

Fragment of a letter of Eusebius of Nicomedia to Arius (*Dok.* 16)

Reference	<i>Dok.</i> 16; <i>Urk.</i> 2; CPG 2046
Incipit	Καλῶς φρονῶν εὔχου πάντας
Date	c. 324
Ancient source	Athanasius, <i>De Synodis</i> 17.2
Modern edition	<i>AW</i> 2.7:244; <i>AW</i> 3.1:3

This letter fragment from Eusebius of Nicomedia to Arius, preserved in passing by Athanasius, appears to be part of the reply to *Dok.* 15/*Urk.* 1. Opitz thus placed it in 318, and Rowan Williams and Sarah Parvis place the letter in 321/322. Heil (*AW* 3.3:33) places *Dok.* 15 even later, i.e. during Licinius's ban on church synods (323-324). In the sentence that precedes the citation, Athanasius mentions other supporters of Arius who made similar christological statements before Nicaea, mentioning as "Eusebius's fellows" Narcissus (of Neronias), Patrophilus (of Scythopolis), Maris (of Chalcedon), Paulinus (of Tyre), Theodotus (of Laodicea in Syria), and Athanasius (of Anazarba) [see the [map](#) of Arian supporters].

The Greek text below is taken from Opitz's edition of *De synodis* (*AW* 2:244). The translation is that of G. Thompson; See also the translation of D. Robertson (NPNF<sup>2</sup> 4:458-459) and Hanson (*Search*, 31)

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[Πρὸ δὲ τοῦ γενέσθαι τὴν ἐν Νικαίᾳ σύνοδον ἔγραψεν .... καὶ ὁ μὲν ἀπὸ τῆς Νικομηδείας Εὐσέβιος κατὰ περιπτὸν ἔγραψεν Ἀρείῳ ὅτι]	Before the Nicene Council met, ... Eusebius of Nicomedia wrote in addition to Arius as follows:
Καλῶς φρονῶν εὔχου πάντας οὕτως φρονεῖν. παντὶ γὰρ δῆλόν ἐστιν, ὅτι τὸ πεποιημένον οὐκ ἦν πρὶν γενέσθαι. τὸ γενόμενον δὲ ἀρχὴν ἔχει τοῦ εἶναι.	Since you are reasoning properly, pray that everyone will think that same way. For it is clear to everyone that what is made did not exist before it came into being; but what has come into being has a beginning to its existence.

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