

Clergy of Mareotis to the Council of Tyre (CPG 2123.25)

<i>Reference:</i>	Mel. 28, CPG 2123.25, CPG 8548, FNS 70
<i>Incipit:</i>	Εἰδότες τὸ γεγραμμένον
<i>Date:</i>	335
<i>Greek Text:</i>	Athanasius, Apol. Sec. 74-75
<i>English Translation:</i>	NPNF ² vol. 4, pp. 139-140, adapted for FCC by SMT and JTS

This letter was the official letter sent by those clergy in Mareotis to the Council of Tyre mentioned in [Mel. 27](#) where they accuse the commission sent to the Mareotis of fabricating evidence to implicate Athanasius in the charge of breaking the chalice. Because they are directly involved with the Mareotis region and work there, they sent in this testimony to push against the charge of breaking the chalice. This letter also confirms that Ischyras was never admitted into communion despite his pleas in [Mel. 12](#).

The Greek text below is that of Opitz as found in AW 2.4:74-75. The English translation has been adapted from NPNF² vol. 4, p. 138-139 by SMT and JTS for FCC.

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Τῇ ἀγίᾳ συνόδῳ τῶν μακαρίων ἐπισκόπων τῆς καθολικῆς ἐκκλησίας οἱ κατὰ Μαρεώτην πάντες πρεσβύτεροι καὶ διάκονοι ἐν κυρίῳ χαίρειν.	To the holy Council of blessed bishops of the catholic Church, all the presbyters and deacons of the Mareotis send health in the Lord.
Εἰδότες τὸ γεγραμμένον, ὅτι »ἃ εἶδον οἱ ὀφθαλμοὶ σου λέγε«, καὶ ὅτι »μάρτυς ψευδῆς οὐκ ἀτιμώρητος ἔσται«, ἃ εἶδομεν, μαρτυροῦμεν, μάλιστα ὅτι ἀνάγκαιαν ἡμῶν ἐποίησεν εἶναι τὴν μαρτυρίαν ἢ γενομένη συσκευὴ κατὰ τοῦ ἐπισκόπου ἡμῶν Ἰθανασίου. θαυμάζομεν γὰρ πῶς ὄλως Ἰσχύρας κἂν εἰς μέτρον τῆς ἐκκλησίας ἐμετρήθη, περὶ οὗ πρῶτον διηγῆσασθαι ἀναγκαῖον ἡγούμεθα.	Knowing that which is written, ‘Speak that your eyes have seen,’ and, ‘A false witness shall not be unpunished,’ we testify what we have seen, especially since the conspiracy which has been formed against our Bishop Athanasius has made our testimony necessary. We wonder how Ischyras ever came to be reckoned among the number of the ministers of the Church, which is the first point we think it necessary to mention.
Ἰσχύρας οὐδέποτε λειτουργὸς τῆς ἐκκλησίας γέγονεν, ἀλλ’ ἑαυτὸν μὲν πρὸ τούτου ἐφήμισε Κολλούθου πρεσβύτερον, οὐκ ἔσχε δὲ τὸν πειθόμενον αὐτῷ εἰ μὴ μόνον τοὺς συγγενεῖς ἑαυτοῦ. οὔτε γὰρ ἐκκλησίαν ἔσχε ποτὲ οὔτε ὄλως κληρικὸς ἐνομίσθη παρὰ τοῖς ὀλίγον διεστῶσιν ἀπὸ τῆς κώμης αὐτοῦ πλην μόνοις, ὡς προείπομεν, τοῖς συγγενέσιν ἑαυτοῦ.	Ischyras never was a minister of the Church; but when formerly represented himself to be a presbyter of Colluthus, he found no one to believe him, except only his own relations. For he never had a church, nor was ever considered a clergyman by those who lived but a short distance from his village, except only, as we said before, by his own relations.
ἀλλὰ καὶ ὅμως τοιαύτην ἑαυτῷ προσηγορίαν ἐπιφήμισας ἐπὶ τῆς συνόδου τῆς συγκροτηθείσης ἐν Ἀλεξανδρείᾳ ἐπὶ τῇ παρουσίᾳ τοῦ πατρὸς ἡμῶν Ὁσίου καθηρέθη καὶ λαϊκὸς συνήχθη καὶ οὕτως	But, notwithstanding he assumed this designation, he was deposed in the presence of our Father Hosius at the Council which assembled at Alexandria, and was admitted to communion as a layman, and so he continued subsequently, having fallen from his falsely reputed rank of presbyter.

ἔμεινε τὸν ἐξῆς χρόνον ἐκπεσὼν καὶ τῆς ψευδοῦς ὑπονοίας τοῦ πρεσβυτερίου.	
περὶ γὰρ τῶν ἡθῶν αὐτοῦ περιττὸν ἡγοῦμεθα λέγειν δυναμένων πάντων εἰδέναι τὰ τοιαῦτα. ἐπειδὴ δὲ περὶ κλάσεως ποτηρίου καὶ τραπέζης ἐσυκοφάντησεν ἡμῶν τὸν ἐπίσκοπον Ἀθανάσιον, καὶ περὶ τούτου διηγήσασθαι ὑμῖν ἀναγκαῖον ἠπέιχθημεν, φθάσαντες γὰρ εἶπομεν ἐκκλησίαν αὐτὸν μηδέποτε ἐσχηκέναι ἐν τῷ Μαρεώτῃ, ὡς δὲ ἐπὶ θεοῦ μάρτυρος οὐδὲ ποτήριον κέκλασται οὐδὲ τράπεζα ἀνετράπη παρὰ τοῦ ἐπισκόπου ἡμῶν οὐδὲ παρ' ἄλλου τινὸς τῶν συνόντων αὐτῷ, ἀλλὰ πάντα ἐστὶ τὰ λεγόμενα συκοφαντία.	Of his character we think it unnecessary to speak, as all men have it in their power to become acquainted therewith. But since he has falsely accused our Bishop Athanasius of breaking a cup and overturning a table, we are necessarily obliged to address you on this point. We have said already that he never had a church in the Mareotis; and we declare before God as our witness, that no cup was broken, nor table overturned by our Bishop, nor by any one of those who accompanied him; but all that is alleged respecting this affair is mere calumny.
καὶ ταῦτα λέγομεν οὐ μακρὰν τοῦ ἐπισκόπου ἀπόντες, πάντες γὰρ σὺν αὐτῷ ἐσμεν, ὅταν περιοδεύῃ τὸν Μαρεώτην· καὶ οὐδέποτε μόνος περιέρχεται, ἀλλὰ μετὰ πάντων ἡμῶν τῶν πρεσβυτέρων καὶ τῶν διακόνων καὶ λαῶν ἱκανῶν. διὸ καὶ ὡς συμπαρόντες αὐτῷ ἐν πάσῃ περιοδείᾳ, ἧ πεποιήται πρὸς ἡμᾶς, ταῦτα λέγομεν καὶ μαρτυροῦμεν ὅτι οὔτε ποτήριον κατέαγεν οὔτε τράπεζα ἀνετράπη, ἀλλὰ πάντα ψεύδεται, ὡς καὶ αὐτὸς διὰ τῆς ἑαυτοῦ χειρὸς μαρτυρεῖ.	And this we say, not as having been absent from the bishop, for we are all with him when he makes his visitation of the Mareotis, and he never goes about alone, but is accompanied by all of us presbyters and deacons, and by a considerable number of the people. Therefore we make these assertions as having been present with him in every visitation which he has made amongst us, and testify that neither was a cup ever broken nor table overturned, but the whole story is false, as the accuser himself also witnesses under this own hand.
θελήσαντα γὰρ αὐτὸν συναχθῆναι μετὰ τὸ ἀπελθεῖν αὐτὸν μετὰ Μελιτιανῶν καὶ τοιαῦτα φημίσαι κατὰ τοῦ ἐπισκόπου ἡμῶν Ἀθανασίου οὐκ ἐδέξαντο αὐτόν, καίτοι γράψαντα καὶ ἰδίᾳ χειρὶ ὁμολογήσαντα μηδὲν τούτων γεγενῆσθαι, ἀλλ' ὑποβεβλήσθαι ὑπὸ τινων ταῦτα εἰπεῖν.	For when, after he had gone off with Melitians and had reported these things against our Bishop Athanasius, he wished to be admitted to communion. He was not received, although he wrote and confessed under his own hand that none of these things were true, but that he had been suborned by certain persons to say so.
Διὸ καὶ ἐλθόντες οἱ περὶ Θεόγνιον καὶ Θεόδωρον καὶ Μάριν καὶ Μακεδόνιον καὶ Οὐρσάκιον καὶ Οὐάλεντα εἰς τὸν Μαρεώτην οὐδὲν εὐρόντες ἀληθές, ἀλλὰ μέλλοντος τοῦ πράγματος ἐλέγχεσθαι ὅτι συκοφαντίαν εἰργάσαντο κατὰ τοῦ ἐπισκόπου ἡμῶν Ἀθανασίου αὐτοὶ οἱ περὶ Θεόγνιον ἐχθροὶ τυγχάνοντες τοὺς συγγενεῖς αὐτοῦ καὶ τινὰς Ἀρειομανίτας πεποιήκασιν εἰπεῖν, ἅπερ ἤθελον.	Therefore also Theognius, Theodorus, Maris, Macedonius, Ursacius, Valens, and their fellows came into the Mareotis, and when they found that none of these things were true, but it was likely to be discovered that they had framed a false accusation against our Bishop Athanasius, Theognius and his fellows being themselves his enemies, caused the relations of Ischyra and certain Arian madmen to say whatever they wished.
οὐ γὰρ τις τοῦ λαοῦ κατὰ τοῦ ἐπισκόπου εἶρηκεν, ἀλλ' αὐτοὶ τῷ φόβῳ τοῦ ἐπάρχου τῆς Αἰγύπτου Φιλαγρίου καὶ ταῖς ἀπειλαῖς καὶ τῇ προστασίᾳ τῶν Ἀρειομανιτῶν, ἅπερ ἠθέλησαν, πεποιήκασιν.	For none of the people spoke against the Bishop; but these persons through fear of Philagrius the Prefect of Egypt, and by threats and with the support of the Arian madmen, accomplished whatever they desired.
καὶ γὰρ ἐλθόντας ἡμᾶς ἐλέγξαι τὴν συκοφαντίαν οὐκ ἐπέτρεψαν, ἀλλὰ ἀπέρριπτον μὲν ἡμᾶς, οὓς δὲ	For when we came to disprove the calumny, they would not permit us, but cast us out, while they

ἤθελον συσκευαζόμενοι προσεδέχοντο καὶ συνετίθεντο αὐτοῖς διὰ τὸν φόβον τοῦ ἐπάρχου Φιλαγρίου, δι' ὃν οὔτε παρεῖναι ἡμᾶς ἐπέτρεψαν, ἵνα κὰν τοὺς ὑποβαλλομένους ὑπ' αὐτῶν δυνηθῶμεν ἐλέγξαι, εἰ τῆς ἐκκλησίας εἰσὶν ἢ Ἀρειομανῖται.	admitted whom they pleased to a participation in the schemes, and concerted matters with them influencing them by fear of the prefect Philagrius. Through his means they prevented us from being present that we might discover whether those who were suborned by them were members of the church or Arian madmen.
οἴδατε δέ, ἀγαπητοὶ πατέρες, καὶ ὑμεῖς, ὡς διδάσκετε ἡμᾶς, ὅτι ἐχθρῶν οὐκ ἰσχύει μαρτυρία. καὶ ὅτι μὲν ἀληθεύομεν, μαρτυρεῖ μὲν καὶ ἡ χεὶρ Ἰσχύρα, μαρτυρεῖ δὲ καὶ τὰ πράγματα αὐτά, ὅτι ἡμῶν μὲν μηδὲν συνειδότην τοιοῦτόν τι γεγενῆσθαι Φιλάγριον παρέλαβον μεθ' ἑαυτῶν, ἵνα τῷ φόβῳ τοῦ ξίφους καὶ ταῖς ἀπειλαῖς ἃ βούλονται συσκευάσωνται.	And you also, dearly beloved fathers, know, as you teach us, that the testimony of enemies avails nothing. That what we say is the truth the handwriting of Ischryas testifies, as do also the facts themselves, because when we were conscious that no such thing as was pretended had taken place, they took with them Philagrius, that through fear of the sword and by threats they might frame whatever plots they wished.
ταῦτα ὡς ἐπὶ θεοῦ μαρτυροῦμεν, ταῦτα ὡς εἰδότες καὶ ἐσομένην κρίσιν παρὰ θεοῦ λέγομεν, θέλοντες μὲν ἐλθεῖν πάντες πρὸς ὑμᾶς, ἀρκεσθέντες δὲ τοῖς ἐξ ἡμῶν, ἵνα τὰ γράμματα τὴν τῶν μὴ παραγενομένων παρουσίαν ἀποπληρώσῃ.	These things we testify as in the presence of God; we make these assertions as knowing that there will be a judgment held by God; desiring indeed all of us to come to you, but being content with certain of our number, so that the letters may be instead of the presence of those who have not come.
Ἰγγένιος πρεσβύτερος ἐρρῶσθαι ὑμᾶς εὐχομαι ἐν κυρίῳ, ἀγαπητοὶ πατέρες	I, Presbyter Ingenius, pray you health in the Lord, beloved fathers.
Θέων πρεσβύτερος	Presbyter Theon,
Ἀμμωνᾶς πρεσβύτερος	Presbyter Ammonas,
Ἡράκλειος πρεσβύτερος	Presbyter Heraclius,
Βόκκων πρεσβύτερος	Presbyter Boccon,
Τρύφων πρεσβύτερος	Presbyter Tryphon,
Πέτρος πρεσβύτερος	Presbyter Peter,
Ἰέραξ πρεσβύτερος	Presbyter Hierax,
Σαραπίων πρεσβύτερος	Presbyter Sarapion,
Μάρκος πρεσβύτερος	Presbyter Marcus,
Πτολλαρίων πρεσβύτερος	Presbyter Ptollarion,
Γάιος πρεσβύτερος	Presbyter Gaius,
Διόσκορος πρεσβύτερος	Presbyter Dioscorus,
Δημήτριος πρεσβύτερος	Presbyter Demetrius,
Θύρσος πρεσβύτερος	Presbyter Thyrsus.
Διάκονοι	Deacons:
Πιστὸς διάκονος	Deacon Pistus,
Ἀπολλῶς διάκονος	Deacon Apollos,
Σερραῖς διάκονος	Deacon Serras,
Πιστὸς διάκονος	Deacon Pistus,
Πολύνικος διάκονος	Deacon Polynicus,
Ἀμμώνιος διάκονος	Deacon Ammonius,
Μαῦρος διάκονος	Deacon Maurus,

Ἡφαιστος διάκονος	Deacon Hephaestus,
Ἀπολλῶς διάκονος	Deacon Apollos,
Μετωπᾶς διάκονος	Deacon Metopas,
Ἀπολλῶς διάκονος	Deacon Apollos,
Σεραπᾶς διάκονος	Deacon Serapas,
Μελίφθογγος διάκονος	Deacon Meliphthongus,
Λούκιος διάκονος	Deacon Lucius,
Γρηγορᾶς διάκονος	Deacon Gregoras.

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