

Celestine to the Clergy of Constantinople (CPG 8640)

<i>Reference:</i>	CPG 8640
<i>Incipit:</i>	<i>Ad eos nihi qui faciunt ecclesiam</i>
<i>Date:</i>	Aug. 10, 430
<i>Greek Text:</i>	ACO 1.1.1:83-90
<i>Latin Text:</i>	ACO 1.2:15-20
<i>English Translation:</i>	FCC: A. Claflin; Price, CE #16

This letter was written just after Celestine held a council in Rome at which a letter from Cyril ([CPG 5310](#)) and one or more letters of Nestorius ([CPG 5665](#), [5667](#)) were read and discussed. To learn more about the broader historical context, click [here](#).

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Caelestinus episcopus presbyteris, diaconibus, clero [dei seruis] et plebi consistentibus Constantinopolim, dilectissimis fratribus, in domino salutem.	Bishop Celestine, to my dear brothers—presbyters and deacons, clergy and layfolk—who live in Constantinople; greetings in the Lord!	Κελεστίνος ἐπίσκοπος πρεσβυτέροις διακόνις κλήρῳ θεοῦ δούλοις καὶ καθολικῶ λαῷ διάγουσιν ἐν Κωνσταντινουπόλει ἀγαπητοῖς ἀδελφοῖς ἐν κυρίῳ χαίρειν.
1. Ad eos mihi qui faciunt ecclesiam, locuturo det apostolicus sermo principium, ut sancti discipuli prius audiant illius qui praedicauit gentibus, uerba doctoris. Praeter illa quae sunt, inquit, extrinsecus, instantia mea cottidiana, sollicitudo omnium ecclesiarum. Et rursus: quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? Ita et nos, licet longe positi, ubi peruersitate doctrinae cognouimus nostra membra lacerari, paterna sollicitudine nos urente pro uobis, alieno flagrauimus	1. Allow me to give an apostolic discourse about what is of utmost importance to those who make up the church, just as the holy disciples first heard the words of the teacher who preached to the Gentiles. “Contrary to those things which are external,” he said, “my daily and urgent concern is for all the churches” [2 Cor. 11:28]. And again, “Who is weak, and I am not weak? Who falls into sin and I do not burn?” [2 Cor. 11:29]. So also we, although we are a great distance from you, when we learned that our	1. Πρὸς τούτους μοι διαλεχθησομένῳ οἵτινες ἐκκλησίαν ποιοῦσι, παράσχοι ὁ ἀποστολικὸς λόγος προοίμιον, ἵνα οἱ εὐλαβεῖς μαθηταὶ πρῶτον ἀκούσωσιν ἐκείνου τοῦ διδασκάλου τὰ ῥήματα, ὃς τοῖς ἔθνεσιν ἐκήρυξεν. ἐκτὸς ἐκείνων, φησίν, ἅπερ ἐστὶν ἔξωθεν, ἡ ἐπιμονή μου ἡ καθημερινή, ἡ φροντίς πασῶν τῶν ἐκκλησιῶν. καὶ πάλιν· τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ ἐγὼ οὐ καίομαι; οὕτω καὶ ἡμεῖς, εἰ καὶ πόρρω ὄντες, ὡς ἐγνώκαμεν ἐνταῦθα διαστροφῇ διδασκαλίας τὰ ἡμέτερα μέλη διασπαράττεσθαι,

incendio, licet inter ecclesias dei, quae in unum Christi thalamum ubique referuntur, nihil longe sit, nihil censeatur alienum.	members were being torn apart by perverse doctrine, we burned with an alien fire, with the burning of parental concern for you. (Although, among the churches of God, which are referred to as the one marriage chamber of Christ, nothing is truly far away or considered alien.)	πατρικῆς φροντίδος ἡμᾶς ὑπὲρ ὑμῶν καιούσης, ἄλλοτρίῳ πυρὶ ἐνεπρήσθημεν, εἰ καὶ τὰ μάλιστα παρὰ ταῖς ἐκκλησίαις τοῦ θεοῦ, αἵτινες εἰς ἓνα θάλαμον Χριστοῦ πανταχοῦ ἀναφέρονται, τί ἂν εἶη πόρρω; τί δὲ νομισθεῖη ἄλλότριον;
2. Cum ergo nostra uiscera sitis, iure trepidauimus ne fidem uestram, quae ubique praedicatur, a tramite ueritatis insinuatio male docentis auertat. Nam Nestorius episcopus de uirgineo partu et de diuinitate Christi dei saluatoris nostri, uelut eius reuerentiae et communis omnium salutis oblitus, nefanda praedicat, uitanda persuadit, sicut et eius scripta ad nos ab ipso cum propria subscriptione transmissa, sicut etiam relatio sancti fratris et coepiscopi mei Cyrilli per filium meum Posidonium diaconum ad me missa patefecit. Quibus omnibus recensitis, magnam uitandamque peruersitatem impiae praedicationis inuenimus. Humanam enim in Christo nostro discutit diuinamque naturam, nunc solum hominem, nunc ei societatem dei, quotiens tamen dignatur, adsignans.	2. Therefore, since you are our innermost parts, we were rightly afraid lest your faith, which is being proclaimed everywhere, should be turned from the path of truth by the promulgation of wicked teaching. For Bishop Nestorius is preaching impious things about the virgin birth and about the divinity of Christ our Savior God, as if he has forgotten his reverence and the common salvation of all and instead is arguing for things that should properly be avoided. This has been clearly revealed both from the writings he himself sent to us with his own signature, and from the reports sent to me from my holy brother and fellow bishop Cyril through my son Posidonius the deacon. All these things considered, we have found the perversity of his impious preaching to be very great, and thus worthy of being avoided. For when he speaks about the human and divine natures in our Christ, he at one time speaks only of his humanity, at another of his partaking of God, assigning either one whenever he sees fit.	2. ὄντων οὖν ὑμῶν ἡμετέρων μελῶν, δικαίως ἡγωνιάσαμεν μὴ τὴν ὑμετέραν πίστιν τὴν πανταχοῦ κηρυττομένην ἀπὸ τῆς ὁδοῦ τῆς ἀληθείας ἢ ἐνδελέχεια τοῦ κακῶς διδάσκοντος ἀποστρέψῃ. Νεστόριος γὰρ ὁ ἐπίσκοπος περὶ τοῦ παρθενικοῦ τόκου καὶ περὶ τῆς θεότητος τοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, ὥσπερ τοῦ σεβάσματος αὐτοῦ καὶ τῆς κοινῆς πάντων σωτηρίας ἐπιλεησμένος, ἀθέμιτα κηρύττει, φευκτέα συμβουλεύει, ὥς καὶ τὰ γράμματα αὐτοῦ μετ’ ἰδίας ὑπογραφῆς ἀποσταλέντα ἡμῖν, ὥς καὶ ἡ ἀναφορὰ τοῦ ἁγίου ἀδελφοῦ καὶ συνεπισκόπου μου Κυρίλλου διὰ τοῦ υἱοῦ μου Ποσειδωνίου τοῦ διακόνου πρὸς ἐμὲ ἀποσταλεῖσα ἐδίδαξεν. ὦν πάντων ἀναγνωσθέντων, μεγίστην καὶ φευκτέαν διαστροφὴν ἀσεβοῦς κηρύγματος εὐρήκαμεν. τὴν γὰρ ἀνθρωπίνην καὶ τὴν θείαν φύσιν ἐν τῷ Χριστῷ ἀνακρίνει, νῦν μόνον ἄνθρωπον, νῦν αὐτῷ κοινωνίαν θεοῦ, ὅσάκις καταξιοῖ, προσάπτων.
3. Sed nos, sicut Heremias ait, talium prophetarum uanos non possumus audire sermones. Audiatur et Ezechielem; et quid sibi immineat recognoscat. Extendam, inquit, manum meam super prophetas qui	3. But we, just as Jeremiah said, are not able to listen to the empty sermons of such prophets [Jer. 23:16]. Let him hear Ezekiel and recognize what is threatening him: “I will stretch out my hand,” he says, “against	3. ἀλλ’ ἡμεῖς, ὥς Ἱερεμίας φησί, τῶν τοιούτων προφητῶν τοὺς ματαίους ἀκοῦσαι οὐ δυνάμεθα λόγους. ἀκούσῃ τοῦ Ἰεζεκιήλ καὶ ἐπιγνῶ τί αὐτῷ ἀπειλεῖ. ἐκτενῶ, φησί, τὴν χεῖρα μου ἐπάνω τῶν προφητῶν τῶν ὁρώντων ψευδῆ καὶ λαλούντων

uident mendacia, et locuntur uana. In populi mei non erunt disciplina neque in scriptura domus Israhel scribentur et in terra Israhel non intrabunt, quia populum meum seduxerunt. Ubi est debita erga sanctum gregem cura pastoris? Ubi est dominicorum sollicitudo saeporum? Quid spei habeat grex, quando lupum se ipse pastor ostendit et sic oues inuadit, ut grassetur in singulas? Eo namque ore laniantur, quo impia proferuntur. Praebentur pabula non refectura, sed noxia; beatus tamen grex cui dedit dominus de pascuis iudicare.	the prophets who see illusions, and who speak empty words. They will not belong to the teaching of my people, nor will they be written in the register of the house of Israel, and they will not enter into the land of Israel, because they have led my people astray” [Ezek. 13:9,10]. Where is the pastoral care he ought to have for the holy flock? Where is his concern for those in the Lord’s sheep pen? What kind of hope can the flock have when the shepherd reveals that he himself is a wolf and so attacks the sheep, hunting them one by one? Indeed, they are being torn apart in the same mouth which is preaching impieties! They are not given food to refresh them, but to harm them. Nevertheless, blessed is the flock to whom the Lord has granted judgment about their pastures.	κενά. ἐν τῇ ἐπιστήμῃ τοῦ λαοῦ μου οὐκ ἔσονται οὐδὲ ἐν τῇ γραφῇ τοῦ οἴκου Ἰσραὴλ γραφήσονται καὶ εἰς τὴν γῆν τοῦ Ἰσραὴλ οὐκ εἰσελεύσονται, ὅτι τὸν λαόν μου ἡπάτησαν. ποῦ ἐστὶν ἡ χρεωστούμενη περὶ τὴν ἱερὰν ἀγέλην φροντίς τοῦ ποιμένος; ποῦ ἡ πρόνοια τῶν δεσποτικῶν περιβόλων; ποῖαν δὲ ἐλπίδα ἔξει ἡ ἀγέλη, ὅτε λύκον ἑαυτὸν ὁ ποιμὴν δείκνυσιν καὶ οὕτως τοῖς προβάτοις ἐπέρχεται, ὡς καθ’ ἐκάστου λυσσᾶν; ἐκείνῳ γὰρ τῷ στόματι διασπαράττονται, ἀφ’ οὗ τὰ ἀσεβῆ προφέρεται. τροφαὶ παραβάλλονται οὐχ αἱ πιαίνουσαι, ἀλλ’ αἱ βλάπτουσαι· μακαρία δὲ ὅμως ἡ ἀγέλη ἣ παρέσχεν ὁ κύριος κρίνειν περὶ τῆς ἰδίας νομῆς.
4. Unde, sicut uos facere non ambigimus, impiam disputationem debet fides uestra respuere, ut apud uos uigilantes in Christo inter cibum et uenenum sit certa discretio et permaneatis in his quae sermone superiorum pastorum docente didicistis, scientes fuisse uobis hactenus sacerdotes magisterio et sanctitate pollentes, qui numquam a paternis traditionibus deuiantes ecclesiam domini summa quiete rexerunt.	4. Therefore, we are not in doubt as to what you should do. It is necessary for your faith to reject impious arguments so that among you, vigilant in Christ, there may be a clear distinction between food and poison. You must remain in those things you learned through the teaching of previous shepherds, knowing that until recently they have been priests who were strong in teaching and in holiness. They never deviated from the ancestral traditions and they governed the church of the Lord with the utmost tranquility.	4. ὅθεν, ὡς οὐκ ἀμφιβάλλομεν ὅτι ποιεῖτε, τὴν ἀσεβῆ διάλεξιν ἀπωθεῖσθαι ὀφείλει ἡ πίστις ὑμῶν, ἵνα παρ’ ὑμῖν ἐν Χριστῷ ἐγρηγοροῦσι φανερά ἢ διαφορά τροφῆς καὶ δηλητηρίου καὶ ἐπιμείνητε τούτοις ἅπερ τοῦ λόγου τῶν προτέρων ποιμένων διδάσκοντος μεμαθήκατε, εἰδότες ὅτι ἄχρι τοῦ παρόντος ἐσχήκατε ἱερέας ἐν τε διδασκαλίᾳ καὶ ἀγιότητι προύχοντας, οἵτινες οὐδέποτε χωριζόμενοι τῶν πατρικῶν παραδόσεων τὴν ἐκκλησίαν τοῦ κυρίου μετὰ μεγίστης ἐκυβέρνησαν ἡσυχίας.
5. Nam ut a recentioribus inchoemus, quid non animis uestris eruditio sanctae memoriae episcopi Ioannis infudit? Cuius sermo astruens catholicam fidem toto orbe	5. Let us begin with the more recent ones. What did the instruction of Bishop John of holy memory not pour into your souls? His speech, building the orthodox faith, was	5. ἵνα γὰρ ἀπὸ τῶν νεαρῶν ἀρξώμεθα, τί οὐκ ἐνέβαλε ταῖς ψυχαῖς ὑμῶν ἡ παιδεία τοῦ τῆς ἀγίας μνήμης ἐπισκόπου Ἰωάννου; οὗ ὁ λόγος εἰς πάντα τὸν κόσμον ἐξεχύθη οἰκοδομῶν τὴν

diffusus est, qui nusquam per doctrinam suam defuit, quia ubicumque lectus est, praedicauit. Illius diligenti prudentiae constantia celebrata successit; rexit enim sanctae memoriae episcopus Atticus Christianum populum decessoris exemplo et sacrilegos persecutus est haereticorum furores. Habuimus, hoc decedente, collegam beatae memoriae Sisinnium, scientem quid possit gloriae remanere, si integra et intemerata quae ad se usque peruenerant catholicae fidei ornamenta seruaret. Intelleximus ei nec columbae simplicitatem nec prudentiam defuisse serpentis. Fleuimus, fratres carissimi, uelut praescii futurorum, cito uos eius praesidio destitutos.	spread throughout the whole world. He never was lacking in his doctrine, because he preached wherever he was read. The celebrated perseverance of his careful wisdom continued, for Bishop Atticus of holy memory governed the Christian people following the example of his predecessor, and persecuted the sacrilegious ravings of the heretics. When he passed on, we had his partner, Sisinnius of blessed memory, who knew what sort of glory could remain if the adornments of the orthodox faith were kept whole and undefiled, just as they had been delivered to him. We know that he lacked neither the simplicity of a dove, nor the prudence of a serpent. We weep, dearest brothers, as those who know the future, that soon you will be devoid of his protection.	καθολικὴν πίστιν, ὃς οὐδαμοῦ κατὰ διδασκαλίαν ἀπῆν· ὅπου γὰρ δὴποτε ἀνεγνώσθη, ἐκήρυξεν. τὴν δὲ ἐκείνου ἐπιμελῆ σύνεσιν στερρότης διαβεβοημένη διεδέξατο· ἐκυβέρνησε γὰρ ὁ τῆς ἁγίας μνήμης ἐπίσκοπος Ἀττικὸς τὸν Χριστιανὸν λαὸν τῷ τοῦ προηγησαμένου ὑποδείγματι καὶ ἐδίωξε τὰς ἱεροσύλους τῶν αἱρετικῶν μανίας. ἐσχῆκαμεν δὲ τούτου ἀπογενομένου κοινωνὸν τὸν τῆς ἁγίας μνήμης Σισίνιον, εἰδότα ὅση δόξα αὐτοῦ ἔμενεν, εἰ φυλάξειεν ὁλόκληρα καὶ ἀβλαβῆ τὰ ἄχρι αὐτοῦ διαμείναντα τῆς καθολικῆς πίστεως κόσμια. ἐνόησαμεν ὅπως ἐκείνῳ οὐκ ἔλειψε καὶ ἀπλότης περιστερᾶς καὶ σύνεσις ἐρπετοῦ. ἐκλαύσαμεν, ἀγαπητοὶ ἀδελφοί, ὥσπερ προορῶντες τὰ μέλλοντα, τὸ ταχέως ὑμᾶς τῆς ἐκείνου βοήθειας ἀπεστερῆσθαι.
6. In hoc enim, qui de deo nostro aliter disputat quam ipse de se, quam de ipso apostoli tradiderunt, quid spei inueniamus, ignoro; qui non solum adritos non alligat, sed et atterit alligatos; non solum elisos non eleuat, sed etiam stantes conatur elidere; non solum dispersa non colligit, sed et collecta dispergit; quamuis nec conteri possit domino mens dicata nec elidi qui stat uirtute caelesti, sed nec sancta turba dispergi. Aperte ergo dilectioni uestrae, quod sine lacrimis non possumus dicere, nuntiamus: mouit disputator uester proelium ueritati, antiquae fidei intulit manus, inpugnat apostolos, prophetas respuit, ipsius domini nostri de se dicentis uerba non sequitur.	6. For I do not know what kind of hope we can find in this man. He says things about our God which are different from what he has revealed about himself and what the apostles have passed down about him. He not only does not bandage the wounded, but wounds the bandaged. He not only does not lift up those knocked down but even tries to knock down those who stand. He not only does not gather the scattered but scatters those who are gathered, although the mind devoted to the Lord is not able to be wounded, neither can one who stands by the strength of heaven be knocked down, nor can the holy assembly be dispersed. Therefore, we declare this plainly to your love, which we are not able to say without tears: your preacher has started a battle against truth,	6. ἐν τούτῳ γὰρ ἀγνοῶ ποίαν ἐλπίδα εὐρήσομεν, ὃς περὶ τοῦ θεοῦ ἡμῶν ἄλλως διαλαμβάνει ἢ αὐτὸς περὶ ἑαυτοῦ ἢ οἱ ἀπόστολοι περὶ αὐτοῦ παραδεδώκασιν· οὐ μόνον τοὺς συντετριμμένους οὐ συνδεσμεῖ, ἀλλὰ καὶ συντρίβει τοὺς συνδεδεμένους· οὐ μόνον τοὺς καταβεβλημένους οὐκ ἐγείρει, ἀλλὰ καὶ τοὺς ἱσταμένους καταβάλλειν ἐπιχειρεῖ· οὐ μόνον τὰ διεσπαρμένα οὐ συνάγει, ἀλλὰ καὶ τὰ συνηγμένα διαμερίζει, εἰ καὶ τὰ μάλιστα οὔτε συντριβῆναι δύναται διάνοια ἀφιερωμένη θεῷ οὔτε καταβληθῆναι ἰστάμενος οὐρανίαι δυνάμει οὔτε τὸ ἱερὸν πλήθος διαμερίζεται. φανερῶς οὖν τῇ ἀγάπῃ ὑμῶν, ὅπερ χωρὶς δακρύων οὐ δυνάμεθα εἰπεῖν, ἀπαγγέλλομεν· ἐκίνησεν ὁ διαλεκτικὸς ὑμῶν μάχην πρὸς τὴν ἀλήθειαν, τῇ ἀρχαίᾳ πίστει χεῖρας ἐπήνεγκεν, πολεμεῖ πρὸς τοὺς ἀποστόλους, τοὺς προφήτας

	laid hands on the ancient faith, assailed the apostles, rejected the prophets, and does not follow the words our Lord spoke about himself.	ἐκβάλλει, αὐτοῦ τοῦ κυρίου ἡμῶν περὶ ἑαυτοῦ λέγοντος τοῖς ῥήμασιν οὐκ ἀκολουθεῖ.
7. Cuius religionis uel quibus legibus se episcopum dicit, abusus nouo et uetere testamento? Nam et intellectum figurae respuit et inter nos uersatam non recipit ueritatem. aliter denique Christi dei nostri tractat arcanum quam fidei nostrae patitur sacramentum, quod reuerenter secutus est omnis catholicus disputator. Nemo enim bene religioni deditus aliud de Christo sensit quam de se uoluit ipse sentire.	7. Of what religion or by what laws does he call himself a bishop, since he has abused the New and Old Testaments? For he rejects the meaning of the figure and does not accept the truth handed down among us. Finally, he handles the mystery of Christ our God differently than the sacrament of our faith allows, and which every orthodox preacher has reverently followed. For no one devoted to religion thought about Christ other than what Christ himself desired us to think about him.	7. ποίας θρησκείας ἢ ποίοις νόμοις ἑαυτὸν ἐπίσκοπον λέγει, ἀποχρησάμενος τῇ καινῇ καὶ τῇ παλαιᾷ διαθήκῃ; καὶ γὰρ καὶ τὸ νοητὸν τοῦ σχήματος ἐκβάλλει καὶ οὐ δέχεται τὴν μεταξὺ ἡμῶν ἀναστραφεῖσαν ἀλήθειαν καὶ ἀπλῶς ἄλλως περὶ τοῦ μυστηρίου τοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν διαλαμβάνει ἢ ἀνέχεται τὸ τῆς πίστεως τῆς ἡμετέρας ἀγίασμα, ᾧ μετὰ σεβάσματος ἠκολούθησε πᾶς καθολικῶς διαλεγόμενος. οὐδεὶς γὰρ καλῶς τῇ θρησκείᾳ ἐκδεδομένος ἄλλως περὶ τοῦ Χριστοῦ ἐφρόνησεν ἢ αὐτὸς περὶ ἑαυτοῦ φρονεῖσθαι ἠθέλησεν.
8. Mouit aliquando sacrilegam quaestionem Samosateus Paulus, cum sanctae apud Antiochiam praesesset ecclesiae; sed eum de throno, cui feraliter praesidebat, sacerdotum catholicorum sententia unita deiecit. Semper enim abscidendi sunt huiusmodi, qui conturbantes animum populi Christiani et pro arbitrio suo euangelia uertentes deo fructificare non possunt, et colenda est uinea quae ius possessoris agnoscat.	8. Paul of Samosata once proposed a sacrilegious question, when he presided over the holy church in Antioch, but the united opinion of orthodox priests cast him from his throne, over which he savagely presided. For such men who disturb the mind of the Christian people and alter the gospel to fit their own opinion must always be cut off. They are not able to bear fruit for God. It is the vineyard that acknowledges the rights of its owner which must be protected.	8. ἐκίνησέ ποτε ἱερόσυλον ζήτησιν ὁ Σαμοσατεὺς Παῦλος, ὅτε τῆς ἁγίας κατὰ τὴν Ἀντιόχειαν ἐκκλησίας προίστατο· ἀλλὰ τοῦτον ἀπὸ τοῦ θρόνου, ἐν ᾧ μιανῶς προυκαθέζετο, καθήρηκεν ἐνωθεῖσα τῶν καθολικῶν ἱερέων ἀπόφασις. αἰεὶ γὰρ ἐκκόπτεσθαι ὀφείλουσιν οἱ τοιοῦτοι, οἵτινες τὴν ψυχὴν τοῦ Χριστιανοῦ λαοῦ διαταράττοντες καὶ πρὸς τὴν γνώμην τὴν ἰδίαν τὰ εὐαγγέλια διαστρέφοντες τῷ θεῷ καρποφορεῖν οὐ δύνανται, καὶ γεωργητέα ἐστὶν ἡ ἄμπελος ἢ τὸ δίκαιον τοῦ κτήτορος ἐπιγινώσκουσα.
9. Certum est autem quia tales sermonum nouitates de uano gloriae amore nascuntur: dum sibi nonnulli uolunt acuti perspicaces et sapientes uideri, quaerunt quid noui proferant, unde apud animos imperitos temporalem acuminis gloriam consequantur. Sed quis umquam ueram gloriam, dum sibi	9. However, it is certain that such novelties of speech arise from a vain love of glory. Because some wish to be seen as astute, sharp-sighted and wise, they seek out some kind of new thing to bring forward so that they may obtain the temporal glory of appearing intelligent among ignorant minds.	9. δῆλον δέ ἐστιν ὅτι αἱ τοιαῦται τῶν λόγων καινότητες ἀπὸ ματαίου ἔρωτος δόξης γεννῶνται· ὥς τινες ἐθέλουσι παρ' ἑαυτοῖς δοκεῖν ὀξεῖς, ὀπτικοὶ καὶ φρόνιμοι, ζητοῦσι τί προσενέγκωσι ξένον, ὅθεν παρὰ ταῖς ἀπαιδεύτοις ψυχαῖς πρόσκαιρον δόξαν ὀξύτητος ἀπενέγκωνται. ἀλλὰ τίς πώποτε ἀληθῆ δόξαν ἐκέρδανεν ἑαυτῷ δοκῶν

sapiens uidetur, optinuit? Deus enim noster infirma mundi elegit contra fortia et sapientes per mundi stulta confundit. Quis in mundi sapientia gloriatur nisi qui se confitetur esse de mundo, nisi qui illius se negat esse discipulum qui ait se non esse de mundo? Una est gloria, ut, sicut ait apostolus, qui gloriatur, in domino gloriatur.	But has anyone ever achieved true glory while appearing wise to himself? For our God chose the weak things of the world as opposed to the strong, and confounded the wise through the foolishness of the world [1 Cor. 1:27]. Who is able to boast in the wisdom of the world unless he confesses himself to be of the world, or unless he denies that he is a disciple of the one who said he was not of the world [John 17:16]? There is one glory, just as the apostle said, “Whoever would boast, let him boast in the Lord” [1 Cor. 1:31].	φρόνιμος; ὁ γὰρ θεὸς ἡμῶν τὰ ἀσθενῆ τοῦ κόσμου ἐπιλέγεται καὶ ἐκ τῶν ἐναντίων συγχέει τὰ ἰσχυρὰ καὶ τοὺς φρονίμους διὰ τῶν τοῦ κόσμου μωρῶν. τίς ἐν τῇ τοῦ κόσμου σοφίᾳ καυχᾶται, εἰ μὴ ὁ ὁμολογῶν ἑαυτὸν ἐκ τοῦ κόσμου εἶναι, εἰ μὴ ὁ ἄρνούμενος ἑαυτὸν τὸν ἐκείνου εἶναι μαθητὴν τοῦ εἰπόντος μὴ εἶναι ἑαυτὸν ἀπὸ τοῦ κόσμου; μία ἐστὶ δόξα ἵνα, ὡς φησιν ὁ ἀπόστολος, ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.
10. Nonne huic uestro episcopo, sed nunc usque uestro, nisi quod credimus, credat, uidemus hanc sententiam conuenire? Stultus factus est cum se dicit sapientem. Professa quippe stultitia est illum quem dei scimus esse sapientiam uirtutemque nescire; nescire enim se ea quae discutit, confitetur. Nec hunc dilectio uestra miretur a uia ueritatis errasse, quem Christum, qui est uia nostra, uideat perdidisse. Deprehendimus interdum se sinistra disputatione prodentem, interdum latentem quibusdam cuniculis et sua uenena celantem. Et cum oportuerit nos, sequentes sententiam prudentissimi Salomonis, nullum ad eius inprudenciam praebere responsum, ne similes eius essemus, suademus tamen ut apostolos, ut prophetas nobiscum sequatur, ne cum omnibus solus occurrit, solus ab omnibus refutetur.	10. Do we not see that this sentence is fitting for this bishop of yours (or, rather, who was once your bishop), unless he should believe what we believe? When he says he is wise, he becomes a fool [Rom. 1:22]. For it is obvious foolishness to be ignorant of the one whom we know to be the wisdom and power of God [1 Cor. 1:24]. For he confesses that he is ignorant of that which he is discussing. Do not let your love be astonished that this one has wandered from the way of truth and appears to have lost Christ, who is our way [John 14:16]. Occasionally we catch him promoting himself with wicked argument, sometimes hiding in certain burrows and concealing his poisons. And when it is necessary for us, following the judgment of the most wise Solomon, to provide no response to his ignorance [Prov. 26:4] in order to avoid becoming like him, we nevertheless urge him to follow the apostles and prophets with us. Otherwise, he will be	10. ἄρα οὐ τούτῳ τῷ ὑμετέρῳ ἐπισκόπῳ, ἀλλὰ ἄχρι νῦν ὑμετέρῳ, ἐὰν μὴ πιστεύσῃ ὅπερ πιστεύομεν, ὁρῶμεν ταύτην τὴν γνώμην πρέπουσαν; μωρὸς ἐγένετο, ὃς λέγει ἑαυτὸν σοφόν· ὡμολογημένη γάρ ἐστι μωρία τὸ ἐκεῖνον ἀγνοεῖν, ὃν ἴσμεν θεοῦ σοφίαν εἶναι καὶ δύναμιν. ὁμολογεῖ γὰρ ἑαυτὸν ταῦτα ἀγνοεῖν ἅπερ ἀνακρίνει. καὶ μὴ θαυμάσῃ ἡ ἀγάπη ὑμῶν ἀπὸ τῆς ὁδοῦ τῆς ἀληθείας ἀποπλανᾶσθαι τοῦτον, ὁρῶσα ὅτι τὸν Χριστόν, ὅστις ἡ ὁδὸς ἡμῶν τυγχάνει ἀπώλεσε. κατειλήφαμεν αὐτὸν ἐνίοτε σκαιᾷ διαλέξει προδιδόμενον, ἐνίοτε κρυπτόμενόν τισι λανθανούσαις διόδοις καὶ σκέποντα τὰ ἴδια δηλητήρια. καὶ δέον ἡμᾶς ἀκολουθοῦντας τῇ γνώμῃ τοῦ σοφωτάτου Σολομῶντος μηδεμίαν διδόναι ἀπόκρισιν πρὸς τὴν ἄνοιαν αὐτοῦ, μὴ ὅμοιοι αὐτῷ γενώμεθα, ὅμως συμβουλευόμεν ἵνα μεθ' ἡμῶν τοῖς ἀποστόλοις καὶ τοῖς προφήταις ἀκολουθήσῃ, μὴ, ὡς πᾶσι μόνος ἀντίσταται, μόνος παρὰ πάντων ἐκβληθῇ.

	left alone opposing everyone and alone being rejected by everyone.	
11. Vobis uero diligentius uigilandum est ut inimici praedicationibus resistatis. Maior enim uobis sollicitudo est, cum intra ecclesiam uobis ecclesiae aduersa dicuntur. Habeant laboris indutias quos aduersarius foris positus incessit, qui dispersi propugnaculis murorum se defensione tutantur; nesciunt ferias quibus intus est hostis. Sed in hoc intestino bello, in hoc domestico proelio fides uobis murus sit et contra perfidiam spiritalibus se telis ipsa defendat. Seruemus hanc, quia nos seruata custodit; per hanc firmamentum nostrum deus est atque refugium. Eripit de manu peccatoris, cui uos in fluctu positos conuenit dicere: domine, libera nos, perimus.	11. But truly, it is necessary for you to be more diligently on your guard so that you can resist the preaching of enemies. For it is a greater concern for us when what is opposed to the church is spoken to you from within the church itself. Let there be an end to the toil for those who are assailed by the adversary camped outside their gate, who are spread out across the battlements, protecting themselves with the defense of the walls. They do not know on which holidays the enemy is in their midst. But in this internal war, in this domestic battle, let faith be your wall, and let it defend itself against treachery with spiritual spears. Let us guard it, because it keeps us guarded; on account of it, God is our refuge and strength [Ps. 46:1]. And he delivers from the hand of sin. It is fitting that when you find yourselves in the waves, you should say, “Lord, save me lest I perish!” [Matt. 8:25].	11. ὑμεῖς δὲ ἐπιμελέστερον ἐγρηγορέναι ὀφείλετε, ἵνα ἀντιστῇτε τοῖς τοῦ ἐχθροῦ κηρύγμασι· μείζων γὰρ ὑμῖν ἐστὶ φροντίς, ὅταν ἐντὸς τῆς ἐκκλησίας λέγηται ὑμῖν τὰ τῇ ἐκκλησίᾳ ἐναντιούμενα. ἐχέτωσαν ἐκεῖνοι ἀνακωχὴν τῶν καμάτων, οὓς προκαλεῖται ὁ ἀντίδικος ἔξω διάγων, καὶ οἵτινες περὶ τοὺς προμαχῶνας διεσπαρμένοι ἀσφαλιζονται ἑαυτοὺς τῇ τῶν τειχῶν βοήθειᾳ· οἱ δὲ ἔχοντες ἔνδον τὸν πολέμιον ἀργίαν οὐκ ἴσασιν. ὅμως ἐν τούτῳ τῷ ἐμφυλίῳ πολέμῳ, ἐν ταύτῃ τῇ οἰκειακῇ μάχῃ εἴη ὑμῖν τείχος ἡ πίστις καὶ κατὰ τῆς ἀπιστίας αὐτῇ ἑαυτὴν ἐκδικήσῃ πνευματικοῖς ἀκοντίοις. φυλάξωμεν ταύτην, ὅτι φυλαττομένη φυλάττει ἡμᾶς· διὰ ταύτης ἡ ἀσφάλεια ἡμῶν ἐστὶν ὁ θεὸς καὶ ἡ καταφυγή· ἀρπάζει ἐκ χειρὸς ἀμαρτωλοῦ· τούτῳ ὑμᾶς ἐν κλύδωνι κειμένους πρέπει λέγειν· κύριε ἐλευθέρωσον ἡμᾶς, ἀπολλύμεθα.
12. Ad uos nunc, clerici et omnes qui deuoti estis domino, noster sermo uertendus est. Dicat fortassis aliquis ordinem non esse seruatum. Voluimus et nos prius, quod ratio postulabat, habere uerba uobiscum; sed eorum cura maior obtinuit, quos uolumus in commune seruare. Neque enim de uobis dubitare debemus, quibus utique ducibus illos pro fide stare credamus. Sancti et deoamabilis fratris et coepiscopi mei Cyrilli per filium meum Posidonium diaconum ad me directa relatio ea in uos agi loquitur, quae potest in ecclesiae membra agere qui eius	12. Now our speech is directed toward you, both clergy and all who are devoted to the Lord. Perhaps someone should say that order has not been kept. We ourselves desired first, as reason demands, to have words with you, but the greater concern persisted about those whom we desire to keep in fellowship. For we ought not be in doubt about you, for we believe your leaders are standing firm in the faith. My holy and God-loving brother and fellow bishop Cyril, through my son Posidonius the deacon, has reported to me that he who did not spare the head of the	12. Πρὸς ὑμᾶς νῦν, ὧς κληρικοὶ καὶ πάντες οἱ καθιερωμένοι ἐστὲ τῷ κυρίῳ, μεταστρεπτέος ὁ παρ’ ἡμῶν λόγος. ἐρεῖ τις τυχὸν τὴν τάξιν μὴ πεφυλάχθαι. ἠβελήσαμεν καὶ ἡμεῖς πρότερον, ὅπερ ἀπήτει ἡ ἀκολουθία, διαλεχθῆναι ὑμῖν· ἀλλ’ ἐκράτησεν ἡ περὶ ἐκείνους μείζων φροντίς, οὓς θέλομεν εἰς τὸ κοινὸν σῶσαι. οὔτε γὰρ περὶ ὑμῶν ἀμφιβάλλειν ὀφείλομεν, ὧν δηλαδὴ ἡγεμονευσόντων ἐκείνους ἐν τῇ πίστει ἐστάναι πιστεύομεν. ἡ ἀναφορὰ τοῦ ἁγίου καὶ θεῷ ἐρασμοῦ τοῦ ἀδελφοῦ καὶ συνεπισκόπου μου Κυρίλλου, ἣν ἀπέστείλε μοι διὰ τοῦ υἱοῦ μου

capiti non pepercit. Non uos ista discrucient. Maior gloria est in labore maiore, quia certaminis qualitas facit praemii qualitatem. Legitis enim nobiscum, quod is qui legitime certauerit, coronatur.	church is doing among you what he is able to do among its members. Do not let such things torment you. There is greater glory in greater labor, for the quality of the contest determines the quality of the prize. For you read with us that the one who competes by the rules is crowned [2 Tim. 2:5].	Ποσειδωνίου τοῦ διακόνου ἑαυτοῦ, ταῦτα ἀνεδίδαξε πράττεσθαι καθ' ὑμῶν ἅπερ δύναται κατὰ τῶν μελῶν τῆς ἐκκλησίας ποιεῖν ὁ τῆς κεφαλῆς αὐτῆς μὴ φεισάμενος. ἀλλὰ ταῦτα ὑμᾶς μὴ βασανίζετω. μείζων γὰρ δόξα ἐστὶν ἐν μείζονι καμάτῳ, ὅτι ἡ ποιότης τοῦ ἀγῶνος ποιεῖ τὴν τοῦ ἄθλου ποιότητα. ἀναγινώσκετε γὰρ μεθ' ἡμῶν ὅτι ὁ νομίμως ἀγωνισάμενος στεφανοῦται.
13. Unde adhortatio uobis nostra debetur, quae et pusillanimis et uiriliter resistentibus necessaria est, ut et temptamenta ualeant ferre qui nequeunt, et firmiter possint stare qui certant. Numquam nostri regis arma uincuntur. Probatio est omnis temptatio Christiano, quippe quae patientiam, sicut legimus, operatur; ex hac spes nascitur, quae neminem, scriptura spondente, confundit. Unde, fratres karissimi, quia consolatio uestra ex deo est, cui corpora uestra, hoc est uos ipsos, uiuas, ut ait apostolus, hostias exhibetis, repugnantes nolite deficere. Dat ille uirtutem, qui per apostolum nos monens esse uult membra nostra arma iustitiae suae.	13. Therefore, you ought to hear our exhortation, which is necessary for both the timid and those who strongly resist, so that those who cannot resist temptation may be able to do so, and those who compete may be able to stand firmly. The arms of our king can never be conquered. All Christian temptation is a test, since it produces endurance, just as we read. From this is born hope, which, according to the promise of Scripture, disappoints no one [Rom. 5:4,5]. Therefore, dearest brothers, because your comfort is from God, offer to him your bodies (that is, you yourselves) as living sacrifices, as the apostle says [Rom. 12:1], and do not be discouraged as you resist. He who through the apostle reminds us that he desires our members be used as weapons of his righteousness [Rom. 6:13] gives us strength.	13. ὅθεν ἡ προτροπὴ ἡμῶν χρεωστεῖται ὑμῖν, ἡ καὶ τοῖς μικροψύχοις καὶ τοῖς ἀνδρείως ἀνθισταμένοις ἀναγκαία ἐστίν, ἵνα τοὺς πειρασμοὺς δυνηθῶσι φέρειν οἱ μὴ δυνάμενοι καὶ ἰσχυρότερον στῶσιν οἱ ἀνθιστάμενοι. οὐδέποτε τοῦ βασιλέως ἡμῶν τὰ ὅπλα ἡττᾶται. ἔλεγχός ἐστι πᾶς πειρασμός τῳ Χριστιανῷ· τοῦτον γάρ, ὡς ἀνέγνωμεν, ὑπομονὴ ἐργάζεται, ἐκ ταύτης ἐλπίς γεννᾶται, ἥτις οὐδένα, τῆς γραφῆς ἐπαγγελλομένης, ἠπάτησεν. ὅθεν, ἀγαπητοὶ ἀδελφοί, ἐπειδὴ ἡ παραμυθία ὑμῶν ἐκ θεοῦ ἐστίν, ᾧ τὰ σώματα ὑμῶν, τουτέστιν ὑμᾶς αὐτοὺς ζώσας, ὡς φησὶν ὁ ἀπόστολος, θυσίας προσφέρετε, μὴ ἀποκάμητε ἀνθιστάμενοι. παρέξει ἐκεῖνος δύναμιν, ὃς διὰ τοῦ ἀποστόλου ἡμᾶς διδάσκων θέλει τὰ ἡμέτερα μέλη ὅπλα εἶναι τῆς ἑαυτοῦ δικαιοσύνης.
14. Habetis exempla sanctorum, qui olim seminantes in lacrimis, in gaudiis messuri sunt in futurum. Non amat noster dominus seruum nisi experimentis probatum. Christianos animos rerum palaestra semper exercet. Currite, ut uos in uis domini inuicem transeat; nolo uos ab aduersariis comprehendi. Oportere dicit esse apostolus	14. You have the examples of the saints who, once having sowed in tears, will in the future reap in joy [Ps. 125:5]. Our Lord does not love a servant unless he has been approved by trials. The gymnasium of affairs always puts Christian souls to work. Hurry, so that you may each in turn cross over in the ways of the Lord! I do not desire you to be seized	14. ἔχετε ὑποδείγματα τῶν ἁγίων, οἵτινές ποτε ἔσπειραν ἐν δάκρυσιν, ὕστερον δὲ ἐν χαρᾷ θεριοῦσιν. οὐ φιλεῖ ὁ ἡμέτερος δεσπότης δοῦλον, εἰ μὴ τὸν ἐν πείρᾳ δεδοκιμασμένον· τὰς Χριστιανὰς ψυχὰς αἰεὶ ἡ τῶν πραγμάτων παλαίστρα γυμνάζει. τρέχετε, ἵνα ἀλλήλους ἐν ταῖς ὁδοῖς τοῦ κυρίου παρέλθῃτε· οὐ θέλω ὑμᾶς ὑπὸ τῶν ἀντιδίκων

quae uidemus; fortitudinem fidemque non nisi campus ostendit. Difficile est otium coronari; praemia non nisi laboribus deferuntur. Nolo salutis galeam capita uestra deponent; nolo se lorica fidei exuat qui idoneum Christi militem profitetur. Nostri nobis bella mouerunt, si tamen nostri dicendi sunt quos ad inimicum transisse rupto foedere sentiamus. Vestrum est stantes pedes habere in atriis Hierusalem. Volumus uobis gressus esse perfectos, ne umquam in exemplum simile alicuius uestigia moueantur. Sequantur cum malo diabolum qui se ex eo simul esse cognoscunt.	by the adversaries. The apostle says that those things which we see are necessary [1 Cor. 11:19]; there is no strength or faith unless the battlefield reveals it. It is difficult for leisure to be crowned; prizes are not granted except through toils. I do not want your heads to give up the helmet of salvation [Eph. 6:17]; I do not desire the one who has been declared a proper soldier of Christ to take off the armor of faith. Our people have commenced wars against us, if indeed they should be called “our” people whom we consider to have disgracefully broken faith and gone over to the enemy. It is yours to have feet standing in the courts of Jerusalem [Ps. 121:2]. We desire your courses to be perfect, lest someone’s steps be moved by a similar example. Let those who recognize that they themselves are from the devil follow him with wickedness.	καταλαμβάνεσθαι. φησὶν [δὲ καὶ] ὁ ἀπόστολος χρῆναι γενέσθαι ἅπερ ὁρῶμεν· ἰσχὺν καὶ πίστιν οὐ δοκιμάζει εἰ μὴ ὁ τόπος τῆς συμβολῆς. ἡσυχίαν στεφανοῦσθαι δυσχερές· τὰ ἔπαθλα εἰ μὴ τοῖς καμάτοις οὐ δίδονται. τὴν περικεφαλαίαν τῆς ὑγείας αἱ κεφαλαὶ ὑμῶν μὴ ἀπόθωνται· μὴ ἐκδύσῃται τὸν θώρακα τῆς πίστεως ὁ ἐπαγγελλόμενος στρατιώτην τοῦ Χριστοῦ ἀξιοχρεῶν. οἱ ἡμέτεροι καθ’ ἡμῶν πόλεμον κεκινήκασιν, εἰ ἄρα ἡμέτεροι λεκτέοι οὗτοι οὐς ἡσθόμεθα ῥαγέντος τοῦ τῆς φιλίας νόμου πρὸς τὸν ἐχθρὸν ἡὑτομοληκέναι. ὑμέτερόν ἐστιν ἰσταμένους ἔχειν τοὺς πόδας ἐν τοῖς πυλῶσιν Ἱερουσαλήμ. θέλομεν ὑμῶν τὰς βάσεις εἶναι τελείας, μὴ ποτε πρὸς ἴσον ὑπόδειγμα τὰ ἴχνη τινὸς παρασαλευθῇ· ἀκολουθήσωσι τῷ διαβόλῳ μετὰ τοῦ κακοῦ οἱ ἐπιγινώσκοντες ἑαυτοὺς ἐξ ἐκείνου ὄντας.
15. Vos, qui filii dei operibus apparetis, quia ex fructibus uult unumquemque cognosci, uicissim mentes consolamini pusillorum: infirmos quosque suscipite, confirmantes eos. Non uos seducat impietas, sed de bono et malo pro qualitate sui tenete sententiam, uitantes peruersa, quae sunt recta, laudantes. Abominationi est enim deo, Salomone dicente, quisquis uel iustum pro iniusto uel pro iusto ducit iniustum. Nulla est tribulatio temporalis, si sit ante oculos perenne praemium, cui nihil conuenit anteponi.	15. You, who ought to put on the works of the Son of God (since he desires each one to be recognized from their fruit [Matt. 7:16,20]), console the consciences of the weak. Receive every weak person and strengthen them. Do not let impiety seduce you, but judge between the good and the bad according to the quality of each, avoiding what is perverse and praising what is proper. For it is an abomination before God, as Solomon says [Prov. 17:15], for someone to bring about either justice for the unjust, or injustice for the just. Temporal tribulation is nothing if there is an eternal reward before one’s eyes to which nothing is preferred.	15. ὑμεῖς, οἵτινες υἱοὶ θεοῦ τοῖς ἔργοις φαίνεσθε, ἐπειδὴ ἐκ τῶν καρπῶν θέλει ἕκαστον διαγινώσκεσθαι, ἀμοιβαδὸν τὰς διανοίας τῶν μικροψύχων παραμυθήσασθε καὶ ἕκαστον τῶν ἀσθενῶν ὑποδέξασθε βεβαιοῦντες αὐτούς. μὴ δὴ ἀπατήσῃ ὑμᾶς ἡ ἀσέβεια, ἀλλὰ περὶ τοῦ καλοῦ καὶ τοῦ κακοῦ κατὰ τὴν ἐκάστου ποιότητα τὴν κρίσιν κατέχετε, φεύγοντες τὰ διεισπραμμένα καὶ τὰ ὀρθὰ ἐπαινοῦντες. ἀποβλητέος γάρ ἐστι τῷ θεῷ, λέγοντος Σολομῶντος, ὅστις ἢ τὸν δίκαιον ἀντὶ ἀδίκου ἢ ἀντὶ δικαίου δέχεται ἄδικον. οὐδὲν ἐστὶν ἢ πρόσκαιρος θλίψις, ἀλλὰ πρὸ ὀφθαλμῶν ἢ τὸ αἰώνιον ἔπαθλον, οὗ οὐδὲν προκρίτεον.

16. Clamat noster hymnidicus, si aduersum se castra consistant, spe illuminationis illius sibi penitus non timendum. Si certamen cum gentibus haberetis, esset utique magna uictoria superasse eos quos semper haberetis inimicos; quanta est dicenda uictoria, ubi sacerdos praedicatione mutata catholicorum factus est persecutor? Contra Paulum proprie in omnibus sentiens, qui euangelii domini, quod ante fuerat persecutus, factus est postea praedicator. Desertus est impius disputator sancto spiritu, postquam in ipsum spiritum sensit aduersa.	16. Our psalmist proclaims that if armies encamp around him, he will not fear with that enlightening hope inside him [Ps. 26:3]. If you were to have a battle with the nations, it would surely be a great victory to conquer those whom you have always had as enemies! How much should it be called a victory when a priest, changing his preaching of the orthodox faith, becomes a persecutor? He thinks contrary to Paul who, though previously a persecutor, afterwards became a preacher of the Lord's gospel. The impious preacher has been abandoned by the Holy Spirit after he thought things contrary to the Spirit himself.	16. βοᾷ ὁ ἡμέτερος ὑμνωδὸς ὅτι ἐὰν κατ' αὐτοῦ συστῇ πόλεμος, ἐλπίδι ἐκείνου τοῦ φωτισμοῦ ὅλως οὐ φοβηθήσεται. εἰ ἀγῶνα πρὸς τὰ ἔθνη εἶχετε, δηλαδὴ μεγίστης ἂν ᾖ νίκης νικᾶν τοὺς ἀεὶ ὑμῖν γενομένους ἐχθρούς· πηλίκη δὲ ἐκείνη ἡ νίκη λεκτέα ὅπου ὁ ἱερεὺς ἀλλαγέντος τοῦ κηρύγματος διώκτης τῶν καθολικῶν ἐγένετο; ἰδικῶς ἐν ἅπασιν κατὰ Παύλου φρονῶν, ὃς τοῦ εὐαγγελίου τοῦ κυρίου, οὗ διώκτης ᾖν πρότερον, ὕστερον ἐγένετο κῆρυξ. κατελείφθη ὁ ἀσεβὴς διαλεκτικὸς παρὰ τοῦ θεοῦ πνεύματος, ὁπότε κατ' αὐτοῦ τοῦ θεοῦ πνεύματος ἐφρόνησεν ἐναντία.
17. Merito, si persistet, audiet a nobis Samuhelis uerba, quae Sauli tunc ab ipso dicta sunt sacerdote: spernet te dominus, ne regnes in Israhel. Hoc ille meruit qui solum in agendis rebus dei praecepta contempsit; quae huic poena debetur qui se in ipsum dominum maiestatis erexit? Curare nunc uestrum est quodcumque uulnus inflixit, et his praebere medicinam qui eius sermonibus sauciati sunt. Firmis in hunc state uestigiis, quem, sicut eius sermo demonstrat, iam cecidisse uideamus. Quicquid in uos intulit, ferte patienter. Indixit iniurias, indixit exsilia; ille in suis haec passus est, quem suscepisse pro nobis hominem diffitetur.	17. Accordingly, if he persists, let him hear from us the words of Samuel, which he at that time said to Saul: "The Lord will reject you; you will not reign in Israel" [1 Sam. 15:23]. He deserved this because he alone showed contempt for the teachings of the Lord in the things he did. What punishment is due to the one who has placed himself against the Lord of majesty? It is now your duty to care for whatever wound he inflicted, and to provide medicine to those who have been wounded by his words. Stand with firm footing against the one who, as his speech has demonstrated, we see have already fallen. Bear patiently whatever he has brought against you. He has shown injuries; he has shown exiles. He has himself suffered these very things which he denies that a man has borne for us.	17. δικαίως, ἐὰν ἐπιμένῃ, ἀκούσεται παρ' ἡμῶν τὰ ῥήματα τοῦ Σαμουὴλ ἅπερ τότε τῷ Σαουλ παρ' αὐτοῦ τοῦ ἱερέως εἴρηται· ἐξουθενήσῃ σε κύριος, ἵνα μὴ βασιλεύσῃς ἐπὶ Ἰσραὴλ. ἐκεῖνος ἄξιος γέγονεν, ὅτι μόνον ἐν πράγμασιν ἅπερ ἔπραττε, κατεφρόνησε τῶν ἐντολῶν τοῦ θεοῦ· ποία τούτῳ χρεωστηθήσεται τιμωρία, ὃς ἑαυτὸν κατὰ τοῦ κυρίου τῆς θειότητος ὕψωσε; νῦν ὑμέτερόν ἐστι θεραπεῦσαι τὸ παρ' ἐκείνου τραῦμα καὶ ἰάσασθαι τοὺς τοῖς παρ' αὐτοῦ ῥήμασι τετραωμένους. ἀσφαλῆσιν ἵχνεσιν ἴστασθε κατὰ τοῦ ἤδη πεσόντος, ὡς ὁ παρ' αὐτοῦ λόγος δεικνυσί, καὶ εἴ τι ὑμῖν ἐπήνεγκεν, ἀνεξικάκως φέρετε. ἐμηχανήσατο ὕβρεις, ἐμηχανήσατο ἀφορισμούς· ἐκεῖνος αὐτὸν ἐν τοῖς ἰδίῳις πέπονθεν, ὃν ὑποδεδέχθαι ὑπὲρ ἡμῶν ἀνθρώπον ἀρνεῖται.
18. Unde nullus defleat quicquid in aliquos uestrum facere molitus est. Patientiae uobis	18. Therefore, let no one weep on account of whatever he attempted to do against anyone	18. ὅθεν μηδεὶς κλαύσῃ τὰ κατὰ τινος ὑμῶν ἐπινοηθέντα. τῆς ἀνεξικακίας καὶ τῆς ὑπομονῆς

atque constantiae forma sit Stephanus, primus Christi testis existens. Plebs in hunc praedicantem stridit perfidorum, nec tamen idoneus Christi comes tacuit quod uidebat. Exclamabat inter furentes, inter religionis inimicos, uidere se apertos caelos et filium hominis, propter quem talia pateretur, stantem ad dexteram dei.	of you. Let Stephen, who was the first martyr of Christ, be your example of patience and steadiness. The crowd screeched against him as a preacher of falsehoods, yet the worthy companion of Christ did not remain silent about what he was seeing. He exclaimed among all the raging, among the enemies of religion, that he saw the heavens opened and the Son of Man, on account of whom he was suffering such things, standing at the right hand of God [Acts 7:55].	τύπος εἶη Στέφανος ὁ πρῶτος τοῦ Χριστοῦ μάρτυς. ὁ ὄχλος τῶν ἀπίστων κατ' αὐτοῦ ἔβρυχε, καὶ ὅμως ὁ συνοδοιπόρος τοῦ Χριστοῦ οὐκ ἐσιώπησεν ὅπερ ἐώρα. ἐβόα μεταξὺ μαινομένων, μεταξὺ τῶν τῆς θρησκείας ἐχθρῶν, λέγων ἑαυτὸν ὁρᾶν ἀνεωγμένους τοὺς οὐρανοὺς καὶ τὸν υἱὸν τοῦ ἀνθρώπου, δι' ὃν ταῦτα ἔπασχεν, ἰστάμενον πρὸς τῇ δεξιᾷ τοῦ θεοῦ.
19. Longum est ire per singulos qui uitam uel morte uel confessione mercati sunt; habetis uos pene nostrorum temporum, quicumque ecclesia estis eiecti, beatae recordationis Athanasii Alexandrinae ecclesiae prudentissimi sacerdotis exemplum. Cui non consolationi sit illius tolerantia? Cui non spem faciat eius exspectata reuersio? Eicitur Arrio persequente, sed reuocandus domino prosequente. Passus est carcerem, passus angustias, nec mirum si uir apostolicus ea passus est quibus se apostolus exercitum gloriatur; in his tamen omnibus secutus est illum qui sibi in tribulationibus se placere testatur. Fugatus illinc, in nostris partibus recreatus est; denique hic ei redintegratus status est et in hac sede requiem communionis inuenit, a qua semper catholicis subuenitur. Nec tamen sensit in tribulationibus lassitudinem qui factus est persecutione confessor.	19. It would take us a very long time to make our way through all the individuals who purchased life through either death or confession. You yourselves, whoever among you has been expelled from the church, have close to our own day the example of Athanasius of Alexandria of blessed memory, the wisest priest in the church. To whom does his endurance not serve as consolation? To whom does his expected return not bring hope? Although exiled by the Arian persecution, he will be recalled with the Lord accompanying him. He suffered prison, he suffered hardships, and it is no surprise that an apostolic man suffered that which the apostle boasts about experiencing. Nevertheless, in all these things he followed the one who testifies that he was pleased with himself in tribulations [2 Cor. 11]. Having been chased away from there, he was restored in our regions. Here, finally, his status was restored to him and in this place he found rest in fellowship, from which the orthodox are always supported. Nevertheless, he who became a confessor in	19. μακρόν ἐστι χωρεῖν δι' ἐκάστου τῶν πριαμένων ἑαυτοῖς ζωὴν ἢ θανάτῳ ἢ ὁμολογίᾳ· ἔχετε ὑμεῖς, ὅσοι τῆς ἐκκλησίας ἐκβέβλησθε, σχεδὸν τῶν ἡμετέρων καιρῶν ὑπόδειγμα τὸ τοῦ τῆς μακαρίας μνήμης Ἀθανασίου τοῦ σοφωτάτου ἱερέως τῆς Ἀλεξανδρέων ἐκκλησίας. τίνι οὐκ ἂν εἴη παραμυθία ἡ ἐκείνου ὑπομονή; τίνι οὐκ ἂν ὑπόδειγμα ἡ ἐκείνου στερρότης; τίνι οὐκ ἂν ποιήσειεν ἐλπίδα ἡ ἐκείνου πολυπόθητος ἐπάνοδος; ἐκβάλλεται Ἀρείου διώκοντος, ἀλλὰ ἀνακλητέος τοῦ κυρίου προπέμποντος. ἔπαθε φυλακὴν, ἔπαθε θλίψεις, καὶ οὐ θαυμαστὸν εἰ ὁ ἀποστολικὸς ἀνὴρ ταῦτα πέπονθε δι' ὧν ἑαυτὸν γεγυμνάσθαι καυχᾶται ὁ ἀπόστολος, καὶ ἐν τούτοις πᾶσιν ἐκείνῳ ἠκολούθησε τῷ μαρτυρομένῳ ὅτι ἑαυτῷ ἐν ταῖς θλίψεσιν ἀρέσκει. ἐδιώχθη ἐκεῖθεν καὶ ἐν τοῖς ἡμετέροις μέρεσιν ἀνεκτήσατο· ἀμέλει ἐνταῦθα αὐτοῦ ἡ κατάστασις ἀνεκαινίσθη καὶ ἐν τούτῳ τῷ θρόνῳ εὖρε κοινωνίας ἀνάπαυσιν, ἀφ' οὗ αἰεὶ τοῖς καθολικοῖς γεννᾶται βοήθεια. καὶ ὅμως ἐν ταῖς θλίψεσιν οὐκ ἡσθήθη πόνου ὁ γενόμενος ἐν τῷ διωγμῷ ὁμολογητής.

	persecution did not experience weariness in tribulation.	
20. Unde Christianorum nullus inlatum sibi temporale deflere debet exilium, quia eorum nemo exsul est deo. Timeamus ne regione uiuorum, hoc est illa quam nostram patriam uolumus, exulemus. Illud est nostrum, illud perpetuum, illud aeternum; nostrum enim non est unde transitur, sed illa uere nostra, quae spes certissima pollicetur. Sunt autem, dicente apostolo, quae oculus non uidit nec auris audiuit, nec in cor hominis ascendunt; haec praeparauit deus diligentibus se.	20. Therefore, no Christian ought to lament that temporary exile has been imposed upon them, because not one of them is ever an exile from God. We ought to be afraid lest we become exiles from the land of the living, namely, the place which we truly desire to be our country. For what we have is not that through which we are passing. Rather, that which is truly ours promises us certain hope. For the apostle says, “The eye has not seen, nor has the ear heard, nor has it arisen in the heart of man: the things which God has prepared for those who love him” [1 Cor. 2:9].	20. ὅθεν οὐδεὶς τῶν Χριστιανῶν κλαῦσαι ὀφείλει τὴν ἐπενεχθεῖσαν αὐτῷ πρόσκαιρον ἐξορίαν, ὅτι ἐκείνων οὐδεὶς ἐξωρισμένος ἐστὶ θεῷ. μᾶλλον φοβηθῶμεν μὴ ἀπὸ τῆς χώρας τῶν ζώντων, τουτέστιν ἀπ’ ἐκείνης ἣν ἡμετέραν θέλομεν εἶναι πατρίδα, ἐξορισθῶμεν. ἐκεῖνό ἐστιν ἡμέτερον, ἐκεῖνο διηνεκές, ἐκεῖνο αἰώνιον. οὐκ ἐστὶ γὰρ ἐκεῖνο ἡμέτερον, δι’ οὗ μόνῃ πάροδος· ἀλλὰ ταῦτα ἀληθῶς ἡμέτερα, ἅπερ ἀσφαλεστάτῃ ἐλπίς ἐπαγγέλλεται. ἔστι δὲ λέγοντος ἀκοῦσαι τοῦ ἀποστόλου· ὁ ὀφθαλμὸς οὐκ εἶδεν οὐδὲ ἀκοή ἤκουσεν οὐδὲ εἰς καρδίαν ἀνθρώπου ἀνῆλθεν, ταῦτα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.
21. Ne tamen uel ad tempus eius uideatur ualere sententia qui in se iam diuinam sententiam prouocarat, aperte sedis nostrae sanxit auctoritas nullum seu episcopum seu clericum seu professione aliqua Christianum, qui a Nestorio uel eius similibus, ex quo talia praedicare coeperunt, uel loco suo uel communione deiecti sunt, uel deiectum uel excommunicatum uideri, sed hi omnes in nostra communione et fuerunt et huc usque perdurant, quia neminem uel deicere uel remouere poterat qui praedicans talia titubabat. Omnes igitur praesens sermo in commune complectitur, ut magis ac magis roborati et confidentes in domino non moueamini; quin immo et medeamini infirmitatibus aliorum. Iam enim uobis illic commendamus infirmos ubi sic uideatur ipse medicus aegrotare. Cui tamen uolumus, si adhuc possumus, subuenire.	21. Nevertheless, lest it appear even for a moment that this sentence should apply to one who has provoked divine sentence against himself, the authority of our see has issued this clear decree: no Christian, whether bishop or priest or any other profession, who has been expelled from his location or from communion by Nestorius or his fellows since the time when they began to preach such things, is to be considered expelled or excommunicated. Rather, all of them have been and continue to be in our fellowship, because one who faltered by preaching such things is not able to expel or remove anyone. Therefore, the present discourse includes everyone in common, in order that you may be strengthened more and more, and that, confident in the Lord, you may not be shaken; on the contrary, you may even relieve the infirmities of others.	21. ἵνα δὲ μὴδὲ πρὸς καιρὸν δοκῇ τούτου ἰσχύειν ἡ ἀπόφασις τοῦ ἤδη καθ’ ἑαυτοῦ τὴν θείαν ἀπόφασιν προσκαλεσαμένου, φανερώς ἡ αὐθεντία τοῦ ἡμετέρου θρόνου ὠρίσατο μὴδὲνα ἢ ἐπίσκοπον ἢ κληρικὸν ἢ κατὰ τι ἐπάγγελμα Χριστιανὸν τῶν παρὰ Νεστορίου ἢ τῶν τούτου ὁμοίων, ἀφ’ οὗ τοιαῦτα κηρύττειν ἤρξαντο, ἢ τοῦ ἰδίου τόπου ἢ τῆς κοινωνίας ἀποκινήθεντων δοκεῖν ἢ ἀποκεκινήσθαι ἢ ἀποκοινωνήτον γεγενῆσθαι· ἀλλ’ οὗτοι πάντες ἐν τῇ ἡμετέρᾳ κοινωνίᾳ καὶ ἐγένοντο καὶ ἄχρι τοῦ παρόντος εἰσὶν, ὅτι οὐδὲνα ἢ καθελεῖν ἢ ἀποκινῆσαι ἡδύνατο ὃς ἐν τῷ κηρύττειν τοιαῦτα ἀσφαλῶς οὐχ εἰστήκει. πάντας τοίνυν ὁ παρὼν λόγος εἰς τὸ κοινὸν περιπλέκεται, ἵνα μᾶλλον καὶ μᾶλλον ἰσχυροποιηθέντες καὶ θαρσαλέοι γενόμενοι ἐν κυρίῳ μὴ μετακινήθῃτε, ἀλλὰ μᾶλλον θεραπεύσῃτε τὰς ἀλλήλων ἀσθενείας. ἥδη γὰρ ὑμῶν ἐκεῖ τοὺς ἀσθενεῖς παρατιθέμεθα, ὅπου ὁρῶμεν

	Therefore, we now commend to you there those who are sick, where it appears that the physician himself is ill. Yet we still desire to rescue him if it is at all possible.	αὐτὸν νοσοῦντα τὸν ἱατρὸν. ὃ θέλομεν ὅμως, εἰ ἔτι δυνάμεθα, βοηθεῖν.
22. Nam cum ad sanctum fratrem nostrum et coepiscopum Cyrillum responsa congrua mitteremus, haec uobis per carissimum Posidonium eius diaconum et huic de quo agitur, dirigenda ab eodem fratre meo scripta transmisimus, et quia nostra in tanto negotio propemodum praesentia necessaria uidebatur, uicem nostram propter marina uel terrena spatia ipsi sancto fratri meo Cyrillo delegantes, ne morbus iste longitudinis occasione grassetur. Vos tantum apostolicos ante oculos habete sermones, in eodem sensu et in eadem sententia estote perfecti, ut sicut legimus, permanentes in finem salui esse possitis. Ut autem noueritis sub qua definitione litteras miserimus, ipsam sententiam huic epistulae fecimus subter adnecti.	22. For when we sent a suitable response to our holy brother and fellow bishop Cyril, we sent this message about what is happening both to you and to him through his dearest deacon Posidonius, so that he might distribute it. And because appeared almost necessary for us to be present in order to deal with this matter, we delegated our duty to my same holy brother Cyril on account of the distance by land and sea, lest the sickness should advance due to the opportunity provided by distance. You have such apostolic words before your very eyes: “Be made complete in the same mind and in the same thought” [1 Cor. 1:10], so that just as we have written, standing firm until the end, you will be able to be saved [Matt. 10:22]. In order that you may know under what ruling we have sent these letters, we have attached the statement itself to this letter here below.	22. ὡς γὰρ πρὸς τὸν ἅγιον ἀδελφὸν καὶ συνεπίσκοπον ἡμῶν Κύριλλον ἀρμοδίους ἀποκρίσεις ἐπέμπομεν, καὶ ὑμῖν ἐπεστείλαμεν διὰ τοῦ ποθεινοτάτου Ποσειδωνίου τοῦ διακόνου αὐτοῦ τὰ πεμπτέα παρὰ τοῦ αὐτοῦ ἀδελφοῦ μου καὶ πρὸς ἐκεῖνον περὶ οὗ ὁ λόγος. καὶ ἐπειδὴ ἐν τηλικούτῳ πράγματι ἡ ἡμετέρα σχεδὸν παρουσία ἀναγκαία ἐφαίνετο, τὴν ἡμετέραν διαδοχὴν διὰ τὰ κατὰ θάλατταν καὶ γῆν διαστήματα αὐτῷ τῷ ἁγίῳ ἀδελφῷ μου Κυρίλλῳ ἀπενείμαμεν, μὴ αὕτη ἡ νόσος ἀφορμῇ τῆς μακρότητος ἐπιτριβῇ. μόνον ὑμεῖς τοὺς ἀποστολικούς πρὸ ὀφθαλμῶν ἔχετε λόγους· ἐν τῇ αὐτῇ διανοίᾳ καὶ ἐν τῇ αὐτῇ γνώμῃ γίνεσθε τέλειοι , ἵνα, ὡς ἀνέγνωμεν, παραμένοντες ἄχρι τέλους δυνήθητε σωθῆναι. ἵνα δὲ γνῶτε ἐφ’ οἷῳ ὄρω τὰ γεγραμμένα ἀπεστείλαμεν, αὐτὴν τὴν ἀπόφασιν ἐποιήσαμεν ταύτῃ τῇ ἐπιστολῇ ὑποταγῆναι.
Deus uos incolumes custodiat, fratres carissimi.	God keep you unharmed, dearest brothers!	Ὁ θεὸς ὑμᾶς ὑγιεῖς φυλάξαι, ἀδελφοὶ ποθεινότατοι.
Data III ID AVG Theodosio XIII et Valentiniano III CONS.	Dated the fourth of the ides of August when Theodosius the thirteenth and Valentinian the third were consuls.	Ἔστι δὲ ὁρος μεθ’ ἑτέρα οὗτος
Palam igitur agnosces hanc nostram esse sententiam quia nisi de deo Christo nostro haec exposueris quae et Romana et Alexandrina et omnis catholica sentit ecclesia, sicut etiam Constantinopolitana ecclesia usque ad te, carissime, intellexit, [juxta expositam in synodo Nicaena fidem];	Therefore, beloved, clearly acknowledge this to be our sentence: Unless you teach these things about Christ our God which Rome, Alexandria, and the whole universal church believe, and as the church at Constantinople also understood before you, [in accord with the exposition of faith at the Council of	Σαφῶς τοιγαροῦν μαθήσῃ ταύτην ἡμετέραν εἶναι τὴν ἀπόφασιν, ὡς εἰ μὴ περὶ τοῦ θεοῦ τοῦ Χριστοῦ ἡμῶν ταῦτα ἐξηγήσῃ, ἀ καὶ ἡ Ῥωμαϊκὴ καὶ ἡ Ἀλεξανδρῶν, καὶ ἅπανα καθολικὴ Ἐκκλησία νοεῖ, καθὼς καὶ ἡ εὐαγεστάτη Κωνσταντινουπολιτῶν ἐκκλησία μέχρι σοῦ, ὃ

et nisi hanc infidelem nouitatem ab adoranda et ueneranda scriptura seiunxeris, intra decem dies ex quo innotescent tibi, huius exsecutionis diem adnumerandum, aperta et scripta professione damnaueris, ab omni catholica ecclesia excommunicatum.	Nicaea]; and unless by a clear and written declaration you condemn the separation taught by this treacherous novelty and affirm what is united according to the honorable and venerable Scriptures, within ten days from when these words become known to you, including the day of its execution, you will be excommunicated from the entire universal church.	βέλτιστε, ἐνόησε [κατὰ τὴν ἐκτεθεῖσαν πίστιν ἐν τῇ Νικαίων συνόδῳ] καὶ εἰ μὴ ταύτην τὴν δύσπιστον καινότητα τῇ σεβαστῇ καὶ σεβασμίᾳ γραφῇ διαστήσης ἐντὸς δέκα ἡμερῶν, ἀπ' ἧς γνωρίζονται σοι, [ταῦτα τὰ γράμματα] ταύτης τῆς μεθοδείας τὴν ἡμέραν ἐναρίθμιον, τὰ φανερά καὶ γεγραμμένα τῆς καταδικασίμου αἵρέσεως, ἀπὸ πάσης καθολικῆς Ἐκκλησίας ἀκοινώνητον [εἶναι σεαυτὸν, καὶ ἀνενέργητον πρὸς πᾶν ὁτιοῦν τῶν ἐξ αὐθεντίας ἱερατικῆς.]
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