

Summary of a letter issued by a council in Palestine (*Dok.* 8)

Reference	<i>Dok.</i> 8; <i>Urk.</i> 10
Incipit	[Ὡς δὲ οὐδὲν ἦττον]
Date	c. 320
Ancient source	Sozomen, <i>H.E.</i> 1.15.11-12
Modern editions	GCS 50:34-35 AW 3.1:18

Although some Arian supporters left Egypt in the early years of the controversy, others remained and Arius decided he and the other dissident presbyters should continue to lead services for their people. The Melitians had already been doing so for a decade or more, but Arius seems to have wished to avoid being seen as copying their example without ecclesial permission. Therefore, he wrote to some of the Palestinian bishops who supported him and asked for their approval (§11 below). Sozomen records that a council was held in Palestine that approved his request—with a caveat, however. He was to continue to served under the authority of Alexander and do all that he could to heal the breach that had developed.

The Greek text below is taken from the edition of Bidez and Hansen, *Sozomenus: Kirchengeschichte* (GCS 50; Berlin: Akademie Verlag, 1960), 34-35. The translation has been adapted by Aaron West from that of C. Hartranft in NPNF² 2:252.

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<p>11. ὡς δὲ οὐδὲν ἦττον παρὰ γνώμην αὐτοῖς ἐχώρει ἢ σπουδῇ Ἀλεξάνδρου μὴ εἰκοντος, πρεσβεύεται ὁ Ἄρειος πρὸς Παυλῖνον τὸν Τύρου ἐπίσκοπον καὶ Εὐσέβιον τὸν Παμφίλου, ἐπιτροπεύοντα τὴν ἐκκλησίαν τῆς ἐν Παλαιστίνῃ Καισαρείας, καὶ Πατρόφιλον τὸν Σκυθοπόλεως, καὶ ἐξαιτεῖ ἅμα τοῖς ἀμφ’ αὐτὸν ἐπιτραπῆναι ἐκκλησιάζειν τὸν μετ’ αὐτοῦ λαόν, ὡς πρότερον τὴν τῶν πρεσβυτέρων τάξιν ἐπέχοντας.</p>	<p>Since Alexander was not willing to give way in his zeal for the correct understanding of God, Arius sent messengers to Paulinus, bishop of Tyre, to Eusebius Pamphilus, who presided over the church of Cæsarea in Palestine, and to Patrophilus, bishop of Scythopolis. He solicited permission for himself and for his adherents, as they had previously attained the rank of priests, to form the people who were with them into a church.</p>
<p>12. εἶναι γὰρ ἔθος ἐν Ἀλεξανδρείᾳ (καθάπερ καὶ νῦν) ἐνὸς ὄντος τοῦ κατὰ πάντων ἐπισκόπου τοὺς πρεσβυτέρους ἰδίᾳ τὰς ἐκκλησίας κατέχειν καὶ τὸν ἐν αὐταῖς λαὸν συναγεῖν. οἱ δὲ ἅμα καὶ ἄλλοις ἐπισκόποις ἐν Παλαιστίνῃ συνελθόντες ἐπεψηφίσαντο τῇ Ἀρείου αἰτήσει, παρακελευσάμενοι συναγεῖν μὲν αὐτοὺς ὡς πρότερον, ὑποτετάχθαι δὲ Ἀλεξάνδρῳ καὶ ἀντιβολεῖν αἰεὶ τῆς πρὸς αὐτὸν εἰρήνης καὶ κοινωνίας μετέχειν.</p>	<p>12. For it was the custom in Alexandria, as it still is in the present day, that all the churches should be under one bishop, but that each priest should have his own church, in which to assemble the people. These three bishops, concurring with the others who were assembled in Palestine, granted Arius’ petition. They permitted him to assemble the people as before, but commanded Arius to submit to Alexander and to continually strive to be restored to peace and fellowship with him.</p>

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