

Letter of Emperor Constantine to Arius (*Dok.27*)

Reference	<i>Dok. 27; Urk. 34; CPG 2042</i>
Incipit	Κακὸς ἔρμηνεύς
Date	325
Ancient sources	Athanasius, <i>De decretis Nicaenae</i> . 40 Anonymous Church History 3.19.1
Modern edition	Opitz, <i>AW 2:38-43 2</i> (Berlin: De Gruyter, 1935).

In Athanasius’s *De decretis*, *Dok. 28* is preceded by a heading mentioning the same two imperial magistrates (*agentes in rebus*) Syncletius and Gaudentius who delivered this letter (see the end below). Opitz thus concluded that the two edicts were composed and delivered at the same time. But whereas Opitz dated this to c. 333, Heil has argued convincingly (*AW 3.3:36-38*) that they were written in 325, soon after the Council of Nicaea, this letter as the emperor’s confirmation of the judgment against Arius, but at the same time giving him one last chance to recant (§42) before the condemnation is implemented (*Dok. 28*).

The Greek text below is that edited by Opitz, *AW 2:38-43* with emendations by Scheidweiler (“Zur neuen Ausgabe”) as noted in *AW 2.8:97*. The English translation has been adapted from that found in Coleman-Norton’s *Roman State and Christian Church* (London: SPCK, 1966), #67, and is used with permission.

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Κωνσταντῖνος Σεβαστὸς Ἀρειῷ καὶ τοῖς σὺν αὐτῷ Ἀρειανοῖς	Constantine Augustus to Arius and the Arians with him.
1. Κακὸς ἔρμηνεύς αὐτόχρημα εἰκὼν (τε) καὶ ἀνδριάς (ἐστὶ) τοῦ διαβόλου. ὥσπερ γὰρ ἐκεῖνον οἱ δεινοὶ πλάσται πρὸς ἀπάτης δέλεαρ πλάττουσιν, οἷονεὶ κάλλους αὐτῷ εὐπρέπειαν προσμηχανώμενοι αἰσχίστῳ καθάπαξ ὄντι τὴν φύσιν, ὅπως ἂν τοὺς ταλαιπώρους ἀπολλύοι πλάνην αὐτοῖς προπίνων, τὸν αὐτὸν οὗτος ἂν οἶμαι τρόπον ποιήσειεν, ᾧ μόνον σπουδῆς ἄξιον τοῦτ’ εἶναι δοκεῖ, τὸ τὰ τῆς οἰκείας ἰταμότητος δηλητήρια ἀφειδῶς προβάλλεσθαι.	1. A wicked interpreter is really an image and a statue of the Devil. For as skilled sculptors mould him for an incitement to deception, as if cunningly contriving a goodly appearance of beauty for him, who by nature is absolutely most base, that he may destroy miserable persons by offering error to them, in the same way, I think, must act this fellow, to whom only this appears to be worthy of zeal: namely, to proffer profusely the poisons of his own effrontery.
2. τοιγάρτοι καινήν καί, ἀφ’ οὔ γεγόνασιν ἄνθρωποι, οὐδεπώποτε φανεῖσαν ἀπιστίας εἰσάγει πίστιν, διόπερ οὐδὲν τῆς ἀληθείας ἄρα ἀπαῖδον ἐκεῖνο φαίνεται τὸ πάλαι τῇ θεῖα ῥήσει διηρθρωμένον, ὅτι πρὸς τὸ κακὸν εἰσι πιστοί.	2. Therefore he introduces a belief of unbelief – new and never yet at any time seen since men have been born. Wherefore truly that does not seem at variance from the truth, which long ago was described distinctly by the divine saying: “They are trusty for evil.”
3. τί δ’ ἂν τις ἐκεῖνο λέγοιτο τὴν τοῦ βουλευέσθαι χάριν αὐτὸν ἀπολωλεκότα μηκέτι κουφισμοῦ τινα ἐπικουρίαν εὔρασθαι	3. For why can anyone say this: that he who no longer desires to find any aid for alleviation has lost the grace of taking advice? Why, then, do I

<p>ἐπιθυμεῖν; τί τοίνυν φημί, “Χριστέ Χριστέ, κύριε κύριε;” τί δήποτε ἡμᾶς τὸ ἀσεβὲς τοῦτο ληστήριον ὁσημέραι τιτρώσκει; ἔστηκεν ἐξ ἐναντίας δεινὴ τις βίαία τόλμα, βρυχᾶται ἐπιπρίουσα τὸν ὀδόντα δύσμορφος ὑπ’ ἀτιμίας καὶ παντοδαποῖς περιτετρομένη ἐγκλήμασιν.</p>	<p>say: “Christ, Christ, Lord, Lord!”? Why in the world do bandits injure us daily? A certain harsh and violent audacity stands before us; it roars, gnashing its teeth, deformed by dishonor, and wounded by manifold accusations.</p>
<p>4. αὕτη μέντοι ἐν τῷ νόμῳ καὶ τῷ περὶ σοῦ κηρύγματι ὡσπερ τισὶ ζάλαις καὶ τρικυμίας κακῶν διαφορομένη ἐξερεύγεται μὲν ἐξώλεις λόγους, γράφουσα δὲ τούτους ἐκφαίνει, οὓς οὐδέποτε σὺ τῷ αἰδίῳ τῆς σαυτοῦ πηγῆς τῷ πατρὶ συνυπάρχων (ἐν) ταῖς περὶ σαυτοῦ γνώσεσιν ἀφώρισας. συνάγει δὲ ὅλως καὶ συμφορεῖ δεινὰ ἅττα καὶ ἄνομα ἀσεβήματα, νῦν μὲν τὰς γλώττας κραδαίνουσα, νῦν δ’ αὖ πάλιν ταῖς τῶν ἀθλίων σπουδαῖς ἐπαιρομένη, οὓς ἐπ’ ἀδείας αὕτη παρόντας ἐξάπατᾷ καὶ φθείρει.</p>	<p>4. Of course, it, just as if scattered by certain storms and waves of evils, in the law and the proclamation about you vomits pernicious words and in writing produces these, which you, who do not at all coexist with the Eternal Father of your origin, have defined by cognition about yourself. In short, it collects and gathers certain terrible and lawless impieties, now indeed agitating tongues, now again uplifted by enthusiasm for miserable persons, whom, when present for security, it deceives and destroys.</p>
<p>5. Βούλομαι δὲ ἤδη τοῦ προέδρου αὐτῆς τῆν φύσιν ἐξετάσαι. τί γὰρ δὴ λέγει; “Ἡ κατέχωμεν,” φησίν, “οὗ ἤδη ἐγκρατεῖς γεγόναμεν ἢ γενέσθω ὡς αὐτοὶ βουλόμεθα.” πέπτωκε καὶ ταῦτα πέπτωκε ἀναιρούμενος “δόλω,” φησίν, “ἢ δεινότητι πανουργίας.” οὐδὲν διαφέρει. σεμνὸν μόνον ἡγεῖται, ὃ διὰ πονηρᾶς ἐπινοίας εἰς αὐτὸν εἰσερρῆ.</p>	<p>5. But now I wish to examine the character of its chief proponent. For what says he? He says, “Either let us hold that, of which already we have been made possessors, or let it be done, just as we ourselves desire.” He has fallen and in these matters he has fallen dead; he says: “By treachery or cleverness of knavery” – it makes no difference. He considers holy only what has crept into him through base thought.</p>
<p>6. “Πλήθη,” φησίν, “ἔχομεν.” προβήσομαι δὴ μικρὸν αὐτὸς ἐπὶ τὸ πρόσθεν, ὡς ἂν τῶν τῆς μανίας πολέμων θεατῆς γένωμαι. αὐτός, ἔφην, ἐγὼ προβήσομαι ὁ τοὺς τῶν ἀφρόνων πολέμους παύειν εἰθώς. ἄγε δὴ, Ἄρες Ἄρειε, ἀσπίδων ἡ χρεία. μὴ σύ γε τοῦτο ποιήσης, ἱκετεύομεν. ἐπισχέτω γοῦν σε ἡ τῆς Ἀφροδίτης ὁμιλία. ἀλλὰ γὰρ εἶθ’ ὡς τοῖς ὄχλοις ἄριστα συνεκροτῆσθαι δοκεῖς, οὕτω σοι τῆ περὶ τὸν Χριστὸν εὐσεβεῖα προσήκε ἀκμάζειν.</p>	<p>6. He says: “We have the masses.” Indeed, I myself shall advance a little farther, that I may become a spectator of those wars of insanity. I myself, I said, shall advance, I who have been accustomed to end wars of senseless men. Come now Ares Arius, there is need for shields. Do not do this, we beg; at least, then, let Aphrodite’s intercourse detain you. But really, would that, as you seem to fashion the finest things for the masses, so it would be your part to abound in piety toward Christ!</p>
<p>7. ἰδοὺ δὴ πάλιν αὖ ἱκέτης ἔρχομαι καὶ τοῖς ὄπλοις παμπληθὲς ἰσχύων μάχεσθαι μὲν οὐκ ἐθέλω, τῆ δὲ τοῦ Χριστοῦ πεφραγμένος πίστει σέ τε ἰάσασθαι καὶ τοὺς ἄλλους θεραπεῦσαι βούλομαι.</p>	<p>7. Look, I come again as a suppliant and, though powerful in weapons in respect to the whole populace, I do not wish to fight; but fortified by Christ’s faith, I desire you both to be cured and to heal others.</p>
<p>8. τί οὖν φῆς ταῦτα πράττειν, ἃ (μὴ) τοῖς ἠθεσι προσήκε τοῖς σοῖς; ἀλλὰ μεθ’ ὁποίας ἡσυχίας, εἰπέ μοι, ἢ τίνα περιουσίαν περιβεβλημένος, μᾶλλον δὲ ἐφ’ ὃ, τι προπετείας ἐληλακῶς; ὦ</p>	<p>8. Why, therefore, do you say that you do these things, which befit not your character? But with what peace, tell me, or encompassed with what abundance, but rather, advanced with what</p>

<p>τόλμης ὑπὸ κεραυνῶν ἀξίας καθαιρεθῆναι. ἀκούσατε γάρ, οἷα δεδήλωκε πρόην πρός με, ἰὸν ἀποστάζοντι γράφων τῷ καλάμῳ. “Οὕτω,” φησί, “πιστεύομεν.” εἶτ’ οἶμαι, προσθεὶς οὐκ οἶδα ἅττα σοβαρῶς πως καὶ μάλα ἀκριβῶς ἐξησηκμένα, προῖων πορρωτέρω οὐδὲν ὅ, τι τῶν δεινῶν ἀπεσιώπησεν, ἀλλ’ ὅλον, ὡς ἂν εἴποι τις, τὸν τῆς παρανοίας ἀνέφξε θησαυρόν. “Ἀπελανόμεθα,” φησί, “καὶ τὴν τοῦ εἰσδεχθῆναι ἡμᾶς ἄδειαν ἀφαιροῦνται.”</p>	<p>rashness? Oh, audacity worthy to be destroyed by thunderbolts! For hear what he, writing with a pen distilling poison, recently has explained to me. He says: “Thus we believe.” Then I suppose, having added I know not what certain things somehow swaggeringly and quite accurately elaborated, he, going farther, left unsaid nothing at all of bitterness, but he opened the whole – as someone may say – treasury of madness. He says: “We are expelled and they take from us permission to be admitted.”</p>
<p>9. ἀλλ’ οὐδὲν πω ταῦτα πρὸς τὸ πρᾶγμα, τοῖς δὲ ἐξῆς προσέχετε τὸν νοῦν· αὐτοῦ γὰρ χρῆσομαι τοῖς ῥήμασι. “Δεόμεθα,” φησί, “ἐὰν ἐπὶ τῆς αὐτῆς ἐπιμενῆ γνώμης ὁ τῆς Ἀλεξανδρείας ἐπίσκοπος, ἄδειαν ἡμῖν τοῦ λοιποῦ δοθῆναι κατὰ τὴν τοῦ νόμου διάταξιν τὰς ἐνθέσμους καὶ ἀπαραιτήτους θεραπείας τῷ θεῷ ἐπιτελεῖν.”</p>	<p>9. But this is not at all apposite to the matter; turn your mind to what follows, for I shall use his words. He says: “We ask that, if the bishop of Alexandria remains in the same opinion, hereafter it be granted to us – according to the law’s arrangement- to celebrate the lawful and indispensable services to God.”</p>
<p>10. ὦ δεινῆς ἀναιδεΐας, ἣν σπουδῆ τῆς ἀληθείας ἀπελέγξα προσηκέν. ὁ γὰρ αὐτῷ καθ’ ἡδονὴν ἐτύγγανεν ὄν, τοῦτο τῆ συντομία τῆς φράσεως ἀπετυπώσατο. τί φῆς ἄτοπε; διάστασιν εὐπρόσωπον ἡμῖν τῷ σαθρῷ τῆς κατεαγίας σου διανοίας ἐπιτειχίζειν μηχανᾶ καὶ τοὺς ἐπὶ κακῷ σοι προσπλακέντας ἀπολέσαι σπεύδεις;</p>	<p>10. Oh, terrible shamelessness, which ought to be refuted thoroughly by the zeal for truth! For what has happened to please him, this has been marked by conciseness of expression. What do you say, foolish one? Do you prepare to construct the disease of your savage thought against me as a discord, which is specious in our sight? And do you hasten to destroy the persons involved with your evil?</p>
<p>11. “Τί οὖν,” φῆς, “πράξω, εἰ μηδεὶς ἄξιον ἡγεῖται με δέξασθαι;” τοῦτο γὰρ πολλάκις ἐκ τῆς ἀνοσίας φάρυγγος ἐκβοᾷς. ἐγὼ δὲ τούναντίον ἔρομαί σε· ποῦ δὲ σαφὲς γνῶρισμα καὶ μαρτύριον τῆς σεαυτοῦ διανοίας ἐπεδείξω; ἦν ἐχρῆν σε διαπτύξαντα καὶ τοῖς θείοις καὶ τοῖς ἀνθρωπίνοις σαφῆ καταστήσαι. καὶ μάλισθ’ ὅτε τὰ ἰοβόλα τῶν ἐρπετῶν τὸ τηνικαῦτα μᾶλλον ἀγριαίνειν πέφυκεν, ὅταν ἑαυτὰ τοῖς τῶν φωλεῶν μυχοῖς ἐνιδρυνθέντα αἴσθηται.</p>	<p>11. “What, then,” you say, “Shall I do, if none deems me worthy to be admitted?” For this you often shout from a profane throat. But I shall speak against you: Where have you shown a clear mark and proof of your intelligence? And this you ought to have disclosed and to have established clearly for gods and men and especially when poisonous serpents even then are by nature more savage, when they know that they themselves are found in recesses of dens.</p>
<p>12. Ἐκεῖνο δὲ γε λίαν ἀστεῖον αὐτοῦ τὸ σπουδαίως εὖ μάλα καθάπερ ὑπὸ τι προσωπεῖον αἰδοῦς σιγὴν πλάττεσθαι. τῇ μὲν τοῦ σχήματος τέχνη τιθασσὸν σεαυτὸν καὶ χειροῆθη σύ γε παρέχεις, κακῶν δὲ μυρίων καὶ ἐπιβουλῶν ἔνδον γέμων τοὺς πολλοὺς λέληθας. ἀλλ’ ὦ τῆς ἀθλιότητος· ὡς ὁ πονηρὸς</p>	<p>12. But that is indeed quite urbane of him: that quite eagerly, just as if under a certain mask of modesty, he pretends silence. You indeed show yourself tame and submissive by the artifice of pretence; you escape the notice of many, when you within are full of countless evils and plots. But, oh, wretchedness! As the Devil has desired,</p>

<p>βεβούληται, οὕτως Ἄρειος ἡμῖν ἀνομίας ἐργαστήριον κατεστήσατο.</p>	<p>so he had made Arius a manufactory of iniquity for us.</p>
<p>13. λέγε δὴ νῦν μοι παρελθὼν τῆς σεαυτοῦ πίστεως τὸ γνώρισμα καὶ μηδαμῶς γε ἀποσιωπήσης, ὃ τὸ μὲν στόμα διάστροφον, τὴν δὲ φύσιν ὀξύρροπον πρὸς πονηρίαν κεκτημένε· “Ἐνα λέγεις θεόν;” σύμφηφον ἔχεις κάμῃ, οὕτω φρόνει. “Τῆς οὐσίας αὐτοῦ ἀναρχον καὶ ἀτελεύτητον λόγον εἶναι” φῆς; στέργω τοῦτο· οὕτω πίστευε.</p>	<p>13. Advancing now, tell me the mark of your faith and indeed not at all be silent. Oh, you possessor of a mouth perverted and a nature quickly roused to wickedness! “Do you talk of one God?” You have me of the same opinion; think so. Do you say that the “the Word of his essence is the Word without beginning and without end?” I acquiesce in this; believe so.</p>
<p>14. εἴ τι περαιτέρω προσπλέκεις, τοῦτ’ ἀναιρῶ· εἴ τι πρὸς ἀσεβῆ χωρισμὸν συγκαττύεις, τοῦτο οὔτε ὀρᾶν οὔτε νοεῖν ὁμολογῶ· εἰ “τὴν τοῦ σώματος ξενίαν πρὸς οἰκονομίαν τῶν θείων ἐνεργειῶν” παραλαμβάνεις, οὐκ ἀποδοκιμάζω. εἰ “τὸ πνεῦμα τῆς αἰδιότητος ἐν τῷ ὑπερέχοντι λόγῳ γεγενῆσθαι” λέγεις, δέχομαι. τίς ἔγνω τὸν πατέρα, εἰ μὴ ὁ ἐλθὼν ἀπὸ τοῦ πατρὸς; τίνα ἔγνω ὁ πατήρ, εἰ μὴ ὁ ἄιδίως καὶ ἀνάρχως ἐξ αὐτοῦ γεγέννηκε; σὺ μὲν “ὑπόστασιν ξένην” ὑποτάττειν οἶει δεῖν κακῶς δήπου πιστεύων, ἐγὼ δὲ τῆς ὑπερεξόχου καὶ ἐπὶ πάντα διηκούσης δυνάμεως τὸ πλήρωμα τοῦ πατρὸς καὶ υἱοῦ οὐσίαν μίαν εἶναι γινώσκω.</p>	<p>14. If you add anything further, this I abrogate. If you join anything to an impious separation, I confess that I neither see nor perceive this. If you accept “the body’s lodging in respect to the administration of divine operations,” I do not reject it. If you say that “the spirit of eternity was born in the pre-eminent Word,” I receive it. Who has known the Father, unless he who comes from the Father? Whom has the Father known, unless him whom he has begotten from himself eternally and without beginning? You think that you ought to substitute a “foreign hypostasis,” believing doubtless badly; I know that the plentitude of the Fathers and the Sons pre-eminent and all-pervading power is one substance.</p>
<p>15. εἰ <τὸν υἱὸν> τοίνυν σὺ ἀφαιρεῖς μὲν ἀπ’ ἐκείνου, ἀφ’ οὗ χωρισθῆναι οὐδὲ διανοίᾳ τῶν ἐρεσσελούντων δεδύνηται οὐδεπώποτε οὐδέν, προσθήκης δὲ χαρακτηρι εἰδοποιεῖς καὶ ὄλως γνωρίσματα ζητήσεων διορίζεις ἐκείνῳ, ὃ ὀλόκληρον μὲν ἐξ ἑαυτοῦ τὴν αἰδιότητα δέδωκεν, ἀδιάφθορον δὲ τὴν ἔννοιαν, ἀθανασίας δὲ δι’ αὐτοῦ καὶ ἐκκλησίας ἔνειμε πίστιν – κατάβαλε οὖν δὴ, κατάβαλε τὸ εὐήθες τοῦτο ἀνόμημα, ὃ ἀστεῖε σὺ καὶ εὐφωνε καὶ τὰ κακὰ πρὸς ἀπιστίαν τῶν ἀνοήτων ἐξάδων.</p>	<p>15. If, therefore, you detract <the Son> from him, from whom not yet ever anything has been able to be separated even by the thinking of idle talkers, you pave the way for the marks of addition and, in short, you determine the signs of inquiries for him, to whom he had given entire eternity for himself and uncorrupted intelligence and his assigned belief in immortality through both himself and the Church. Discard then this silly transgression of the law, you witty and sweet-voiced fellow, singing evil songs for the unbelief of senseless persons.</p>
<p>16. εἰκότως ἄρα σε ὁ πονηρὸς τῆ ἑαυτοῦ κατεστρέψατο κακία, καὶ τοῖς μὲν ἴσως ἠδὺ τὸ τοιοῦτον εἶναι ἐδόκει (οὕτω γὰρ ἀστεῖον) σεαυτὸν (προς)πεποίηκας), ἔστι δὲ πάντῃ ὀλέθριον τὸ κακόν.</p>	<p>16. Quite fittingly the Devil has subverted you by his own wickedness; and perhaps this seems pleasant to certain persons (for thus you have persuaded yourself). But it is in every way a destructive evil.</p>
<p>17. φέρε δὴ, τῆς ἐν τοῖς ἀτοπήμασι διατριβῆς ἀπαλλαγείς ἄκουε, ὃ δαιμόνιε Ἄρειε. σοὶ γὰρ διαλέγομαι. τῆς ἐκκλησίας δήπου τοῦ θεοῦ ἀποκεκρυγμένος οὐκ αἰσθάνη; ἀπόλωλας, εὗ ἴσθι, ἐὰν μὴ βλέψας εἰς σεαυτὸν τὴν παροῦσάν</p>	<p>17. Come now, having departed from your occupation with absurdities, listen, good Arius, for I discourse with you. Do you not understand that you have been barred publicly from God’s church? You are lost (be well assured), unless,</p>

<p>σου κατακρίνης ἄνοιαν. ἀλλ' ἐρεῖς, ὡς ὄχλοι συμπράττουσί σοι καὶ τὰς φροντίδας ἀπελαφρύνουσιν.</p>	<p>having regard for yourself, you condemn your present folly. But you will say that the masses act with you and dispel your anxieties.</p>
<p>18. Ἄκουε δὴ οὖν μικρὸν ὑποσχῶν τὰ ὦτα, ᾧ ἀνόσιε Ἄρειε, καὶ σύνες τὴν σαυτοῦ ἄνοιαν. σὺ δέ, ᾧ πάντων κηδεμῶν θεός, εὐμενῆς εἴης τῷ λεγομένῳ, εἰ πίστεως ἔχοιτο. ἐγὼ γὰρ ὁ σὸς ἄνθρωπος ἴλεω ἔχων τὴν παρὰ σοῦ προμήθειαν καὶ ἐξ Ἑλληνικῆς καὶ ἐκ Ῥωμαικῆς γραφῆς πάνυ ἀρχαιοτάτης σαφῶς ἀποδείξω τὴν Ἀρείου μανίαν πρὸ τρισχιλίων που ἐτῶν ὑπὸ τῆς Ἐρυθραίας προρρηθεῖσάν τε καὶ προφημισθεῖσαν.</p>	<p>18. Lend your ears and listen a little, impious Arius, and understand your folly. O God, protector of all, may you be well – disposed to what is being said, if it should admit of faith! For I, your man, holding to your propitious providence, from the very ancient Greek and Roman writing shall demonstrate clearly Arius' madness, which has been prophesied and predicted three thousand years ago by the Erythraean sibyl.</p>
<p>19. ἔφη γὰρ ἐκείνη γε· “Οὐαί σοι, Λιβύη, ἐν παράλοις κειμένη χώροις· ἤξει γὰρ σοι καιρός, ἐν ᾧ μετὰ τοῦ δήμου καὶ τῶν σαυτῆς θυγατέρων δεινὸν ἀγῶνα καὶ ὠμὸν καὶ παγγάλεπον ὑπελθεῖν ἀναγκασθήσῃ, ἀφ' οὗ κριτήριον μὲν εἰς ἅπαντας πίστεώς τε καὶ εὐσεβείας διαδοθήσεται, σοὶ δὲ πρὸς ἔσχατον ἀποκλινεῖ καταστροφῆς. ὑμεῖς γὰρ τῶν οὐρανίων ἀνθῶν τὸ δεκτήριον ἀνασπάσαι τετολμήκατε καὶ δῆγματι σπαράξαι καὶ μέντοι σιδηροῖς ἐγγράῃναι τοῖς ὁδοῦσι.”</p>	<p>19. For she indeed says: “Woe to you, Libya, situated in maritime regions, for there shall come to you a time, in which with the people and your daughters you must be compelled to undergo a terrible and cruel and very difficult crisis, from which a judgment both of faith and of piety in respect to all persons will be given, but you will decline to extreme ruin, for you have dared to engulf the receptacle of celestial flowers and to mangle it with a bite and you have polluted it with iron teeth.”</p>
<p>20. τί δῆτα, ᾧ πανοῦργε; ποῦ γῆς σαυτὸν εἶναι νῦν ὁμολογεῖς; ἐκεῖ δηλονότι. κατέχω γὰρ σου τὰ γράμματα, ἃ τῷ τῆς μανίας καλάμῳ πρὸς με διεχάραξας, ἐν οἷς φῆς πάντα τὸν Λίβυν δῆμον σύμψηφον εἶναι σοὶ πρὸς σωτηρίαν δήπου. εἰ δὲ οὐ φήσεις ταυτὶ οὕτως ἔχειν, μαρτύρομαι ἤδη τὸν θεόν, ἢ μὴν ἀρχαιότατον τῆς Ἐρυθραίας πυκτίον Ἑλληνικῆ συντεταγμένον γλώττη εἰς Ἀλεξάνδρειαν ἀποστέλλειν, ὡς ἂν θάπτον ἀπόλοιο.</p>	<p>20. What then, knave? Where in the world do you admit that you are now? There, obviously; for I have your letters, which you have scraped with the pen of madness toward me, in which you say that all the Libyan populace is of the same opinion with you – doubtless in regard to salvation. But if you shall deny that this is so, I now call God to witness that truly I send to Alexandria – that you may perish more quickly – the Erythraean Sibyl's very ancient tablet, composed in the Greek tongue.</p>
<p>21. εἶτα σὺ ἀναμάρτητος, ᾧ δικρανοφόρε; εἶτα οὐ σαφῶς ἀπόλωλας, ᾧ ἄθλιε, τοιοῦτῳ δεινῷ περιεστοιχισμένος; ἴσμεν, ἴσμεν σου τὸ ἐγγεῖρημα· ποία φροντίς, ποῖόν σε θράττει δέος; οὐ λέληθεν ἡμᾶς· ᾧ δύστηνε καὶ ταλαίπωρε, ᾧ τῆς ἀμβλύτητος τῶν σῶν φρενῶν, ὃς οὐδὲ τὴν νόσον καὶ τὴν ἀμηχανίαν τῆς σεαυτοῦ ψυχῆς ἀναστένεις; ᾧ ἀνόσιε, ὃς τὴν ἀλήθειαν ποικίλοις διορύττεις λόγοις καὶ τοιοῦτος ὢν οὐκ αἰσχύνῃ ἡμᾶς ψέγων καὶ νῦν μὲν ἐλέγχων, ὡς γε οἶει, νῦν δ' αὖ πάλιν νουθετῶν· ᾧ πίστει καὶ λόγοις ὑπερφέρων,</p>	<p>21. Are you, then, really blameless, gallows rogue? Have you not, then, really perished, sorry fellow, surrounded by such great horror? We know, we know your undertaking; what kind of anxiety, what kind of fear troubles you, wretched and miserable person, has not escaped our notice. Oh, the dullness of your wits, you profane person, who do not restrain your soul's sickness and helplessness, who undermine the truth by varied discourses. And, since you are such, you are not ashamed to disparage us, now refuting (as you indeed suppose), now again admonishing (as if</p>

<p>παρ' οἷου δῆτα οἱ ἄθλιοι ἐπικουρίαν ἑαυτοῖς πορίζεσθαι γλίχονται.</p>	<p>superior in faith and in discourses), a person from whom, of course, wretched persons are eager to procure aid for themselves,</p>
<p>22. καίτοι οὐδὲ συγγίνεσθαι τῷ τοιούτῳ ἐχρῆν, οὐδὲ ὄλωσ' αὐτὸν προσφθέγγεσθαι, πλὴν εἰ μή τις ἐν τοῖς ὑπούλοις τούτου ρήμασι τὴν τοῦ ὀρθῶς βιοῦν ἐλπίδα τοῖς μετρίοις ἀποκεῖσθαι οἶεται.</p>	<p>22. although they ought neither to associate with such a person nor, in short, to address him, unless anyone thinks that in this one's rotten words and meters is stored the hope of living uprightly.</p>
<p>23. ἀλλ' οὐκ ἔστι τοῦτο, πολλοῦ γε δεῖ, τὸ [δ] ἀληθές, ὃ τῆς ὑμετέρας ἀνοίας, ὅσοι τούτῳ συναναμίγνυσθε. τίς ἄρα οἴστρος τῆς χαλεπῆς τούτου γλώττης καὶ τῆς ὄψεως ἀνασχέσθαι κατηνάγκασεν;</p>	<p>23. But this is not so; indeed, in very truth it is far from it. Oh, your folly, as many of you as associate with this person! What madness, then, has compelled you to endure this one's bitter tongue and sight?</p>
<p>24. Εἶεν· ἀλλ' ἐπ' αὐτὸν ἤδη σὲ βαδιοῦμαι τῷ λόγῳ· ὃ τὴν μὲν ψυχὴν ἄφρον σύ, τὴν δὲ γλῶτταν στωμύλε, ἄπιστε δὲ τὰς φρένας, δὸς δὴ μοι τοῦ λόγου οὐκ ἀμφιλαφές τι λέγω καὶ ἱπήλατον πεδῖον, ἀλλ' οὖν κύκλον γε εὐπερίγραφον, μὴ σαθροῦμενον, ἀλλ' ἔρρω μένον τε καὶ στερρόν τῇ φύσει, ὃ ἀνόσιε δῆτα καὶ κάκιστε καὶ κρυψίνου. ἐξάγομαι γὰρ ταῦτα λέγειν· μᾶλλον δὲ βρόχον ἤδη σοι περιάψας καὶ συμποδίσας τῷ λόγῳ εἰς μέσους σε καταστήσω, ὡς ἂν πᾶς ὁ δῆμος τὴν σὴν καταμάθῃ φαυλότητα.</p>	<p>24. Well; but now I shall proceed by my discourse against you yourself, you fool in respect to your soul, you wordy one in respect to your tongue, you infidel in respect to your wits. Grant to me a field for discussion (I do not say one wide-spreading and fit for horsemanship, but indeed a circle easy to trace, not flawed, but firm and solid by nature), you truly profane and basest and dissembling person. For I am excited to say these things; but rather, having fasted a noose around you and having entangled you by discussion, I shall set you in the midst, that all the people may observe well your worthlessness.</p>
<p>25. ἐπ' αὐτὸ δὲ πορεύσομαι ἤδη τὸ πρᾶγμα. νενιμμένοι δὴπουθεν εἰσιν αἱ χεῖρες· προσίωμεν ταῖς εὐχαῖς· ἐπικάλεσαι δὴ τὸν θεόν. μᾶλλον δὲ μικρὸν ἐπισχών, εἰπέ μοι, ὃ πανούργε σύ, τίνα θεὸν ἐπικαλέση πρὸς βοήθειαν; ἀλλὰ γὰρ ἡρεμεῖν οὐ δύναμαι.</p>	<p>25. But I shall proceed now to the matter itself. Certainly, my hands have been cleansed. Let us proceed, then, to invoke God with prayers: rather, wait a little while. Tell me, you very hasty one, what God will you invoke for aid? For I cannot keep myself quiet.</p>
<p>26. ὃ τῶν πάντων ἔχων τὸ κῦρος δέσποτα, ὃ τῆς μονήρους δυνάμεως πάτερ, διὰ τουτονὶ τὸν ἀνόσιον ὄνειδῃ τε καὶ μώλωπας καὶ μέντοι καὶ τραύματα καὶ ὀδύνας ἡ σὴ ἔχει ἐκκλησία. Ἄρειός σοι τόπον ἤδη προσαρμόζει καὶ μάλα γε εὐφυῶς, ἐφ' οὗ καθιζάνων οἶμαι συνθρόνον ἑαυτῷ ἢ παῖδα τὸν Χριστὸν τὸν σὸν τὸν ἐκ σοῦ τὸν τῆς ἡμετέρας ἐπικουρίας ἀρχηγέτην θέσεως νόμῳ περιπεποιητὴ τε καὶ ἴσχει<ς>.</p>	<p>26. O Lord, you who have the supreme authority over all things, O Father of singular power, because of this profane person your Church receives both reproaches and griefs and also both wounds and pains. Arius is now selecting a place for you (and very cleverly indeed), on which, as I think, you are sitting and with yourself the Son, the Christ, who is from you, is the author of our help, enthroned with you, whom you preserve and possess by the law of adoption.</p>
<p>27. ἐπάκουσον, ἀντιβολῶ σε, τῆς θαυμασίας πίστεως. σὲ τὴν κατὰ τὸν τόπον κινεῖσθαι, δέσποτα, κίνησιν οἶεται. σὲ τῆς ἀφωρισμένης καθέδρας κύκλῳ περιγράφειν τολμᾷ. ποῦ γὰρ οὐκ ἔστιν ἡ σὴ παρουσία; ἢ ποῦ τὴν σὴν οὐ</p>	<p>27. Hear, I entreat you, this marvelous faith. He thinks that you, Lord, the principle of motion, are demoted from your place. He dares to circumscribe you by a circle of a defined seat. For where is not your presence? Or where do all</p>

<p>πάντες ἐνέργειαν ἐκ τῶν ἐπὶ πάντα σου διηκόντων νόμων αἰσθάνονται; πάντα γὰρ αὐτὸς περιέχεις, καὶ ἔξω σου οὔτε τόπον οὔτε ἄλλο οὐδὲν ἐπινοεῖσθαι θέμις. οὕτως ἢ σὴ δύναμις μετ' ἐνεργείας ἐστὶν ἄπειρος.</p>	<p>persons not perceive your activity from your all-pervading laws? For you yourself encompass all things and it is not right to think of either a place or anything else outside you. Thus your power with activity is infinite.</p>
<p>28. σὺ μὲν δὴ ἐπάκουσον, ὁ θεός, ὑμεῖς δέ, πᾶς ὁ λαός, προσέχετε τὸν νοῦν. ὁ γὰρ ἀναίσχυντος οὗτος καὶ ἀχρεῖος, ὁ ἐπ' ἄκρον μοχθηρίας τε καὶ ἀνομίας ὁμοίως ἐληλακῶς εὐλάβειαν σκίπτεται.</p>	<p>28. Do you, God, then hear; do you, all the people, pay attention. For this fellow is shameless and useless, who, having progressed to the height both of wickedness and likewise of lawlessness, pretends piety.</p>
<p>29. “Ἀπαγε,” φησὶν, “οὐ βούλομαι τὸν θεὸν ἐγὼ ὑβρεων πάθει δοκεῖν ἐνέχεσθαι. καὶ διὰ τοῦτο ὑποτίθεμαι καὶ πλάττω θαυμάσια γε τῇ πίστει, ὡς ὁ θεὸς νεογενῆ καὶ νεόκτιστον οὐσίαν Χριστοῦ ποιησάμενος βοήθειαν ἐαυτῷ παρεσκευάσατο, ὡς γέ μοι δοκεῖ. Ὁ γὰρ ἄν,” φησὶν, “ἄπ' αὐτοῦ ἀφέλης, τούτῳ ἐλάττονα πεποίηκας.”</p>	<p>29. He says: “Away! I do not wish God to appear to be subject to suffering of outrages, and on this account I suggest and fabricate wondrous things indeed in respect to faith: that God, when he had made the newly born and the newly created essence of Christ, prepared aid for himself, as it seems indeed to me. For what you have taken from him, this you have made less.”</p>
<p>30. εἶτα, ὃ λυμεῶν καὶ ὀλέθριε, σοὶ τοῦτ' ἔστι πίστις; σὺ καθ' ὑπόθεσιν καὶ πλάσμα λαμβάνεις τὸν τὰ πλάσματα τῶν ἐθνῶν κατακρίναντα, σὺ ἐπέισακτον καλεῖς καὶ ὡς ἐπὶ καθηκόντων ὑπηρετήν τὸν ἄνευ ἐνθυμήσεως καὶ λογισμοῦ τῷ συνυπάρχειν τῇ τοῦ πατρὸς αἰδιότητι πάντα διανύσαντα; ἐφάρμοσον νῦν, εἰ δὴ τολμᾷς, ἐφάρμοσον, φημί, τῷ θεῷ καὶ τὸ εὐλαβεῖσθαι καὶ τὸ ἐλπίζειν τὸ ἐκβησόμενον, ἔτι δὲ τὸ ἐνθυμεῖσθαι, τὸ λογίζεσθαι, τὸ σκεπτόμενον γνώμην ἀποφαίνεσθαι καὶ διαρθροῦν καὶ ὅλως τὸ τέρπεσθαι, τὸ γελᾶν, τὸ λυπεῖσθαι.</p>	<p>Is this, then, your faith, spoiler and destroyer? 30. According to hypothesis do you accept as a figment him who has condemned the figments of the heathen? Do you call foreign and – as it were – a servant of duties him who without reflection and reasoning, in that he coexists with the Father's eternity, perfected all things? Now adapt, if indeed you dare, adapt I say, to God both precaution and hope of what will happen, also reflection, reasoning, declaration and articulation of considered judgment, and, in short, delight, laughter, grief.</p>
<p>31. τί τοίνυν φῆς, ὃ τῶν ἀθλίων ἀθλιώτερε, ὃ τῆς κακίας αὐτόχρομα μῆστορ;</p>	<p>31. What then, do you say, one more wretched than the wretched, oh, truly an adviser of evil?</p>
<p>32. σύνες δὴ, εἰ δύνασαι, ὡς ἐν αὐτῇ γέ σου τῇ πανουργία μοχθηρὸς ὢν ἀλίσκε. “Ὁ Χριστός,” φησί, “δι' ἡμᾶς πέπονθεν.” ἀλλ' ἤδη φθάσας ἔγωγε εἶπον, ὡς μορφῇ σώματος ἀπεστάλη. “Ναί,” φησὶν, “ἀλλὰ δέος μὴ δόξωμεν κατὰ τι ἐλαττοῦν.” εἶτα, ὃ τῶν θηρίων μεσίτα, ταῦτα λέγων οὐ μαίνῃ καὶ σαφῶς λυτᾶς; ἰδοὺ γὰρ δὴ ὁ κόσμος αὐτὸς μορφῇ, ἤγουν σχῆμα τυγχάνει ὢν καὶ οἱ ἀστέρες γε χαρακτηῆρες προβέβληνται, καὶ ὅλως τὸ πνεῦμα τοῦ σφαιροειδοῦς τούτου κύκλου εἶδος τῶν ὄντων τυγχάνει ὄν καὶ ὡσπερ μὸρφωμα. καὶ ὅμως ὁ θεὸς πανταχοῦ πάρεστι. ποῦ τοίνυν εἰσὶν ἐν τῷ θεῷ αἱ ὑβρεις; ἢ κατὰ τί ὁ θεὸς ἐλαττοῦται;</p>	<p>32. Understand, if you can, that in your very knavery you are destroyed as a villain. He says: “Christ has suffered for us.” But I already have said that he was sent in the form of a body. He says: “Truly; but it is necessary that we seem not to make him less in any respect.” Then, mediator of wild beasts, when you say these things, are you not mad and clearly raving? For, look, the world itself is a form or at any rate is a figure; and the stars indeed have produced their images; and, in short, the spirit of this spheroidal circle is an appearance of existing things and – as it were – a figuration. And, nevertheless, God is present</p>

	everywhere. Where, therefore, in God are outrages? Or in what respect is God made less?
33. ὦ πατροκτόνε τῆς ἐπιεικειᾶς σύ, λόγισαι δὴ οὖν ἐξ αὐτοῦ τεκμαιρόμενος καὶ ἐνθυμήθητι, εἰ ἀμάρτημα τοῦτ' εἶναι δοκεῖ, τὸ ἐν Χριστῷ παρεῖναι τὸν θεόν. ἐκεῖνος μὲν οὖν κατεῖδε τὴν ἀτιμίαν τοῦ λόγου καὶ τὴν τιμωρίαν οὐ βραδέως ἐπήγαγε. χωρὶς δὲ τούτων καθ' ἐκάστην δῆπουθεν ἡμέραν ἀμαρτήματα ἐν τῷ κόσμῳ γίνεται. καὶ ὁμοῦς ὁ θεὸς πάρεστι καὶ τὰ τῆς δίκης οὐχ ὑστερίζει. τί οὖν παρὰ τοῦτο ἐλαττοῦται, εἰ τὸ μέγεθος αὐτοῦ τῆς δυνάμεως τὰ πανταχοῦ διαισθάνεται;	33. Oh, you patricide of equity! Consider, then conjecturing from yourself, and conclude, if this seems to be a sin, that God is present in Christ. That fellow, then, has known well the disgracefulness of his talk and not slowly he brought punishment on himself. Moreover doubtless daily sins are committed in the world – and, nevertheless, God is present and punishments are not delayed. In this respect, then, what diminution is made in his power's magnitude, if punishments are perceived everywhere? Nothing, I think.
34. οὐδέν, οἶμαι. ὁ μὲν γὰρ τοῦ κόσμου νοῦς διὰ τοῦ θεοῦ· δι' αὐτοῦ πᾶσα διαμονή. δι' αὐτοῦ πᾶσα δίκη. ἡ δὲ τοῦ Χριστοῦ πίστις ἀνάρχως ἐξ αὐτοῦ. ὅλος δὲ θεοῦ νόμος ἐστὶ Χριστός, δι' αὐτοῦ τὸ ἀπειρον ἅμα καὶ ἀτελεῦτητον ἔχων.	34. For the mind of the world is through God; through him is all stability; through him is all justice; the faith of Christ is without beginning from him. In short, God's law is Christ, having through him boundlessness and also endlessness.
35. Ἀλλὰ γὰρ σὺ κατὰ σεαυτὸν ἐννοῶν φαίνη, ὦ τῆς μανίας λίαν· περίστρεψον νῦν εἰς τὴν σαυτοῦ ἀπώλειαν τὸ τοῦ διαβόλου ξίφος. ὁρᾶτε δὴ, πάντες ὁρᾶτε, ὡς γοεράς ἤδη προίσχεται φωνὰς τῷ τοῦ ἔχεως ἐνισχημένος δῆγματι, ὡς αἱ φλέβες αὐτοῦ καὶ σάρκες τῷ ἰῶ ἐγκατελιημμένοι δεινὰς ἀνακινούσιν ὀδύνας, ὡς διερρῦηκεν αὐτοῦ τὸ σῶμα πᾶν κατισχνωθέν – ἀχμοῦ τε καὶ ρύπου καὶ θρήνων καὶ ὠχριάσεως καὶ φρίκης καὶ μυρίων τε γέμει κακῶν καὶ δεινῶς κατέσκληκεν – ὡς εἰδεχθὲς καὶ κατάρρυπον τὸ τῆς κόμης δάσος, ὡς ὅλος ἡμιθνής καὶ ἐξασθενῶν ἤδη τὸ βλέμμα, ὡς ἄναιμον τὸ πρόσωπον καὶ ὑπὸ μερίμνης ἐκτετηκός, ὡς ὁμοῦ πάντα εἰς αὐτὸν συνδραμόντα, οἷστρος μανία τε καὶ ματαιότης, διὰ τὸ χρόνιον τοῦ πάθους ἄγριόν τε καὶ θηριώδη σε πεποιήκασιν.	35. But you appear to take thought from your own self. Oh, excessive madness! Turn now to your own destruction the Devil's sword. See, then, all see how he, when pierced by the viper's bite, now produces lamentable sounds; how his veins and muscles, when attacked next by the venom, evoke terrible pangs; how his whole emaciated body has wasted away, is full of squalor and filth and lamentations and pallor and horror and myriad ills, and has withered frightfully; how odious and dirty in his thicket of hair; how wholly half-dead and already exhausted in its glance; how bloodless in his face and wasted under anxiety; how all things converging at the same time upon him – frenzy and madness and vanity – through the long time of the calamity have made him both boorish and bestial.
36. αὐτίκα οὐδὲ ἐπαισθανόμενος οὐ δὴ κακοῦ τυγχάνει ὢν “αἴρομαι,” φησὶν, “ὑφ' ἠδονῆς καὶ πηδῶ γε σκιρτῶν ὑπὸ χαρᾶς καὶ πτεροῦμαι.”	36. For example, he does not perceive in what bad state he is. He says: “I am exalted with delight and I jump, leaping with joy, and I soar.”
37. καὶ πάλιν νεανικῶς γε λίαν “εἶεν,” φησὶν, “ἀπαλώμεθα.” τοῦτο μὲν γε καὶ ἀληθές ἐστι· σοὶ γὰρ μόνῳ ἡ κακία τὰς παρ' ἑαυτῆς σπουδὰς δαμιλῶς κεχορήγηκε, καὶ ὁ πολλῆς ἐωνεῖτο τιμῆς, τοῦτό σοι ῥᾶστα δέδωκε. φέρε δὴ νῦν εἰπέ, ποῦ τὰ σεμνὰ σοῦ ἐστι	And again quite youthfully he says: “Well, we have perished.” 37. And this indeed is true, for to you alone wickedness bountifully has supplied its own enthusiasms; and what had been bought for a great price, this has been given very easily to you.

<p>παραγγέλματα; ἀπόνιναι δῆτα τῷ Νεῖλῳ σαυτόν, εἰ οἷόν τε, ὃ ἀτόπου γέμων ἄνθρωπε ἀναισθησίας· καίτοι σύ γε τὴν οἰκουμένην ἅπασαν τοῖς σεαυτοῦ ἀσεβήμασι διαταράττει ἐσπούδακας.</p>	<p>Come now, tell, where are your august consuls? Wash yourself, then, in the Nile, if possible, you fellow full of absurd insensibility; and indeed you have hastened to disturb the whole world by your impieties.</p>
<p>38. ἄρα γε συνίης ὡς ἅπαντα ἤδη ὁ τοῦ θεοῦ ἄνθρωπος ἐγὼ ἐξεπίσταμαι; ἀλλὰ γὰρ ἀπορῶ, πότερον μένειν ἢ ἀπιέναι δεῖ· οὔτε γὰρ βλέπειν εἰς τοῦτον ἐτι δύναμαι καὶ τὴν ἁμαρτίαν ἐπαισχύνομαι, ὃ Ἄρειε δῆτα Ἄρειε. ἡμᾶς μὲν εἰς φῶς κατέστησας, σαυτὸν δὲ εἰς σκότος, ὃ ταλαίπωρε, κατέβαλες. τοῦτό σου τῶν πόνων πέφηνε τὸ τέλος.</p>	<p>38. Do you understand that I, the man of God, already know all things? But I am in doubt whether I ought to remain or to depart, for I no longer am able to look upon this person and I am ashamed at sin, Arius. You have brought us into the light; you have hurled yourself, wretched one, into darkness. This has appeared the end of your labors.</p>
<p>39. Ἄλλ' ἐκεῖσε πάλιν ἐπάνειμι· πλῆθος εἶναι φής τῶν περὶ σὲ ἀλωμένων. εἰκός, οἶμαι, καὶ δέχου γε τούτους, δέχου, φημί. λύκοις γὰρ ἑαυτοὺς καὶ λέουσι βρωθησομένους ἐκδεδώκασι. πλὴν ἀλλὰ καὶ τούτων ἕκαστος προσθήκη κεφαλαίων δέκα καὶ τελέσμασι τούτων πιεσθεὶς αὐτίκα δὴ μάλα ἰδρώσει, ἐὰν μὴ τὴν ταχίστην ἐπὶ τὴν σωτήριον δραμῶν ἐκκλησίαν τὴν τῆς ἀγάπης εἰρήνην τῷ φίλτρῳ τῆς ὁμονοίας ἐπανάληται.</p>	<p>39. But again I return thither. You say that there is a multitude of persons wandering about you. That is likely, I think; and take them, then, I say, take them, for they have given themselves to be eaten by wolves and by lions. However, each one of these, oppressed by additional payment of ten capitation taxes and by the expenses of these, immediately will sweat, unless, running as speedily as possible to the salvation-bringing Church, he has chosen the peace of love through affection for harmony.</p>
<p>40. οὐδὲ γὰρ δὴ ὑπὸ σοῦ λοιπὸν ἐξαπατηθήσονται ἐπὶ πονηρᾷ συνειδήσει κατεγνωσμένου, οὐδ' ἀνέξονται τέλεον ἀπολέσθαι ταῖς μιαραῖς σου ζητήσεσιν ἐμπλακέντες. σαφῆ καὶ γνώριμα πᾶσι πρὸς γούν τὸν ἐξῆς χρόνον τὰ σά ἐστι σοφίσματα· καὶ μὴν οὐδὲ αὐτὸς ἀνύσαι τι δυνήση, ἀλλὰ μάτην σχηματιῇ, ἐπιείκειάν τε καὶ πραότητα λόγων καθυποκρινόμενος καὶ ἀπλότητος ὡς εἰπεῖν προσωπεῖον ἐξωθεν περιτιθέμενος. μάταιον ἔσται σου τὸ ὄλον τέχασμα. αὐτίκα γὰρ σε ἡ ἀλήθεια περιστήσεται. αὐτίκα σου τὰς φλόγας ὁ τῆς δυνάμεως ὡς εἰπεῖν ὄμβρος ἀποσβέσει.</p>	<p>40. For no longer will they, condemned for wicked complicity, be deceived by you nor will they, entangled in your abominable investigations, continue to perish absolutely. Your sophisms are clear and known to all persons, at all events for the future. Nor indeed will you yourself be able to accomplish anything, but in vain will you contrive, counterfeiting both fairness and gentleness of discourses and donning externally – so to speak – a mask of simplicity. In vain will be all your artifice, for straightway the truth will circumvent you, straightway the rain of divine power – so to speak – will quench your flames.</p>
<p>41. καὶ μέντοι καὶ τοὺς ἐταίρους καὶ ὁμογνώμονάς σου ἐνόχους ἤδη τῇ βουλῇ γενομένους αἱ τῶν δημοσίων λειτουργημάτων καταλήφονται φροντίδες, ἐὰν γε μὴ τὴν ταχίστην ἀποφεύγοντες τῆς πρὸς σὲ συνουσίας τὴν ἀδιάφθορον ἀνταλλάττωνται πίστιν.</p>	<p>41. And, of course, the functions of the public services will overtake your associates and likeminded persons, who have become liable to the senate, unless indeed they, fleeing as speedily as possible association with you, accept in exchange the uncorrupted faith.</p>
<p>42. σὺ δέ, ὁ σιδηρόφρων ἀνὴρ, δεῖγμά μοι δὸς τῆς σῆς προαιρέσεως, εἰ σαυτῷ πιστεύεις καὶ ἔρρωσαι τῷ βεβαίῳ τῆς πίστεως καὶ καθαρὰν</p>	<p>42. But do you, iron-hearted man, give to me an evidence of your purpose, if you have faith in yourself, and be strong in the strength of faith,</p>

<p>ὅλως ἔχεις συνείδησιν. ἦκε πρὸς ἐμέ, ἦκε, φημί, πρὸς θεοῦ ἄνθρωπον. πίστευσον, ὡς ταῖς ἐμαυτοῦ πύσεσι διερευνήσομαί σου τὰ ἀπόρρητα τῆς καρδίας· κἂν μὲν τι μανικὸν ἐνεῖναι δόξη, τὴν θείαν ἐπικαλεσάμενος χάριν παραδείγματός σε κάλλιον ἰάσομαι. ἐὰν δὲ ὑγιαίνων τὰ κατὰ ψυχὴν φανῆς, τὸ τῆς ἀληθείας φῶς ἐπιγνούς ἐν σοὶ καὶ τῷ θεῷ χάριν εἶσομαι καὶ ἐμαυτῷ τῆς εὐσεβείας συνησθήσομαι.</p>	<p>and you absolutely will have a pure conscience. Come to me, come, I say, to a man of God; believe that by my interrogations I shall search your heart's secrets; and, if any madness shall seem to be in you, I, after having invoked divine grace, shall heal you fairer than a model. But if you shall appear to be healthy in respect to spiritual matters, I, after I have recognized the light of the truth in you, shall give thanks to God and I shall rejoice with myself for the sake of piety.</p>
<p>[Καὶ ἄλλη χειρὶ·]ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.</p>	<p>43. [And by another hand:] May God guard you, beloved.</p>
<p>[Διὰ Συγκλητίου καὶ Γαυδεντίου μαγιστριανῶν ἐκομίσθη καὶ ταῦτα, ὅτε Πατέριος ἦν ἑπαρχὸς Αἰγύπτου, καὶ ἀνεγνώσθη ἐν τῷ παλατίῳ.]</p>	<p>[And this was executed by Syncletius and Gaudentius, magistrians, when Paterius was prefect of Egypt, and was read in the palace.]</p>

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