

Letter of the Synod of Antioch (324/325) (*Dok.* 20)

Reference	<i>Dok.</i> 20; <i>Urk.</i> 18; CPG 8509
Incipit	Ἐνὸς σώματος
Date	January 325
Ancient source	Syriac: Paris, Bibl. Nat., Syr. 62 Vatican, Syr. 148 Birmingham, Mingana Syr. 8
Modern edition	Fredrich Schulthess, “Die syrischen Kanones der Synoden von Nicaea bis Chalcedon.” <i>Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse</i> , N.F. 10, no. 2 (Berlin: Weidmannsche Buchhandlung, 1908) pp. 160-62 Greek (reconstruction): E. Schwartz, “Zur Geschichte des Athanasius. VI.” Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse (Göttingen: Lüder Horstmann, 1905), pp. 271-279

This council was unknown until Edward Schwartz published the Syriac of this letter in 1905 (see reference above). Soon two other Syriac editions of this letter were published from other manuscripts. Most scholars now accept the authenticity of this document and the council it describes. Hanson hypothesizes that this council was scheduled to meet and choose the new bishop of Antioch (Philgonius died most probably in December 324, Eustathius would then have been elected in early 325), and that Hosius, as he was returning to Constantine from Alexandria, stopped and made sure they discussed the Christological controversy.

This regional council was attended by some 60 bishops from Arabia, Palestine, Phoenicia, Syria, Cilicia and Cappadocia (§3), but not by any Egyptian bishops. Although the word *homoousios* is not found in the council’s anti-Arian creed (§8-12), the language used strongly reflects the language in Alexander’s recent encyclical letter (*Dok.* 17). This is also the first known council to produce anathemas against false-doctrines (§13). Three men (Theodotus of Laodicea, Narcissus of Neronias, and Eusebius of Caesarea) apparently refused to sign the creed and were censored/excommunicated. Since the latter two reappear half a year later at Nicaea, this censor must have been provisional. For a fuller discussion see Hanson (*Search*, 146-51) and Ayers (*Nicaea*, 18, 50-51). On the council as a whole, see L. Abramowski, “Die Synode von Antiochien 324/25 und Ihr Symbol, *Zeitschrift für Kirchengeschichte* 86 (1975): 356-366.

The original gives the addressee as Alexander of “Constantinople”, though many scholars have re-identified this man as Alexander of Thessalonica. See *Dok.* 17 (*Urk.* 14) for a fuller discussion. We follow Seeberg, Opitz and Hanson in translating the final Syriac word as hypostasis (ὑπόστασις), based on Hebrews 1:3. Cf. Hanson, *Search*, p. 149, n. 79.

The Greek text below is the retroversion from the Syriac of Paris, Bibl. Nat., Syr. 62 (as published by Schulthess), as printed by Opitz, *AW* 3.1:36-41 (he also prints the Syriac). The English translation is that of Aaron West for FCC. An alternative English translation of the creed can be found in J.N.D. Kelly’s *Early Christian Creeds*³ (NY, 1972), 208-211.

<p>Ἀντίγραφον τῶν ὑπὸ τῆς συνόδου γεγραμμένων τῆς ἐν Ἀντιοχείᾳ συνηθροισμένης πρὸς Ἀλέξανδρον ἐπίσκοπον τῆς Θεσσαλονίκης.</p>	<p>(A copy of a letter written by the Synod which assembled at Antioch, sent to Alexander, bishop of Constantinople)</p>
<p>1. Τῷ ἁγίῳ καὶ ὁμοψύχῳ ἀδελφῷ ἀγαπητῷ καὶ συλλειτουργῷ Ἀλεξάνδρῳ, Ὅσιος, Εὐστάθιος, Ἀμφίων, Βασσιανός, Ζηνόβιος, Πιπέριος, Σαλαμάνης, Γρηγόριος, Μάγνος, Πέτρος, Λονγῖνος, Μανίκιος, Μοκῖμος, Ἀγάπιος, Μακεδόνιος, Παῦλος, Βασσιανός, Σέλευκος, Σώπατρος, Ἀντίοχος, Μακάριος, Ἰάκωβος, Ἑλλάνικος, Νικητᾶς, Ἀρχέλαος, Μακρῖνος, Γερμανός, Ἀνατόλιος, Ζώϊλος, Κύριλλος, Παυλῖνος, Ἀέτιος, Μωσῆς, Εὐστάθιος, Ἀλέξανδρος, Εἰρηναῖος, Ῥαββουλαῶς, Παῦλος, Λοῦπος, Νικόμαχος, Φιλόξενος, Μάξιμος, Μαρῖνος, Εὐφραντίων, Ταρκωνδίμαντος, Εἰρηνικός, Πέτρος, Πηγάσιος, Εὐψύχιος, Ἀσκληπιός, Ἀλφειος, Βάσσος, Γερόντιος, Ἡσύχιος, Ἀνίδιος, Τερέντιος ἐν κυρίῳ χαίρειν.</p>	<p>1. To our holy and likeminded brother, our beloved fellow-minister Alexander. Hosius, Eustathius, Amphion, Bassianus, Zenobius, Pipberius, Salamanes, Gregorius, Magnus, Peter, Longinus, Manicius, Mocimus, Agapius, Macedonius, Maulus, Bassianus, Seleucus, Sopater, Antiochus, Macarius, Iacobus, Hellanicus, Nicetas, Archelaus, Macrinus, Germanus, Anatolius, Zoilus, Cyril, Paulinus, Aetius, Moses, Eustathius, Alexander, Irenaeus, Rabbulas, Paul, Lupus, Nicomachus, Philboxenus, Maximus, Marinus, Euphrantion, Tarcondimantus, Irenicus, Peter, Pegasus, Eupsychius, Asclepius, Alpheus, Bassus, Gerontius, Esychius, Auidius, and Terentius Greetings in the Lord!</p>
<p>2. Ἐνὸς σώματος ὄντος τῆς καθολικῆς κατὰ πάντα τόπον ἐκκλησίας, κἂν ἐν διαφόροις τόποις ὧσιν αἱ τῶν συναγωγῶν σκηναὶ καθάπερ μέλη τοῦ ὅλου σώματος, ἀκόλουθόν ἐστιν καὶ τῇ σῇ ἀγάπῃ γνωσθῆναι τὰ ὑπὸ τ' ἐμοῦ τε καὶ τῶν ὁσίων ἀδελφῶν ἡμῶν, τῶν ὁμοψύχων καὶ συλλειτουργῶν κεκινημένα τε καὶ πεπραγμένα, ἵνα καὶ σὺ ὥσπερ παρῶν ἐν πνεύματι κοινῇ σὺν ἡμῖν λαλήσης καὶ κοινῇ προστάξης περὶ τὰ ὑφ' ἡμῶν ὑγιῶς καὶ κατὰ τὸν ἐκκλησιαστικὸν νόμον ὀρισθέντα τε καὶ πραχθέντα.</p>	<p>2. The catholic church throughout the world resembles the parts of a body, in that it is one body even if it has diversely located places of assembly. It follows naturally that our love for you would lead us to inform you of what I and all our holy brothers with me have done, setting events in motion. This way you may be present with us in a united spirit, and speak together with us as you make rulings according to the common decisions and actions which we have taken according to church law.</p>
<p>3. ἔλθὼν γὰρ εἰς τὴν τῶν Ἀντιοχέων καὶ ἰδὼν τὴν ἐκκλησίαν λίαν παραχθεῖσαν ζιζανίοις διὰ τῆς ἐνίων διδασκαλίας καὶ στάσεως καλῶς ἔχειν ἔδοξέ μοι μὴ ὑπ' ἐμαυτοῦ μόνου τὸ τοιοῦτον ἀποβληθῆναι καὶ ἀπωσθῆναι, ἀλλὰ γὰρ καὶ παρορμησαὶ δεῖν τοὺς ὁμοψύχους ἡμῶν καὶ συλλειτουργοὺς τοὺς μάλιστα γειτονιῶντας περὶ</p>	<p>3. When I arrived at the church in Antioch, I saw that it was full of troublesome weeds, sown by the teaching of certain men and their contentious faction. I thought it was important not to try to throw them out and reject them on my own. It seemed necessary for the likeminded fellow-ministers from the surrounding territories to step</p>

<p>πράγματος ἐπείγοντος καὶ ἀναγκαιοτάτου τοῖς ἀδελφοῖς ἡμῶν τούς τε ἀπὸ Παλαιστίνης καὶ Ἀραβίας καὶ ἀπὸ Φοινίκης καὶ ἀπὸ Κοίλης Συρίας καὶ ἀπὸ Κιλικίας καὶ ἐνίους τῶν ἐν Καππαδοκίᾳ, ἵνα κοινῶ λογισμῶ δοκιμάσαντες καὶ ἐξετάσαντες τὰ ἐκκλησιαστικὰ τελείως καταστήσωμεν. ὑπὸ πολλῶν γὰρ καὶ δικαίων συνοικεῖται ἡ πόλις.</p>	<p>out of their usual boundaries and help their brothers here in Antioch deal with this most pressing and urgent matter. This included those from Palestine, Arabia, Phoenicia, Coele-Syria, Cilicia, and some from Cappadocia. We met so that, by applying our minds to scrutinizing and reviewing, we would completely establish what was proper for the church. Our city lives in harmony by its many and righteous citizens.</p>
<p>4. Ἐπειδὴ οὖν ἡ χάρις τοῦ θεοῦ ἡμᾶς συνήγαγεν εἰς τὴν παροικίαν τὴν ἐν Ἀντιοχείᾳ καὶ ἐξετάσαντες ἡμεῖς καὶ πραγματευσάμενοι τὰ κοινὰ καὶ ὠφέλιμα καὶ χρήσιμα τῇ ἐκκλησίᾳ τοῦ θεοῦ, εὗρομεν πολλὴν ἀταξίαν μάλιστα ὅτι ἐν πολλοῖς ὀλιγορήθη καὶ κατεφρονήθη ὁ ἐκκλησιαστικὸς νόμος καὶ οἱ κανόνες ἐν τῷ μεταξὺ χρόνῳ ὑπὸ ἀνθρώπων κοσμικῶν καὶ πάντως καταπτεταύεται.</p>	<p>4. Once God’s grace had brought us all together in Antioch and we were busily engaged in the task of discerning what is common, helpful, and useful for God’s Church, we found that there was great confusion, especially because in many places church law has been neglected or even despised, and the decrees which have been passed by other councils have been completely ignored by some worldly men.</p>
<p>5. διότι κεκώλυτο ἐπισκότων σύνοδον συναχθῆναι ἐν τοῖς τῶν μερῶν τούτων τόποις, ἔδοξεν πρῶτον ἐξετασθῆναι, ὃ πάντων κράτιστον καὶ πάντα ὑπερβάλλον, μᾶλλον δὲ τὸ ὅλον ἐστὶ μυστήριον τῆς ἐν ἡμῖν πίστεως, λέγω δὴ τὸ περὶ τοῦ πάντων ἡμῶν σωτήρος τοῦ υἱοῦ τοῦ θεοῦ ζῶντος.</p>	<p>5. Therefore, since synodical meetings of bishops have been prevented from gathering in these areas, we thought that we should set in order that which surpasses all in importance, which I might rather say is the whole of the mystery of the faith found among us. I am referring of course to our common Savior, the Son of the Living God.</p>
<p>6. ἐπεὶ γὰρ ὁ ἀδελφὸς ἡμῶν καὶ συλλειτουργός, ὁ τίμιος καὶ ἀγαπητὸς Ἀλέξανδρος, ἐπίσκοπος τῆς Ἀλεξανδρείας, ἐνίους τῶν πρεσβυτέρων αὐτοῦ τῶν περὶ τὸν Ἄρειον ἀποβλήτους ἐποίησεν τῆς ἐκκλησίας τῆς βλασφημίας ἕνεκα, ἣν κατὰ τοῦ σωτήρος ἡμῶν ἐπέτειναν, εἰ καὶ τοσοῦτον ἐνίους πτλανῆσαι τῇ ἀσεβεῖ διδασκαλίᾳ αὐτῶν ἐδυνήθησαν ὥστε καὶ εἰς κοινωνίαν ὑπ’ αὐτῶν δεχθῆναι, διὰ τοῦτο ἔδοξεν τῇ ἁγίᾳ συνόδῳ τότε πρῶτον ἐξετασθῆναι, ἵν’ ὅταν τὸ τῶν μυστηρίων κεφάλαιον λυθῇ τὸ ἐφ’ ἡμῖν, οὕτως καὶ τὰ λοιπὰ πάντα ἐξῆς ἰδίᾳ ἐξετασθῆναι δύναίτο.</p>	<p>6. This subject has been most pressing, since our brother and fellow-minister, the dearly beloved Alexander, bishop of Alexandria, has expelled certain priests of Arius’ party because of the blasphemy which they raised against our Savior. Unfortunately, they were able to deceive others with their ungodly teaching and were even received into fellowship by them. So it seemed best to our holy synod to set this matter in order first, so that once we had clarified the chief point of God’s mystery, all the other points could be set in order consecutively.</p>
<p>7. καὶ δὴ εἰς ἓν συναχθέντες παρόντων καὶ τινῶν ἀδελφῶν λογίων περὶ τῆς ἐκκλησιαστικῆς πίστεως, ἦν ὑπὸ τῶν γραφῶν καὶ τῶν ἀποστόλων</p>	<p>7. As we were gathered, and many brothers were present who were quite learned in the church’s faith, which we were taught by the scriptures and</p>

<p>ἐδιδάχθημεν καὶ ἀπὸ τῶν πατέρων παρειλήφαμεν, ἐμηκύναμεν τὸν λόγον, ἔτι δὲ καὶ τὰ ὑπὸ Ἀλεξάνδρου τῆς Ἀλεξανδρείας ἐπισκόπου κατὰ τῶν μετ' Ἀρείου πραχθέντα εἰς τὸ μέσον ἠνέγκομεν, ἵνα ἐάν τινες φαίνωνται τῇ ἐναντίᾳ τούτων διδασκαλία διαφθαρέντες καὶ αὐτοὶ ἀλλότριοι γένωνται τῆς ἐκκλησίας, ὅπως μὴ ἔνδον μένοντες τινὰς τῶν ἀπλουστέρων ὑποσύρειν δυνηθῶσιν.</p>	<p>received from our fathers, we discussed this matter at length. Alexander of Alexandria's action against Arius and his party was continually on our minds and in our discussion. We decided that if anyone should appear and make themselves a corruptive influence by teaching contrary to these statements, they should be cast out of the church, so that they could not drag down some of the simpler church members by remaining in our midst.</p>
<p>8. Ἔστιν οὖν ἡ πίστις, ἣ προετέθη ὑπ' ἀνδρῶν , πνευματικῶν καὶ οὐς αὐθις οὐ δίκαιον νομίφειν κατὰ σάρκα τὴν ἢ νοεῖν, ἀλλὰ ἐν πνεύματι ταῖς τῶν θεοπνεύστων βιβλίων ἀγίαις γραφαῖς συνησκήσθαι, ἥδε:</p>	<p>8. This faith has been set down by spiritual men; those who ought not be considered as living or reasoning according to the flesh, because they have been trained by the Spirit in the holy Scriptures found in God-breathed books. Our faith is as follows:</p>
<p>πιστεύειν εἰς ἓνα θεὸν πατέρα παντοκράτορα, ἀκατάληπτον, ἄτρεπτον καὶ ἀναλλοίωτον, προνοητὴν καὶ ἡγεμόνα τοῦ παντός, δίκαιον, ἀγαθόν, ποιητὴν οὐρανοῦ καὶ γῆς καὶ πάντων τῶν ἐν αὐτοῖς, νόμου καὶ προφητῶν καὶ τῆς καινῆς διαθήκης κύριον·</p>	<p>To believe in one God, Father, almighty, incomprehensible, unchangeable and unalterable, administrator and governor of all, just, good, maker of heaven and earth, and all that is in them, the Lord of the Law and the Prophets and the New Testament.</p>
<p>9. καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, υἱὸν μονογενῆ, γεννηθέντα οὐκ ἐκ τοῦ μη ὄντος, ἀλλ' ἐκ τοῦ πατρὸς, οὐχ ὡς ποιητόν, ἀλλ' ὡς γέννημα κυρίως, γεννηθέντα δὲ ἀρρήτως καὶ ἀλέκτως, διότι μόνος ὁ πατὴρ ὁ γεννήσας καὶ ὁ υἱὸς ὁ γεννηθεὶς ἔγνω. “οὐδεὶς γὰρ ἐπιγινώσκει τὸν πατέρα εἰ μὴ ὁ υἱός, ἢ τὸν υἱὸν εἰ μὴ ὁ πατήρ.” τὸν αἰεὶ ὄντα καὶ οὐ πρότερον οὐκ ὄντα.</p>	<p>9. And in one Lord Jesus Christ, the only-begotten Son, begotten not from nothing, but from the Father; not made, but a genuine offspring. He was begotten inexpressibly and unspeakably, because only the Father who begot and the Son who was begotten know it, “for no one knows the Father except the Son, or the Son except the Father” [Matt 11:27].</p>
<p>10. εἰκόνα γὰρ αὐτὸν μόνον ἐκ τῶν ἀγίων γραφῶν μεμαθήκαμεν, οὗ—δηλον ὅτι ὡς ἂν παρὰ τοῦ πατρὸς—ἀγέννητον ὄντα· οὐ θέσει· ἀσεβὲς γὰρ καὶ βλάσφημον τοῦτο λέγειν, ἀλλὰ κυρίως καὶ ἀληθῶς υἱὸν λέγουσιν αὐτὸν αἱ γραφαὶ γεννηθέντα, ὥστε καὶ πιστεύομεν ἄτρεπτον εἶναι καὶ ἀναλλοίωτον αὐτὸν οὐδὲ θελήσει ἢ θέσει γεννηθῆναι ἢ γενέσθαι, ὥστε ἐκ τοῦ μη ὄντος αὐτὸν εἶναι φαίνεσθαι, ἀλλὰ καθὼς γεννηθῆναι αὐτὸν εἰκός, οὐδ' ὅπερ οὐ θέμις</p>	<p>10. He always exists and never before did he not exist, for we have been taught from the holy Scriptures that he alone is God's image. He is not unbegotten, for he is clearly begotten of the Father. This status has not been placed upon him; in fact, it would be godless blasphemy to say so. But the scriptures say that he is the real and truly begotten Son, so we believe him to be unchangeable and unalterable. He has not been begotten or come into being merely by the Father's will, nor has this status been placed upon him, which would make</p>

<p>ἐννοεῖν καθ' ὁμοίωσιν ἢ φύσιν ἢ μῆξιν οὐδενὸς τῶν δι' αὐτοῦ γενομένων,</p>	<p>him appear to be from nothing. But he was begotten as was fitting for him, not at all according to the impermissible idea that he resembles, is of similar nature to, or is associated with any of the things that came into existence through him.</p>
<p>11. ἀλλὰ διότι ὑπερβαίνει πᾶσαν ἔννοιαν ἢ διάνοιαν ἢ λόγον, ἐκ τοῦ πατρὸς τοῦ ἀγεννήτου γεννηθῆναι αὐτὸν ὁμολογοῦμεν, θεὸν λόγον, φῶς ἀληθινόν, δικαιοσύνην, Ἰησοῦν Χριστόν, πάντων κύριον καὶ σωτῆρα. εἰκὼν γάρ ἐστιν οὐ θελήσεως οὐδ' ἄλλου τινός, ἀλλ' αὐτῆς τῆς πατρικῆς ὑποστάσεως. οὗτος δ' ὁ υἱὸς θεοῦ λόγος καὶ ἐν σαρκὶ ἐκ τῆς θεοτόκου Μαρίας τεχθεὶς καὶ σαρκωθείς, παθὼν καὶ ἀποθανὼν ἀνέστη ἐκ νεκρῶν καὶ ἀνελήφθη εἰς οὐρανόν, κάθηται δὲ ἐν δεξιᾷ τῆς μεγαλοσύνης τῆς ὑψίστης, ἐρχόμενος κρῖναι φῶντας καὶ νεκρούς·</p>	<p>11. But, because this transcends all thought, conception, and expression, we simply confess that he has been begotten from the unbegotten Father, God the Word, true Light, righteousness, Jesus Christ, Lord of all and Savior. He is the image not of the will or of anything else except the actual being (hypostasis) of the Father. This one, the Son, God the Word, was also born in the flesh from Mary the Mother of God and was made flesh. After suffering and dying, he rose from the dead and was taken into heaven, and he sits at the right hand of the Majesty of the Most High. He is coming to judge the living and the dead.</p>
<p>12. ἔτι δὲ ὡς καὶ τὸν σωτῆρα ἡμῶν αἱ ἱεραὶ γραφαὶ διδάσκουσιν καὶ ἐν πνεῦμα πιστεῦσαι, μίαν καθολικὴν ἐκκλησίαν, τὴν νεκρῶν ἀνάστασιν, καὶ κρίσιν ἀναταποδόσεως καθὰ ἔπραξέν τις ἐν σαρκὶ εἴτε ἀγαθὰ εἴτε κακὰ,</p>	<p>12. Just as the holy writings teach us to believe in our Savior, so also they teach us to believe in one Spirit, one catholic church, the resurrection of the dead, and the judgment which will pay back to each man according to what he has done in the flesh, whether good or evil.</p>
<p>13. ἀναθεματίφοντες ἐκείνους, οἱ λέγουσιν ἢ νομίφουσιν ἢ κηρύττους τὸν υἱὸν τοῦ θεοῦ κτίσμα ἢ γενητὸν ἢ ποιητὸν καὶ οὐκ ἀληθῶς γέννημα εἶναι ἢ ὅτι ἦν ὅτε οὐκ ἦν—ἡμεῖς γάρ, ὅτι ἦν καὶ ἔστιν καὶ ὅτι φῶς ἐστιν, πιστεύομεν— προσέτι δὲ κάκείνους οἱ τῇ αὐτεξουσίῳ θελήσει αὐτοῦ ἄτρεπτον εἶναι αὐτὸν ἡγοῦνται, ὡσπερ καὶ οἱ ἐκ τοῦ μὴ ὄντος παράγοντες τὴν γέννησιν καὶ μὴ φύσει ἄτρεπτον κατὰ τὸν πατέρα. εἰκὼν γάρ ὡς ἐν πᾶσιν, οὕτως καὶ μάλιστα ἐν τῷδε τοῦ πατρὸς ἐκηρύχθη ὁ σωτῆρ ἡμῶν.</p>	<p>13. We anathematize those who say or think or proclaim that the Son of God is a creation; has come into being, or was made, or was not truly begotten; or that there was a time when he did not exist (for we believe that he was and that he is Light); still also those who think he is unchangeable only by his free will [i.e., not according to his essence], as with those who think he did not exist before he was begotten and that he is not unchanging by his nature as the Father is. He has been proclaimed as the Father's image in every respect, especially in this respect, that he does not change.</p>
<p>14. Αὕτη οὖν ἡ πίστις προροετέθη καὶ πᾶσα ἡ ἱερὰ σύνοδος συνέθετο καὶ ὡμολόγησε ταύτην εἶναι τὴν ἀποστολικὴν καὶ σωτήριον διδασκαλίαν.</p>	<p>14. This faith was put forth, and indeed the entire holy synod consented and confessed that this is the apostolic teaching which alone is able to save. All</p>

<p>πάντες τε οἱ συλλειτουργοὶ ταῦτὸ περὶ τούτων ἐφρόνουσιν. μόνον Θεόδοτος ὁ τῆς τῶν Λαοδικέων καὶ Νάρκισσος ὁ ἀπὸ Νερωνιάδος καὶ Εὐσέβιος ὁ ἀπὸ Καισαρείας τῆς Παλαιστίνης ὡς ἂν ἐπιλαθόμενοι τῶν ἁγίων γραφῶν καὶ τῶν ἀποστολικῶν διδαγμάτων, καίτοι πολυτρόπως λαθεῖν πειρηθέντες καὶ κατακρύπτειν τὰς πλάνας αὐτῶν πιθανολογίαις οὐκ ἀληθέσιν, ὅμως ἐναντία τούτοις εἰσάγοντες ἐφάνησαν. καὶ γὰρ ἐναργῶς, ἐξ ὧν ἠρωτήθησαν καὶ ἠρώτησαν, ἠλέγχθησαν ὁμοδοξοῦντες τοῖς μετ' Ἀρείου καὶ ἐναντία τοῖς προκειμένοις φρονοῦντες. ὅθεν τοσοῦτον σκληρυνθέντων αὐτῶν καὶ οὐκ αἰδεσθέντων τὴν ἁγίαν σύνοδον ταῦτα παραιτουμένην καὶ δυσωπουμένην κεκρίκαμεν πάντες ἡμεῖς οἱ ἐν τῇ συνόδῳ συλλειτουργοὶ μὴ κοινωνεῖν τούτοις μηδὲ ἀξίους αὐτοὺς εἶναι κοινωνίας διὰ τὴν πίστιν αὐτῶν ἄλλοτριαν οὐσαν τῆς καθολικῆς ἐκκλησίας.</p>	<p>the fellow-ministers have the same understanding about these issues. Only Theodotus of the Laodicean church, Narcissus of the church in Neronia, and Eusebius from the church in Caesarea of Palestine have appeared together and brought forward ideas contrary to those expressed here, as if they have forgotten the holy Scriptures and the apostolic teachings (though indeed they have attempted to shiftily escape notice and hide their deceptions with false, though persuasive-sounding arguments). In fact, from what they were asked and what they asked in turn, they clearly were proven to agree completely with Arius' party, and to hold opinions contrary to what was established by our synod. For this reason, that their hearts are so hardened, and that they have no regard for the holy synod which rejected and disapproved of their ideas in these matters, we all fellow-ministers in the synod have ruled not to practice fellowship with these men, not to consider them worthy of fellowship, since their faith is something other than that of the catholic church.</p>
<p>15. καὶ ἵνα εἰδῆς, γράφομέν σοι ὅπως καὶ σὺ φυλάττη ἀπὸ τῆς πρὸς τούτους κοινωνίας καὶ τοῦ γράψαι πρὸς αὐτοὺς ἢ δέχεσθαι παρ' αὐτῶν ἐπιστολάς κοινωνικάς. καὶ τοῦτο δὲ ἴσθι ὅτι διὰ τὴν πολλὴν τῆς συνόδου φιλαδελφίαν δεδώκαμεν τούτοις μετανοίας καὶ τῆς τάληθοῦς ἐπιγνώσεως χώραν τὴν μεγάλην καὶ ἱερατικὴν ἐν Ἀγκύρα σύνοδον. διὸ σπουδάσον οὖν πᾶσι τοῖς ὁμοψύχοις ἀδελφοῖς ταῦτα διαπέμψαι, ἵνα καὶ αὐτοὶ γινῶνται δύνωνται τὰ περὶ αὐτῶν καὶ τίνες εἰσὶν οἱ ἀποστάντες τῆς ἐκκλησίας καὶ μὴ συνθέμενοι.</p>	<p>15. So that you might know of this, we write to you, so that you too can be on guard against having fellowship with these men, and that you may not write to them or receive letters of fellowship from them. You should also know this, that on account of our great brotherly love, we of the synod have established a place for them to repent and recognize the truth: the magnificent and sacred synod to be held at Ancyra. So encourage all the like-minded brothers to spread this message, so that they also will be able to know the facts about these men, how some have been removed from the church and are not in agreement with her.</p>
<p>ἄσπασαι πάντας τοὺς ἀδελφοὺς τοὺς μεθ' ὑμῶν καὶ παρ' ὑμῖν. ἀσπάφονται σε οἶδε οἱ ἀδελφοὶ οἱ μεθ' ἡμῶν ἐν κυρίῳ.</p>	<p>Greet all the brothers who are with you and in the surrounding area. The brothers here who are with us greet you in the Lord.</p>
<p>[Τέλος τῆς ἐπιστολῆς τῆς γραφείσης ὑπὸ τῆς ἐν Ἀντιοχείᾳ συναθροισθείσης συνόδου πρὸς</p>	<p>[This is the end of the letter which was written by the synod which was gathered in Antioch, to</p>

Ἀλέξανδρον ἐπίσκοπον τῆς Νέας Ρώμης,
τουτέστι δὲ Κωνσταντινουπόλεως.]

Alexander the bishop of New Rome, which is
Constantinople]

Last edited 4/30/2024 by AGC