

Letter of Constantine to Alexander and Arius (*Dok.* 19)

Reference	<i>Dok.</i> 19; <i>Urk.</i> 17; CPG 2020
Incipit	Διπλῆν μοι γεγενῆσθαι
Date	October-December 324
Ancient sources	Eusebius, <i>Vita Constantini</i> 2.64-72 Sections 6-15: Socrates, <i>H.E.</i> 1.7 (NPNF2 2:6-7) and Anonymous Church History 2.4.1-13
Modern edition	F. Winkelmann, Eusebius Werke, Band 1.1: Über das Leben des Kaisers Konstantin, GCS vol. 7, 7.1:67-71. (Berlin: Akademie Verlag, 1975)

It is usually thought that this letter was carried by Hosius of Cordova to Alexandria in an imperial effort to mollify the dispute. This would have taken place shortly after Constantine’s victory over Licinius (October 324) made him responsible for the eastern empire and allowing him to involve himself in the affairs of the eastern church (Heil *AW* 3.3:20). After officially founding Constantinople, he headed east, getting as far as Antioch before returning to Nicomedia by Feb. In our letter below he seems to mention this journey (§72.2) and thus R. Williams (*Arius*, 57-58), following Barnes (*Constantine and Eusebius*, 212-213) places the letter even later—in December of that year.

Stuart G. Hall, on the other hand has argued that this letter was actually written to the Council of Antioch in 325, and that Eusebius, who would rather forget that council, changed the recipients in his account of the letter (“Some Constantinian Documents in the *Vita Constantini*,” *Constantine: History and Historiography*, S. Lieu and D. Montserrat eds. [NY, 1998], 86-104). S. Parvis (*Marcellus of Ancyra*, 77, n.172) in critiquing his argument sees the letter as meant for a general audience of eastern bishops, but not for the Council of Antioch specifically, adding that this might also explain how Eusebius had a copy.

The most complete text of the letter, as given below, was preserved by Eusebius in his *Vita Constantini* 2.64-72. Our text is taken from the edition of Winkelmann, *Eusebius Werke* 1.1 (GCS 7, 7.1:67-71). Abbreviated versions of the letter (§6-15) were preserved in Socrates, *H.E.* 1.7 and the *Anonymous Church History* 2.4.1-13. The translation is that of Aaron West (adapted from that of E. Richardson (NPNF2 1:515-518).

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64. Νικητῆς Κωνσταντίνου Μέγιστος Σεβαστὸς Ἀλεξάνδρῳ καὶ Ἀρείῳ.	The Victor Constantine, the Great Augustus, to Alexander and Arius.
Διπλῆν μοι γεγενῆσθαι πρόθεσιν τούτων, ὧν ἔργῳ τὴν χρεῖαν ὑπέστην, αὐτὸν ὡς εἰκὸς τὸν τῶν ἐμῶν ἐγχειρημάτων βοηθὸν καὶ σωτῆρα τὸν τῶν ὅλων θεὸν ποιοῦμαι μάρτυρα.	I. I call God to witness, as is fitting, who is the helper of my endeavors and the preserver of all men, that I had a twofold reason for undertaking this duty which I have now performed.

<p>65. Πρῶτον μὲν γὰρ τὴν ἀπάντων τῶν ἐθνῶν περὶ τὸ θεῖον διάθεσιν πρὸς μίαν ἕξωσιν σύστασιν ἐνῶσαι, δεύτερον δὲ τὸ τῆς κοινῆς οἴκουμένης σῶμα καθάπερ χαλεπῶ τινι τραύματι πεπονηκὸς ἀνακτήσασθαι καὶ συναρμόσαι προϋθυμήθην.</p>	<p>My design then was first to bring the various beliefs formed by all nations about God to a condition of settled uniformity. Secondly I hoped to restore to health the civil liberties of the empire, then suffering under the malignant power of an angry tyrant.</p>
<p>ἃ δὴ προδοκῶν ἕτερον μὲν ἀπορρήτῳ διανοίας ὀφθαλμῷ συνελογιζόμενην, ἕτερον δὲ τῆ τῆς στρατιωτικῆς χειρὸς ἐξουσία κατορθοῦν ἐπειρώμην, εἰδὼς ὡς εἰ κοινὴν ἅπασιν τοῖς τοῦ θεοῦ θεράπουσιν ἐπ' εὐχαῖς ταῖς ἐμαῖς ὁμόνοιαν καταστήσαιμι, καὶ ἡγησάμην τῶν δημοσίων πραγμάτων χρειαὶ σύνδρομον ταῖς ἀπάντων εὐσεβέσιν γνώμαις τὴν μεταβολὴν καρπώσεται.</p>	<p>Keeping these objects in view, I sought to accomplish the one by thought, which is hidden from the eye, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change corresponding to the pious desires of all.</p>
<p>66. Μανίας γὰρ δῆπουθεν οὐκ ἀνεκτῆς ἅπασαν τὴν Ἀφρικὴν ἐπιλαβούσης καὶ διὰ τοὺς ἀβούλω κουφότητι τὴν τῶν δήμων θρησκείαν εἰς διαφόρους αἰρέσεις σχίσαι τετολμηκότας, ταύτην ἐγὼ τὴν νόσον καταστεῖλαι βουλευθεῖς, οὐδεμίαν ἕτεραν ἀρκουσαν τῷ πρόγματι θεραπείαν ἠΰρισκον, ἢ εἰ τὸν κοινὸν τῆς οἴκουμένης ἐχθρὸν ἐξελών, ὃς ταῖς ἱεραῖς ὑμῶν συνόδοις τὴν ἀθέμιτον ἑαυτοῦ γνώμην ἀντέστησεν, ἐνίους ὑμῶν πρὸ τῶν πρὸς ἀλλήλους διχονοούντων ὁμόνοιαν βοηθοὺς ἀποστείλαιμι.</p>	<p>2. So when I found that an intolerable spirit of mad folly had overcome the whole of Africa, through the influence of those who with heedless frivolity had presumed to divide the religion of the people into diverse sects, I was anxious to stop the course of this disorder. After I had removed the common enemy of mankind [Licinius] who had interposed his lawless sentence which prohibited your holy synods, I could discover no other remedy equal to the occasion, except to send some of you churchmen to aid in restoring mutual harmony among the disputants.</p>
<p>67. Ἐπειδὴ γὰρ ἡ τοῦ φωτὸς δύναμις καὶ ὁ τῆς ἱερᾶς θρησκείας νόμος, ὑπὸ τῆς τοῦ κρείττονος εὐεργεσίας οἷον ἕκ τινων τῆς ἀνατολῆς κόλπων ἐκδοθεῖς, ἅπασαν ὁμοῦ τὴν πάντας οὐλομένην, ἐμξμ οερῶ λαμπτήρι κατήστραψεν, εἰκότως ὑμᾶς, ὥσπερ τινὰς ἀρχηγούς τῆς τῶν ἐθνῶν σωτηρίας ὑπάρξουν πιστεύων, ὁμοῦ καὶ ψυχῆς νεύματι καὶ ὀφθαλμῶν ἐνεργείᾳ ζητεῖν ἐπειρώμην. ἅμα γοῦν τῇ μεγάλῃ νίκῃ καὶ τῇ τῶν ἐχθρῶν ἀληθεῖ θριμβείᾳ τοῦτο πρῶτον εἰλόμην ἐρευνᾶν, ὃ δὴ πρῶτόν μοι καὶ τιμιώτατον ἀπάντων ὑπάρχειν ἀγορεύμην.</p>	<p>3. I naturally believed that you in the East would be the first to promote the salvation of other nations, since the power of divine light and the law of sacred worship, which proceeded in the first instance through the favor of God, from the bosom, as it were, of the East, have illumined the world by their sacred radiance. So I resolved with all energy of thought and diligence of enquiry to seek your aid. As soon as I had secured my decisive victory and unquestioned triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.</p>

<p>68.1 Ἀλλ, ὃ καλλίστη καὶ θεία κρόνοια, οἷόν μου τῆς ἀκοῆς μᾶλλον δὲ τῆς καρδίας αὐτῆς τραῦμα καίριον ἦψατο, πολλῶ χαλεπωτέραν τῶν ἐκεῖ καταλειφθέντων τὴν ἐν ὑμῖν γιγνομένην διχοστασίαν σημαῖνον, ὡς πλείονος ἤδη τὰ καθ' ὑμᾶς μέρη θεραπείας δέεσθαι, παρ' ὧν τοῖς ἄλλοις τὴν ἴασιν ὑπάρξειν ἤλπισα.</p>	<p>4. But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive when it was reported that divisions existed among yourselves more grievous still than those which continued in that country [Africa, i.e. the Donatist schism]! You, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs.</p>
<p>68.2 διαλογιζομένῳ δὴ μοι τὴν ἀρχὴν καὶ τὴν ὑπόθεσιν τούτων ἄγαν εὐτελεῆς καὶ οὐδαμῶς ἀξία τῆς τοσαύτης φιλονεικίας ἢ πρόφασις ἐφωράθη. διόπερ ἐπὶ τὴν τῆς ἐπιστολῆς ταύτης ἀνάγκην ἐπειχθεῖς, καὶ πρὸς τὴν ὁμόψυχον ὑμῶν ἀγχίνουαν γράφων, τὴν τε θεῖαν πρόνοιαν καλέσας ἀρωγὸν τῷ πράγματι, μέσον τῆς πρὸς ἀλλήλους ὑμῶς ἀμφισβητήσεως οἷον εἰρήνης πρύτανιν ἐμαυτὸν εἰκότως προσάγω.</p>	<p>And yet, now that I have made a careful enquiry into the origin and foundation of these differences, I have found the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. I feel compelled to address you in this letter, and to appeal at the same time to your unity and discernment. I call on Divine Providence to assist me in the task, while I interrupt your dissension as a minister of peace.</p>
<p>68.3 ὅπερ γὰρ δὴ συναιρομένου τοῦ κρείττονος, εἰ καὶ μείζων ἦν τις ἀφορμὴ διχονοίας, οὐ χαλεπῶς ἂν ἠδυνήθην, ὁσίαις τῶν ἀκουόντων γνώμαις ἐγχειρίζων τὸν λόγον, εἰς τὸ χρησιμώτερον ἕκαστον μεταστῆσαι, τοῦτο, μικρᾶς καὶ λίαν εὐτελοῦς ἀφορμῆς ὑπαρχούσης, ἢ πρὸς τὸ ὄλον ἐμποδῶν ἴσταται, πῶς οὐκ εὐχερεστέραν καὶ πολλῶ ράδιωτέραν μοι τοῦ πράγματος τὴν ἐπανόρθωσιν μνηστεύσει;</p>	<p>5. I have hope for success: Even in a great disagreement I might expect with the help of the higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who hear me, to recall them to a better spirit. How can I help but to expect a far easier and more speedy resolution of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little importance?</p>
<p>69.1 Μανθάνω τοίνυν ἐκεῖθεν ὑπῆρχθαι τοῦ παρόντος ζητήματος τὴν καταβολήν. ὅτε γὰρ σύ, ὦ Ἀλέξανδρε, παρὰ τῶν πρεσβυτέρων ἐζήτηεις, τί δήποτε αὐτῶν ἕκαστος ὑπὲρ τίνος τόπου τῶν ἐν τῷ νόμῳ γεγραμμένων μᾶλλον δ' ὑπὲρ ματαίου τινὸς ζητήσεως μέρος ἠσθάνετο, ὡς σύ, ὦ Ἄρειε, τεῦθ, ὅπερ ἢ μὴδ' ἀρχὴν ἐνθυμηθῆναι ἢ ἐνθυμηθέντα σιωπῇ παραδοῦναι προσῆκον ἦν, ἀπροόπτως ἀντέθηκας, ὅθεν τῆς ἐν ὑμῖν διχονοίας ἐγερθείσης ἢ μὲν σύνοδος ἠρνήθη, ὁ δὲ ἀγιώτατος λαὸς εἰς ἀμφοτέρους σχισθεὶς ἐκ τῆς τοῦ κοινῶ σώματος ἀρμονίας ἐχωρίσθη.</p>	<p>6. I understand that the origin of the present controversy is this. When you, Alexander, demanded of the priests what opinion they each maintained respecting a certain passage in Scripture—or rather, I should say, that you asked them something connected with an unprofitable question—you then, Arius, inconsiderately insisted on what ought never to have been speculated about at all, or if pondered, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people were rent into diverse factions, no longer preserving the unity of the one body.</p>

<p>69.2 οὐκοῦν ἑκάτερος ὑμῶν, ἐξ ἴσου τὴν συγγνώμην παρασχών, ὅπερ ἂν ὑμῖν ὁ συνθεράπων ὑμῶν δικαίως παραινῆ δεξάσθω. τί δὲ τοῦτό ἐστιν; οὔτε ἐρωτᾶν ὑπὲρ τῶν τοιούτων δὲ ἀρχῆς προσῆκον ἦν, οὔτε ἐρωτώμενον ἀποκρίνεσθαι τὰς γὰρ τοιαύτας ζητήσεις, ὅποσας μὴ νόμου τινὸς ἀνάγκη προστάττει ἀλλ ἀνωφελοῦς ἀργίας ἐρεσχελία προτίθησιν εἰ καὶ φιλοσοφικῆς τινος γυμνασίας ἔνεκα γίγνεται, ὅμως ὀφείλομεν εἰσὼ τῆς διανοίας ἐγκλείειν καὶ μὴ προχειρῶς εἰς δημοσίας συνόδους ἐκφέρειν, μηδὲ ταῖς τῶν δῆμων ἀκοαῖς ἀπρονοήτως πιστεύειν.</p>	<p>7. And so I now ask you both to show an equal degree of consideration for the other, and to receive the advice which your fellow-servant impartially gives. What then is this advice? It was wrong in the first instance to propose such questions as these, and also wrong to reply to them when they were presented.</p> <p>8. For those points of discussion are not commanded by the authority of any law, but are rather the product of an argumentative spirit which is encouraged by the idle useless talk of leisure. Even though they may be intended merely as an intellectual exercise, they ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the ears of the general public.</p>
<p>69.3 πόσος γὰρ ἐστὶν ἕκαστος, ὡς πραγμάτων οὕτω μεγάλων καὶ λίαν δυσχερῶν δύναμιν ἢ πρὸς τὸ ἀκριβὲς συνιδεῖν ἢ κατ' ἀξίαν ἐρμηνεῦσαι; εἰ δὲ καὶ τοῦτό τις εὐχερῶς ποιεῖν νομισθεῖ, πόσον δήπου μέρος τοῦ δήμου πείσει; ἢ τίς ταῖς τῶν τοιούτων ζητημάτων ἀκριβείαις ἔξω τῆς ἐπικινδύνου παρολισθήσεως ἂν ἀντισταίη;</p>	<p>For how very few are there able either accurately to comprehend, or adequately to explain subjects so sublime and difficult to comprehend in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or again, who in dealing with questions involving such subtle distinctions as these can be sure he is not dangerously departing from the truth in some point?</p>
<p>69.4 οὐκοῦν ἐφεκτέον ἐστὶν ἐν τοῖς τοιούτοις τὴν πολυλογία, ἵνα μήπως, ἢ ἡμῶν ἀσθενεῖα φύσεως τὸ προταθὲν ἐρμηνεῦσαι μὴ δυναθέντων, ἢ τῶν ἀκροατῶν βραδυτέρα συνέσει πρὸς ἀκριβῆ τοῦ ῥηθέντος κατάληψιν ἐλθεῖν μὴ χωρησάντων, ἐξ ὁποτέρου τούτων ἢ βλασφημίας ἢ σχίσματος εἰς ἀνάγκην ὁ δῆμος περισταίη.</p>	<p>We ourselves may be unable, through the weakness of our natural abilities, to give a clear explanation of the subject before us, or, on the other hand, our hearers understanding may prevent them from arriving at an accurate understanding of what we say. Lest that be the case, it is our obligation to be sparing with our words, so that neither of these situations will cause the people to be reduced either to blasphemy or to schism.</p>
<p>70. Διόπερ καὶ ἐρώτησις ἀπροφύλακτος καὶ ἀπόκρισις ἀπρονόητος ἴσην ἀλλήλαις ἀντιδότησαν ἐφ' ἑκάτερα συγγνώμην. οὐδὲ γὰρ περὶ τοῦ κορυφαίου τῶν ἐν τῷ νόμῳ παραγγελμάτων ὑμῖν ἢ τῆς φιλονεικίας ἐξήφθη πρόφασις, οὐδὲ καινὴ τις ὑμῖν ὑπὲρ τῆς τοῦ θεοῦ</p>	<p>9. Now forgive one another for both the careless question and the ill-considered answer. The cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are really of one and the same</p>

<p>θηρσκειας αἴρεσις ἀντειρήχθη, ἀλλ ἓνα καὶ τὸν αὐτὸν ἔχετε λογισμόν, ὡς πρὸς τὸ τῆς κοινωνίας σύνθημα δύνασθαι συνελθεῖν.</p>	<p>judgment; and so it is fitting for you to join in communion and fellowship.</p>
<p>71.1 Ὑμῶν γὰρ ἐν ἀλλήλοις ὑπὲρ μικρῶν καὶ λίαν ἐλαχίστων φιλονεικούντων, τοσοῦτον τοῦ θεοῦ λαόν, ὄν ὑπὸ ταῖς ὑμετέραις χερσὶν εὐθύνεσθαι προσήκει, διχονοεῖν οὔτε πρέπον οὔθ ὄλως θεμιτὸν εἶναι πιστεύεται.</p>	<p>10. As long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgment, since you are thus divided between yourselves.</p>
<p>71.2 ἵνα δὲ μικρῶ παραδείγματι τὴν ὑμετέραν σύνεσιν ὑπομνήσασμι, ἵστε δήπου καὶ τοὺς φιλοσόμους αὐτοὺς ὡς ἐνὶ μὲν ἅπαντες δόγματι συντίθενται, πολλακίς δὲ ἐπειδὴν ἔν τινι τῶν ἀποφάσεων μέρει διαφωνῶσιν, εἴ καὶ τῆ τῆς ἐπιστήμης ἀρετῆ χωρίζονται, τῆ μέντοι τοῦδὸγματος ἐνώσει πάλιν εἰς ἀλλήλους συμπνέουσιν. εἰ δὴ τοῦτο ἔστι, πῶς οὐ πολλῶ δικαιότερον ἡμᾶς τοὺς τοῦ μεγάλου θεοῦ θεράποντας καθεστῶτας ἐν τοιαύτῃ προαιρέσει θηρσκειας ὁμοψύχους ἀλλήλοις εἶναι;</p>	<p>In my opinion, it is not merely unbecoming, but positively evil, that such should be the case. Let me arouse your minds by the following little illustration. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge. Yet they are brought back to harmony of opinion by the uniting power of their common teachings. If this be true, is it not far more reasonable that you, who are the ministers of the supreme God, should be of one mind in the profession of the same religion?</p>
<p>71.3 ἐπισκενῶμεθα δὴ λογισμῶ μείζονι καὶ πλείονι συνέσει τὸ ῥηθέν, εἴπερ ὀρθῶς ἔχει δι ὀλίγας καὶ ματαίας ῥημάτων ἐν ὑμῖν φιλονεικίας ἀδελφούς ἀδελφοῖς ἀντικεῖσθαι καὶ τὸ τῆς συνόδου τίμιον ἀσεβεῖ διχονοία χωρίζεσθαι δι ἡμῶν, οἱ πρὸς ἀλλήλους ὑπὲρ μικρῶ οὔτω καὶ μηδαμῶς ἀναγκαίων φιλονεικοῦμεν. δημῶδη ταῦτά ἐστι καὶ παιδικαῖς ἀνοίαις ἀρμόττοντα μᾶλλον ἢ τῆ τῶν ἱερέων καὶ φρονίμων ἀνδρῶν συνέσει προσήκοντα.</p>	<p>Let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right: On the ground of some trifling and foolish verbal difference between ourselves, should brothers assume towards each other the attitude of enemies? Should the honorable synod be torn in two by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and more characteristic of childish ignorance, than consistent with the wisdom of priests and sensible men.</p>
<p>71.4 ἀποστῶμεν ἐκόντες τῶν διαβολικῶν πειρασμῶν. ὁ μέγας ἡμῶν θεός. ὁ σωτὴρ ἀπάντων, κοινὸν ἅπασι τὸ φῶς ἐξέτεινεν· ὑφ οὔ τῆ προνοία ταύτην ἐμοὶ τῶ θεραπευτῆ τοῦ κρείττονος τὴν σπουδὴν εἰς τέλος ἐνεγκεῖν συγχωρήσατε, ὅπως αὐτοὺς τοὺς ἐκεῖνου δῆμους ἐμῇ προσφωνήσει καὶ ὑπηρεσίᾳ καὶ νοουθεσίας ἐνστάσει πρὸς τὴν τῆς συνόδου κοινωνίαν ἐπανάγαγοιμι.</p>	<p>11. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and our common Savior has granted us all the same light. Permit me, who am his servant, to successfully bring my task to conclusion, under the direction of his providence, that I may be enabled, through my exhortations, diligence, and earnest warning, to recall his people to communion and fellowship.</p>

<p>71.5 ἐπειδὴ γάρ, ὡς ἔφην, μία τίς ἐστὶν ἐν ἡμῖν πίστις καὶ μία τῆς καθ' ἡμᾶς αἰρέσεως σύνεσις, τὸ τε τοῦ νόμου παράγγελμα τοῖς δυσὶν αὐτοῦ μέρεσιν εἰς μίαν ψυχῆς πρόθεσιν τὸ ὅλον συγκλείει, τοῦτο ὅπερ ὀλίγη ἐν ὑμῖν ἀλλήλοις φιλονεικίαν ἤγειρεν, ἐπειδὴ μὴ πρὸς τὴν τοῦ παντὸς νόμου δύναμιν ἀνήκει, χωρισμὸν τινα καὶ στάσιν ὑμῖν μηδαμῶς ἐμποιεῖτω.</p>	<p>12. You have, as I said, only one faith, and one opinion about our religion, and the Divine commandment in all its parts imposes upon us all the duty of maintaining a spirit of peace. Because of this, you should not let the circumstance which has led to a slight difference between you cause any division or schism among you, since it does not affect the validity of the whole.</p>
<p>71.6 καὶ λέγω ταῦτα, οὐχ ὡς ἀναγκάζων ὑμᾶς ἐξ ἅπαντος τῆ λῖαν εὐήθει καὶ οἷα δήποτε ἐστὶν ἐκείνη ἢ ζήτησις συντίθεσθαι. δύναται γὰρ καὶ τὸ τῆς συνόδου τίμιον ὑμῖν ἀκεραίως σώζεσθαι καὶ μία καὶ ἡ αὐτὴ κατὰ πάντων κοινωνία τηρεῖσθαι, κἂν τὰ μάλιστά τις ἐν μέρει πρὸς ἀλλήλους ὑμῖν ὑπὲρ ἐλαχίστου διαφωνία γένηται, ἐπειδὴ μηδὲ πάντες ἐν ἅπασι ταῦτὸν βουλόμεθα, μηδὲ μία τίς ἐν ἡμῖν φύσις ἢ γνώμη πολιτεύεται.</p>	<p>13. I say this without in any way desiring to force you to a complete unity of judgment in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod can be preserved, and the communion of your whole body can be maintained unbroken, no matter how wide a difference exists among you about unimportant matters. We are not all like-minded on every subject, nor is there such a thing as one universal disposition and judgment.</p>
<p>περὶ μὲν οὖν τῆς θείας προνοίας μία τίς ἐν ὑμῖν ἔστω πίστις μία σύνεσις μία συνθήκη τοῦ κρείττονος, ἃ δ' ὑπὲρ τῶν ἐλαχίστων τούτων ζητήσεων ἐν ἀλλήλοις ἀκριβολογεῖσθε, κἂν μὴ πρὸς μίαν γνώμην συμφέρησθε, μένειν εἴσω λογισμοῦ προσήκει, τῷ τῆς διανοίας ἀπορρήτῳ τηρούμενα. τὸ μέντοι τῆς κοινῆς φιλίας ἐξαίρετον καὶ ἡ τῆς ἀληθείας πίστις ἢ τε περὶ τὸν θεὸν καὶ τὴν τοῦ νόμου θρησκείαν τιμῆ μενέτω παρ' ὑμῖν ἀσάλευτος· ἐπανέλθετε δὲ πρὸς τὴν ἀλλήλων φιλίαν τε καὶ χάριν, ἀπόδοτε τῷ λαῷ ξύμπαντι τὰς οἰκείας περιπλοκάς, ὑμεῖς τε αὐτοὶ καθάπερ τὰς ἑαυτῶν ψυχὰς ἐκκαθήραντες αὐθις ἀλλήλους ἐπίγνωτε. ἡδίων γὰρ πολλάκις φιλία γίγνεται μετὰ τὴν τῆς ἔχθρας ἀπόθεσιν αὐθις εἰς καταλλαγὴν ἐπανελθοῦσα.</p>	<p>14. As far, then, as regards Divine Providence, let there be one faith, and one understanding among you, one united judgment concerning God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in opinion, such differences should be confined to your own private minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honor due to God and to the observance of his law remain immovably among you. Resume your mutual feelings of friendship, love, and respect. Restore to the people their customary embraces; and you yourselves purify your souls, as it were, and once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of hostility, friendship becomes even sweeter than it was before.</p>
<p>72.1 Ἀπόδοτε οὖν μοι γαληνάς μὲν ἡμέρας νύκτας δ' ἀμερίμνους, ἵνα κάμοί τις ἡδονὴ καθαροῦ φωτὸς καὶ βίου λοιπὸν ἡσύχου εὐφροσύνη σώζηται· εἰ δὲ μή, στένειν ἀνάγκη καὶ δακρυόεις δι' ὅλου συγγεῖσθαι καὶ μηδὲ τὸν</p>	<p>15. Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may be my portion from here on. Otherwise I will be forced to mourn with constant tears, and I will not be able to pass the remainder</p>

<p>τοῦ ζῆν αἰῶνα πράως ὑφίστασθαι. τῶν γάρ τοι τοῦ θεοῦ λαῶν, τῶν συνθεραπόντων λέγω τῶν ἐμῶν, οὕτως ἀδίκῳ καὶ βλαβερᾷ πρὸς ἀλλήλους φιλονεικία κεχωρισμένων, ἐμὲ πῶς ἐγχωρεῖ τῷ λογισμῷ συνεστάναι λοιπόν;</p>	<p>of my days in peace. While the people of God, whose fellow-servant I am, are so divided among themselves by an unreasonable and wicked spirit of contention, how is it possible that I shall be able to maintain a tranquil mind?</p>
<p>72.2 ἵνα δὲ τῆς ἐπὶ τούτῳ λύπης τὴν ὑπερβολὴν αἰσθηθεε, πρώην ἐπιστὰς τῇ Νικομηδέων πόλει παραχρῆμα πρὸς τὴν ἑῶαν ἠπειγόμενην τῇ γνώμῃ. Σπεύδοντι δὴ μοι πρὸς ὑμᾶς καὶ τῷ πλείονι μέρει σὺν ὑμῖν ὄντι ἢ τοῦδε τοῦ πράγματος ἀγγελία πρὸς τὸ ἔμπαλιν τὸν λογισμὸν ἀνεχαίτισεν, ἵνα μὴ τοῖς ὀφθαλμοῖς ὄραν ἀναγκασθῆιν ἃ μὴδὲ ταῖς ἀκοαῖς προαισθῆσθαι δυνατὸν ἠγούμην. ἀνοίξατε δὴ μοι λοιπὸν ἐν τῇ καθ' ὑμᾶς ὁμονοίᾳ τῆς ἑῶας τὴν ὁδόν, ἣν ταῖς πρὸς ἀλλήλους φιλονεικίαις ἀπεκλείσατε, καὶ συγχωρήσατε θᾶπτον ὑμᾶς τε ὁμοῦ καὶ τοὺς ἄλλους ἅπαντας δήμους ἐπιδειν χαίροντα, καὶ τὴν ὑπὲρ τῆς κοινῆς ἀπάντων ὁμονοίας καὶ ἐλευθερίας ὀφειλομένην χάριν ἐπ' εὐφήμοις λόγων συνθήμασιν ὁμολογήσαι τῷ κρείττονι.</p>	<p>And I will give you a proof how great my sorrow has been in this regard. Not long ago I visited Nicomedia, and had intended to proceed immediately from that city to the East. It was while I was hurrying towards you, and had already finished the greater part of the journey, that the news of this matter reversed my plan, so that I would not be forced to see with my own eyes that which I felt myself scarcely able even to hear. So open for me by your unity of judgment that road to the regions of the East which your dissensions have closed to me, and permit me speedily to see you and all other peoples rejoicing together. Render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general peace and liberty to all.</p>