαταμίξαι τὸ ψεῦδος τῇ ἀληθείᾳ καὶ τῇ εὐσεβείᾳ τὴν ἀσεβειαν. ἀλλ' οὐκ ἰσχύσουσι νικᾶ γὰρ ἡ ἀλήθεια καὶ οὐδεμία ἐστὶ “κοινωνία φωτὶ πρὸς σκότος,” οὐδὲ “συμφώνησις Χριστοῦ πρὸς Βελίαρ.”</p>	<p>along with them. Thus Eusebius’s group has welcomed them and tried to blend falsehood with truth, and impiety with what is sacred. But they will not succeed. For the truth must triumph; and “light has no fellowship with darkness, nor can Christ be harmonized with Belial” [2 Cor 6:14].</p>
<p>12. τίς γὰρ ἤκουσε πώποτε τοιαῦτα; [33] ἢ τίς νῦν ἀκούων οὐ ξενίζεται καὶ τὰς ἀκοὰς βύει ὑπὲρ τοῦ μὴ τὸν ῥύπον τούτων τῶν ῥημάτων ψαῦσαι τῆς ἀκοῆς; τίς ἀκούων Ἰωάννου λέγοντος, “Ἐν ἀρχῇ ἦν ὁ λόγος,” οὐ καταγινώσκει τούτων λεγόντων, “Ἦν ποτε ὅτε οὐκ ἦν,” ἢ τίς ἀκούων ἐν τῷ εὐαγγελίῳ μονογενῆς υἱός, καὶ “δι’ αὐτοῦ ἐγένετο πάντα,” οὐ μισήσει τούτους φθεγγομένους, ὅτι εἷς ἐστὶν τῶν ποιημάτων; πῶς γὰρ δύναται εἷς εἶναι τῶν δι’ αὐτοῦ γενομένων, ἢ πῶς μονογενῆς ὁ τοῖς πᾶσι κατ’ ἐκείνους συναριθμούμενος, εἶπερ καὶ αὐτὸς κτίσμα ἐστὶ καὶ ποιήμα; πῶς δὲ ἐξ οὐκ ὄντων ἂν εἴη τοῦ πατρὸς λέγοντος, “Ἐξηρεῦξάτο ἡ καρδιά μου λόγον ἀγαθόν” καὶ “Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε;”</p>	<p>12. For who ever heard such things? Or who that hears it now is not astonished and does not plug his ears to stop himself from hearing such filthy expressions? Who that hears John saying, “In the beginning was the Word” [John 1:1], does not condemn those who say, “There was a time when the Word did not exist”? Or who, hearing in the Gospel of the only-begotten Son [John 3:16, 18], and that “through him all things were made” [John 1:3, see Rom 11:36], will not hate those who proclaim that the Son is one of the things that were made? How can he be one of the things which were made through himself? Or how can he be the only-begotten, if he is reckoned among such created things? And how could he come into existence from nothing when the Father has said, “My heart has spewed out a good word” [Ps. 45:2 = LXX 44:2]; and “I begot you from the womb before the morning star” [Ps. 110:3 = 109:3 LXX]?</p>
<p>13. ἢ πῶς ἀνόμοιος τῇ οὐσίᾳ τοῦ πατρὸς ὁ ὢν εἰκὼν τελεία καὶ ἀπαύγασμα τοῦ πατρὸς καὶ λέγων “ὁ ἑώρακὼς ἐμὲ ἑώρακε τὸν πατέρα;” πῶς δέ, εἰ λόγος καὶ σοφία ἐστὶ τοῦ θεοῦ ὁ υἱός, ἦν ποτε ὅτε οὐκ ἦν; ἴσον γὰρ ἐστὶ αὐτοὺς λέγειν ἄλογον καὶ ἄσοφόν ποτε τὸν θεόν.</p>	<p>13. Or how can he be unlike the Father in essence when he is the perfect image and radiant glory of the Father [Heb 1:3] and says, “He that has seen me, has seen the Father” [John 14:9]? Again how if the Son is the Word and Wisdom of God, could there be a time when he did not exist? That is equivalent to their saying that God was once without the Word and without Wisdom.</p>
<p>14. Πῶς δὲ τρεπτὸς καὶ ἀλλοιωτὸς ὁ λέγων δι’ ἑαυτοῦ μὲν “ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ καὶ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν,” διὰ δὲ τοῦ προφήτου “ἴδετέ με ὅτι ἐγὼ εἰμι ‘καὶ οὐκ ἠλλοίωμαι;” εἰ γὰρ καὶ ἐπ’ αὐτόν τις τὸν πατέρα δύναται τὸ ῥητὸν ἀναφέρειν, ἀλλὰ</p>	<p>14. How can one be mutable and susceptible of change who says of himself, “I am in the Father, and the Father is in me” [John 10:38; 14:10, 11]; and “I and the Father are one” [John 10:30]; and again through the prophet, “Look at me because I am, and I have not changed” [paraphrase Mal 3:6</p>

<p>ἀρμοδιώτερον ἂν εἶη περὶ τοῦ λόγου νῦν λεγόμενον, ὅτι καὶ γενόμενος ἄνθρωπος οὐκ ἡλλοίωται, ἀλλ' ὡς εἶπεν ὁ ἀπόστολος· “Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.” τίς δὲ ἄρα εἰπεῖν αὐτοὺς ἔπεισεν, ὅτι δι’ ἡμᾶς γέγονε καίτοι τοῦ Παύλου γράφοντος δι’ ὄν τὰ πάντα, καὶ δι’ οὗ τὰ πάντα.</p>	<p>LXX]? If someone can use this expression of the Father himself, it would be even more fittingly spoken concerning the Word, because he was not changed when he became man, but as the apostle says, “Jesus Christ, the same yesterday, today, and forever” [Heb 13:8]. So who could persuade them to say that he was made on our account, when Paul wrote that “for him and through him all things exist” [Rom 11:38]?</p>
<p>15. περὶ γὰρ τοῦ βλασφημεῖν αὐτούς, ὅτι οὐκ οἶδεν τελείως ὁ υἱὸς τὸν πατέρα, οὐ δεῖ θαυμάζειν. ἅπαξ γὰρ προθέμενοι χριστομαχεῖν παρακρούονται καὶ τὰς φωνὰς αὐτοῦ λέγοντος “καθὼς γινώσκει με ὁ πατὴρ κάθω γινώσκω τὸν πατέρα.” εἰ μὲν οὖν ἐκ μέρους ὁ πατὴρ γινώσκει τὸν υἱόν, δηλὸν ὅτι καὶ ὁ υἱὸς μὴ τελείως γινωσκέτω τὸν πατέρα. εἰ δὲ τοῦτο λέγειν οὐ θέμις, οἶδεν δὲ τελείως ὁ πατὴρ τὸν υἱόν, δηλὸν ὅτι καθὼς γινώσκει ὁ πατὴρ τὸν ἑαυτοῦ λόγον, οὕτως καὶ ὁ λόγος γινώσκει τὸν ἑαυτοῦ πατέρα, οὗ καὶ ἔστι λόγος.</p>	<p>15. One need not wonder at their blasphemous assertion that the Son does not perfectly know the Father. For once they decided to fight against Christ, they reject also his own voice when he says, “As the Father knows me, even so I know the Father” [John 10:15]. But if the Father only partially knows the Son, it is clear that the Son can only partially know the Father. But if it would be improper to say this, and if the Father does perfectly know the Son, it is also clear that just as the Father knows his own Word, so also the Word knows his own Father, whose Word he is.</p>
<p>16. Ταῦτα λέγοντες καὶ ἀναπτύσσοντες τὰς θείας γραφὰς πολλάκις ἐνετρέψαμεν αὐτούς, καὶ πάλιν ὡς χαμαιλέοντες μετεβάλλοντο φιλονεικοῦντες εἰς ἑαυτοὺς ἐφελκόμενοι τὸ γεγραμμένον “Ὅταν ἔλθῃ ἄσεβης εἰς βάθος κακῶν καταφρονεῖ.” πολλαὶ γοῦν αἰρέσεις πρὸ αὐτῶν γεγόνασιν, αἵτινες πλεόν τοῦ δέοντος τολμήσασαι πεπτώκασιν εἰς ἀφροσύνην. οὗτοι δὲ διὰ πάντων ἑαυτῶν τῶν ῥηματίων ἐπιχειρήσαντες εἰς ἀναίρεσιν τῆς τοῦ λόγου θεότητος ἐδικαίωσαν ἐξ ἑαυτῶν ἐκείνας ὡς ἐγγύτεροι τοῦ ἀντιχρίστου γενόμενοι. διὸ καὶ ἀπεκηρύχθησαν καὶ ἀνεθεματίσθησαν ἀπὸ τῆς ἐκκλησίας.</p>	<p>16. By stating these things and explaining the divine Scriptures, we have often refuted these men, but like chameleons, they changed themselves again, obstinately dragging themselves down to that which was written, “When the ungodly man goes into the depths of evil, he becomes contemptuous” [Prov 18:3 LXX]. Although many heresies have arisen before these, which going far beyond what ought to be dared fell into complete foolishness, these persons, by attempting in all their discourses to do away with the divinity of the Word, have brought themselves closer to becoming the Antichrist, and have exonerated all former heretics by comparison to themselves. For this reason they have been publicly denounced and anathematized by the church.</p>
<p>17. λυπούμεθα μὲν οὖν ἐπὶ τῇ ἀπωλείᾳ τούτων καὶ μάλιστα, ὅτι μαθόντες ποτὲ καὶ αὐτοὶ τὰ τῆς ἐκκλησίας νῦν ἀπεπήδησαν, οὐ ξενιζόμεθα δέ. τοῦτο γὰρ καὶ Ὑμέναιος καὶ Φίλητος πεπόνθασιν</p>	<p>17. We are indeed grieved by their destruction, and especially so because they have now turned away from the teachings which they had once learned in the church, although we are not surprised. For</p>

<p>καὶ πρὸ αὐτῶν Ἰούδας ὁ ἀκολουθήσας τῷ σωτῆρι, ὕστερον γὰρ προδότης καὶ ἀποστάτης γέγονε.</p>	<p>Hymenaeus and Philetus fell in the same way, and before them Judas, who had been a follower of the Savior, but later became a betrayer and apostate.</p>
<p>18. Καὶ περὶ τούτων δὲ αὐτῶν οὐκ ἀδίδακτοι μεμενήκαμεν, ἀλλ' ὁ μὲν κύριος προεῖρηκε “βλέπετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι καὶ ὁ καιρὸς ἤγγικε καὶ πολλοὺς πλανήσουσι. μὴ πορευθῆτε ὀπίσω αὐτῶν.” ὁ δὲ Παῦλος μαθὼν ταῦτα παρὰ τοῦ σωτῆρος ἔγραψεν “ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς ὑγιαίνουσας πίστεως προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων ἀποστρεφόμενων τὴν ἀλήθειαν.”</p>	<p>18. Nor should we have been ignorant about these men, for the Lord himself said: “Beware that no man deceive you; for many shall come in my name, saying, ‘I am Christ,’ and ‘the time is at hand,’ and they will deceive many people. Do not follow them” [Luke 21:8, Matt 24:5]. And Paul, having learned these things from the Savior, wrote, “That in the last days some will apostatize from the sound faith, following deceiving spirits, and the teachings of devils, turning away from the truth” [1 Tim 4:1, 2 Tim 4:4]</p>
<p>19. Τοῦ τοίνυν κυρίου καὶ σωτῆρος ἡμῶν [34] Ἰησοῦ Χριστοῦ διὰ τε ἑαυτοῦ παραγγείλαντος καὶ διὰ τοῦ ἀποστόλου σημάναντος περὶ τῶν τοιούτων ἀκολουθῶς ἡμεῖς αὐτήκοοι τῆς ἀσεβείας αὐτῶν γενόμενοι ἀνεθεματίσαμεν, καθὰ προείπομεν, τοὺς τοιούτους ἀποδείξαντές [τε] αὐτοὺς ἄλλοτρίους τῆς καθολικῆς ἐκκλησίας τε καὶ πίστεως.</p>	<p>19. Seeing that our Lord and Savior Jesus Christ has directed through himself and foretold through the apostle concerning these men, it follows that we, having ourselves heard their impiety, have condemned them, as previously stated, and declared them to be outside the catholic church and faith.</p>
<p>20. Ἐδηλώσαμεν καὶ τῇ ὑμετέρᾳ θεοσεβείᾳ, ἀγαπητοὶ καὶ τιμιώτατοι συλλειτουργοί, ἵνα μήτε τινὰς ἐξ αὐτῶν, εἰ προπετεῦσαιτο πρὸς ὑμᾶς ἐλθεῖν, προσδέξησθε μήτε Εὐσεβίῳ ἢ ἑτέρῳ τινὶ γράφοντι περὶ αὐτῶν πεισθῆτε. πρέπει γὰρ ὑμᾶς Χριστιανοὺς ὄντας πάντας τοὺς κατὰ Χριστοῦ λέγοντάς τε καὶ φρονοῦντας ὡς θεομάχους καὶ φθορέας τῶν ψυχῶν ἀποστρέφεσθαι, καὶ μηδὲ κἂν χαίρειν τοῖς τοιούτοις λέγειν, ἵνα μήποτε καὶ ταῖς ἀμαρτίαις αὐτῶν κοινωνοὶ γενώμεθα, ὡς παρήγγειλεν ὁ μακάριος Ἰωάννης.</p>	<p>20. We have also made it clear to your pious minds, beloved and most honored fellow-servants, that you should not welcome any of these men, if they hurriedly approach you, nor be persuaded to receive any letter in their defense from Eusebius or anyone else. It is proper for us who are Christians, to turn away from all those who speak or reason against Christ, since they are resisting God, and destroyers of souls; nor are we even to greet such men so that we never are made partakers in their sin, as the blessed John instructed [cf. 2 John 9-11].</p>
<p>προσείπατε τοὺς παρ' ὑμῖν ἀδελφούς. ὑμᾶς οἱ σὺν ἐμοὶ προσαγορεύουσιν.</p>	<p>Give greetings to the brothers with you. Those with me greet you.</p>
<p>21. Ἀλεξανδρείας πρεσβύτεροι. (17)</p>	<p>The presbyters of Alexandria: I, Colluthus the presbyter, am in agreement with the things that have been written and with the</p>

<p>Κόλλουθος πρεσβύτερος σύμψηφός εἰμι τοῖς γεγραμμένοις καὶ τῇ καθαιρέσει Ἀρείου καὶ τῶν σὺν αὐτῷ ἀσεβησάντων. Ἀλέξανδρος πρεσβύτερος ὁμοίως. Διόσκορος πρεσβύτερος ὁμοίως. Διονύσιος πρεσβύτερος ὁμοίως. Εὐσέβιος πρεσβύτερος ὁμοίως. Ἀλέξανδρος πρεσβύτερος ὁμοίως. Νειλαρᾶς πρεσβύτερος ὁμοίως. Ἀρποκρατίων πρεσβύτερος ὁμοίως. Ἄγαθος πρεσβύτερος. Νεμέσιος πρεσβύτερος. Λόγγος πρεσβύτερος. Σιλβανὸς πρεσβύτερος. Περώους πρεσβύτερος. Ἄπις πρεσβύτερος. Προτέριος πρεσβύτερος. Παῦλος πρεσβύτερος. Κῦρος πρεσβύτερος ὁμοίως.</p>	<p>deposition of Arius and those who committed impiety with him. Similarly the presbyters Alexander, Dioscorus, Dionysius, Eusebius, Alexander, Neilaras, Harpocraton, Agathus, Nemesius, Longus, Silvanus, Peröous, Apis, Proterius, Paulus, Cyrus.</p>
<p>Διάκονοι. (24) Ἀμμώνιος διάκονος ὁμοίως. Μακάριος διάκονος. Πιστὸς διάκονος ὁμοίως. Ἀθανάσιος διάκονος. Εὐμενῆς διάκονος. Ἀπολλώνιος διάκονος. Ὀλύμπιος διάκονος. Ἀφθόνιος διάκονος. Ἀθανάσιος διάκονος. Μακάριος διάκονος. Παῦλος διάκονος. Πέτρος διάκονος. Ἀμυντιανὸς διάκονος. Γάιος διάκονος. Ἀλέξανδρος διάκονος. Διονύσιος διάκονος. Ἀγάθων διάκονος. Πολύβιος διάκονος. Θεωνᾶς διάκονος. Μάρκος διάκονος. Κώμοδος διάκονος. Σεραπίων διάκονος. Νεῖλος διάκονος.</p>	<p>Similarly the deacons Ammonius, Macarius, Pistus, Athanasius, Eumenes, Apollonius, Olympius, Aphthonius, Athanasius, Macarius, Paulus, Peter, Amyntianus, Gaius, Alexander, Dionysius, Agathon, Polybius, Theonas, Marcus, Commodus, Serapion, Neilus,</p>

Ῥωμανὸς διάκονος ὁμοίως.	Romanus.
Μαρεώτου πρεσβύτεροι. (19) Ἀπολλώνιος πρεσβύτερος σύμψηφός εἰμι τοῖς γεγραμμένοις καὶ τῇ καθαιρέσει Ἀρείου καὶ τῶν σὺν αὐτῷ ἄσεβησάντων. Ἰγγένιος πρεσβύτερος ὁμοίως. Ἀμμώνιος πρεσβύτερος. Διόσκορος πρεσβύτερος. Σωστράς πρεσβύτερος. Θέων πρεσβύτερος. Τύραννος πρεσβύτερος. Κόπρης πρεσβύτερος. Ἀμμωνᾶς πρεσβύτερος. Ὡρίων πρεσβύτερος. Σερῆνος πρεσβύτερος. Δίδυμος πρεσβύτερος. Ἡρακλῆς πρεσβύτερος. Βόκκων πρεσβύτερος. Ἀγαθὸς πρεσβύτερος. Ἀχιλλᾶς πρεσβύτερος. Παῦλος πρεσβύτερος. Θαλέλαιος πρεσβύτερος. Διονύσιος πρεσβύτερος ὁμοίως.	The presbyters of Mareotis: I, Apollonius the presbyter am in agreement with the things that have been written and with the deposition of Arius and those who committed impiety with him. Similarly the presbyters Ingenius, Ammonius, Dioscorus, Sostras, Theon, Tyrannus, Coprys, Ammonas, Horion, Serenus, Didymus, Heracles, Bocco, Agathus, Achilles, Paulus, Thelelius, Dionysius.
Διάκονοι. (20) Σαραπίων διάκονος ὁμοίως. Ἰοῦστος διάκονος ὁμοίως. Δίδυμος διάκονος. Δημήτριος διάκονος. Μαῦρος διάκονος. Ἀλέξανδρος διάκονος. Μάρκος διάκονος. Κόμων διάκονος. Τρύφων διάκονος. Ἀμμώνιος διάκονος. Δίδυμος διάκονος. Πτολλαρίων διάκονος. Σέρας διάκονος. Γάιος διάκονος. Ἱέραξ διάκονος. Μάρκος διάκονος. Θεωνᾶς διάκονος. Σαρμάτων διάκονος.	The deacons Sarapion, Justus, Didymus, Demetrius, Maurus, Alexander, Marcus, Comon, Trypho, Ammonius, Didymus, Ptollarion, Seras, Gaius, Hierax, Marcus, Theonas, Sarmaton,

Κάρπων διάκονος. Ζώιλος διάκονος ὁμοίως.	Carpus, Zoilus.
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