

Fragments of a letter of the priest George to the Arians of Alexandria (*Dok.* 7)

Reference	<i>Dok.</i> 7; <i>Urk.</i> 13; CPG 3556
Incipit	Τί μέμφεσθε Ἀλεξάνδρῳ τῷ πάπῳ
Date	c. 319-320
Ancient source	Athanasius, <i>De synodis</i> 17.6
Modern edition	AW 2:245 AW 3:19

When introducing this letter fragment, Athanasius indicates that the author, George, was an Alexandrian priest. George was residing in Antioch (i.e. Antioch-on-the-Orantes) when he wrote a letter to Alexander of Alexandria (*Dok.* 6). Athanasius then cites this fragment from a second letter of George without any further information. It seems to chide the Arians at the outset, but George concludes by calling the Son a creation/creature, something Alexander and his party would not allow. We will follow Opitz and Brennecke in placing the two letters together and assume with Brennecke that they came fairly early in the controversy, after Arius’s earlier supporters left Egypt.

The text below is that of Opitz in AW 2:245. Our translation is an adaptation by Aaron West from that of D. Robertson in NPNF<sup>2</sup> 4:459.

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πρὸς δὲ τοὺς Ἀρειανοὺς ἔγραφε:	And [George] wrote to the Arians:
τί μέμφεσθε Ἀλεξάνδρῳ τῷ πάπῳ λέγοντι ἐκ τοῦ πατρὸς τὸν υἱόν; καὶ γὰρ καὶ ὑμεῖς μὴ φοβηθῆτε εἰπεῖν καὶ ἐκ τοῦ θεοῦ τὸν υἱόν. εἰ γὰρ ὁ ἀπόστολος ἔγραψε: “ <b>Τὰ δὲ πάντα ἐκ τοῦ θεοῦ,</b> ” καὶ ἔστι δῆλον ἐξ οὐκ ὄντων πεποιῆσθαι τὰ πάντα, ἔστι δὲ καὶ ὁ υἱὸς κτίσμα καὶ τῶν πεποιημένων εἷς. λεχθεὶς ἂν καὶ ὁ υἱὸς “ <b>ἐκ τοῦ θεοῦ</b> ” οὕτως, ὥσπερ καὶ τὰ πάντα λέγεται “ <b>ἐκ τοῦ θεοῦ.</b> ”	Why do you find fault with Bishop Alexander for saying that the Son is from the Father? For you also should not be afraid to say that the Son is from God. For if the Apostle wrote “All things are from God” [1 Cor 11:12], (though all things have clearly been made from nothing), and if also the Son is also a creature, and he too was made, then the Son can be said to be “from God,” just as all things are said to be “from God.”

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